

Theological Seminary.

PRINCETON, N. J.

Part of the
ADDISON ALEXANDER LIBRARY,
which was presented by
MESSRS. R. L. AND A. STUART.

Case, Division

Shelf, Section

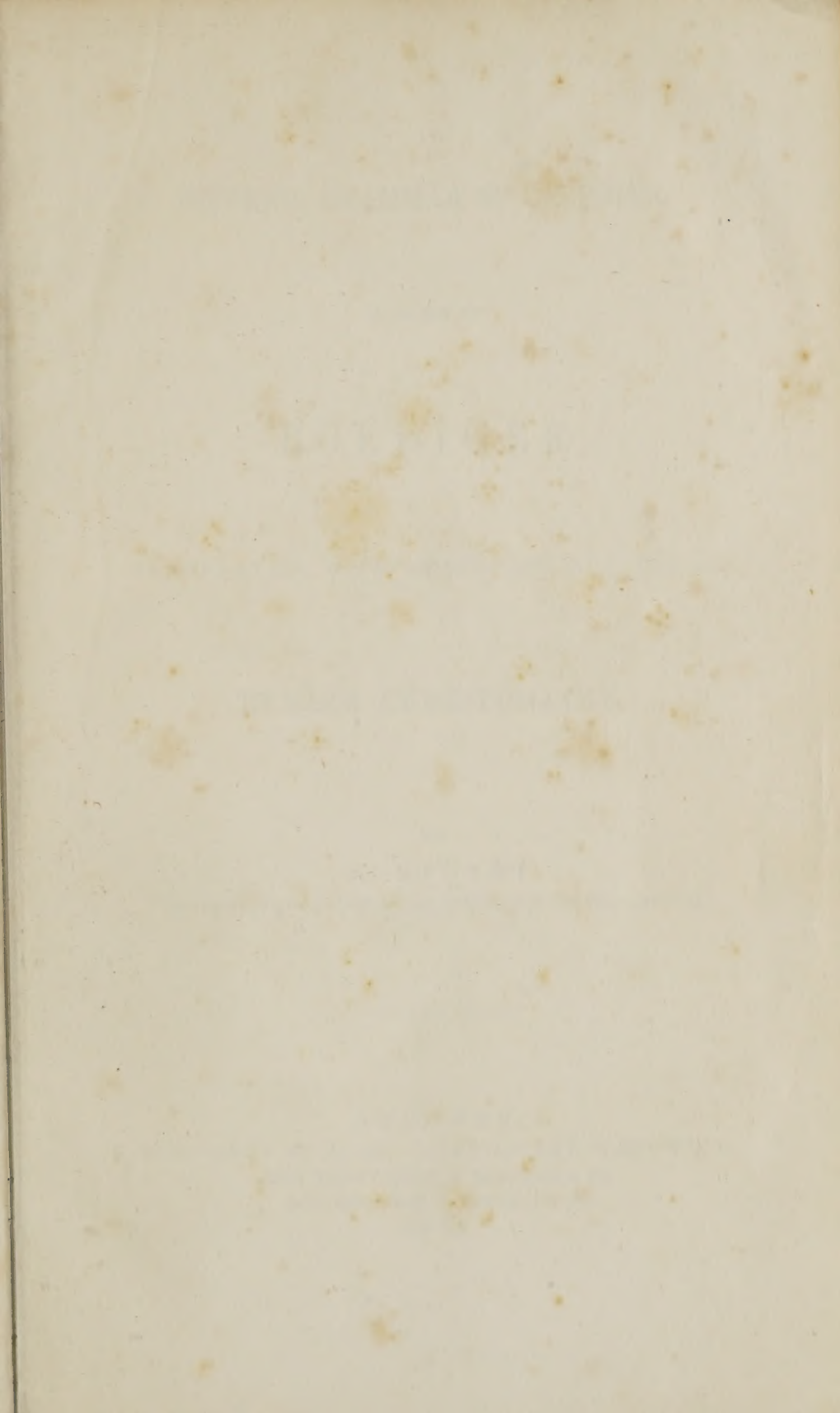
Book, No.

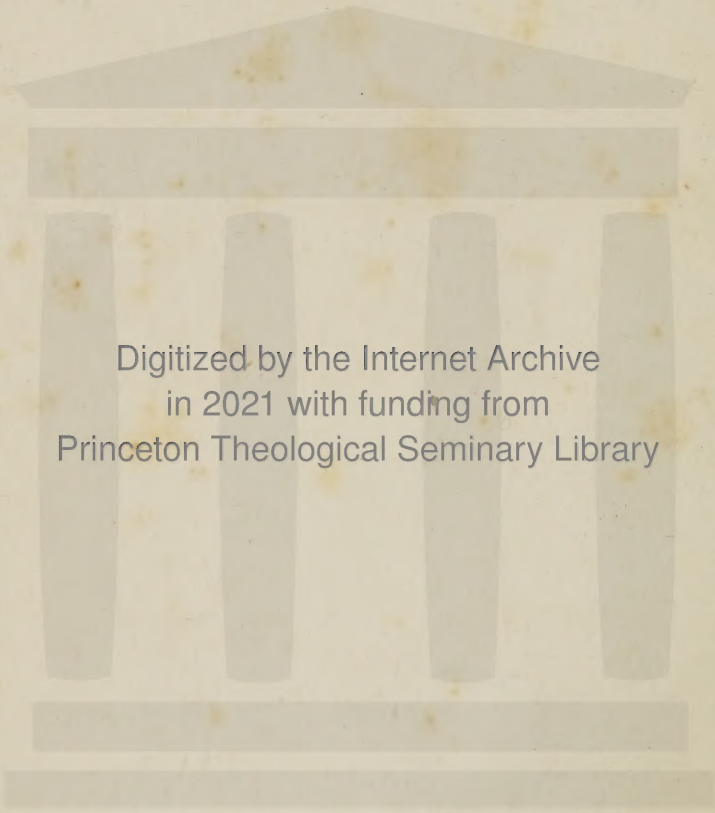
PJ4564

G383

1846

copy 1





Digitized by the Internet Archive
in 2021 with funding from
Princeton Theological Seminary Library

✓
HEBREW GRAMMAR OF GESENIUS

AS EDITED BY

ROEDIGER

TRANSLATED, WITH ADDITIONS, AND ALSO A

HEBREW CHRESTOMATHY

BY

M. STUART

PROFESSOR OF SACRED LITERATURE, THEOLOGICAL SEMINARY, ANDOVER.

ANDOVER:
PUBLISHED BY ALLEN, MORRILL AND WARDWELL.
NEW YORK: MARK H. NEWMAN & CO.
BOSTON: JOHN P. JEWETT & CO.
1846.

Entered according to Act of Congress, in the year 1846, by
MOSES STUART,
in the Clerk's Office of the District Court of Massachusetts.

P R E F A C E.

THE sixth edition of my Hebrew Grammar being exhausted, the Publishers invited me to renew my labour, and furnish them with material for a seventh. Engaged as I have been in other labours, I hesitated for sometime whether to accept the invitation. In this state of things, Roediger's edition of Gesenius' Hebrew Grammar came to hand, (the fourteenth edition of that work), and a perusal of it led me to the conclusion, that it would cost not much more labor to translate and publish that, than it would to remodel my own so as to satisfy my own mind, and meet the present state of Hebrew literature. GESENIUS, for a period of nearly forty years, continued to correct and remodel his smaller Grammar; and notwithstanding the many and able competitors which he had in Germany, he so far outdid them all, as to make his work popular and secure its reception in most of the High Schools. ROEDIGER, his pupil, colleague, and intimate friend, was entrusted with the editorship of the recent edition, issued since the death of Gesenius. He has executed the work with great ability. It embodies the results of all the recent advances in the knowledge of the Hebrew, and is the most complete representative of the present state of Hebrew philology, with which I am acquainted. Roediger's preëminent attainments in oriental philology, no well informed scholar will venture to call in question. The Grammar of Gesenius, as edited by him, bears marks of his extensive knowledge, on nearly every page. His own testimony in regard to what he has done will describe the nature and extent of his labours, as briefly and plainly as any thing which I could say; and for the satisfaction of the reader I will place it before him.

"The doctrine respecting the Aspirates (§ 7—10), and the theory of the Vowels, and of Sheva (§ 7—10. 25—28), are more or less changed. The Gutturals א and ה (§ 23) are separated from the feeble letters ו and י (§ 24). In the second part, which treats of the *forms* of words, the sections on the Article, on the Verbal-Suffixes, and on the Verbs פִּי, פָּא, פִּי, פִּי, and פִּי, have undergone *essential* alterations. In respect to Nouns, a variety of changes were needed; but much could not be done here without completely breaking up the arrangement. In the mean time, § 88 has been rewritten; also § 79. 86. 86 b, and much besides, have been modified anew. In the Syntax, a new arrangement of the whole might be desirable, with which a new treatment of many topics should be connected. But I was not allowed to make so great a change; and therefore had to limit myself to a variety of emendations. *In all parts of the Grammar, here and there, additions are made* in this new edition." Pref. p. viii.

When I knew, from actual comparison, that this account of what Roediger has done, is true, I did not long hesitate to select the work, as shaped by him, for republication. My translation is designed to be a free one; not in respect to modifying or changing the views of the writer, but merely as to the costume with which they are invested. It has been my design and effort to *Anglicize* the style, certain *technical* words alone excepted. I have, in some cases, interwoven a marginal note, with the text; in some few cases abridged the mode of expression; in others I have enlarged, or added something, merely in order to make the matter as perpicuous to the be-

ginner as might be. Many paragraphs, printed in large type by Roediger, and which are merely illustrations or examples, I have here printed in smaller type, as being more appropriate. No inconsiderable *additions de novo* have also been made to the work, from notes of my own which were made in the course of my Hebrew reading, or from renewed study as exigencies demanded. These I have included in brackets, and to these I have appended my initial [S], wherever they are long enough to be thus distinguished. But when the additions that I have made, were very short and merely *exegetical* of the original work, I have not generally distinguished them thus; as it would serve no important purpose. I have aimed to give Roediger as he is; and in the few cases where I differ from him, I have expressed my reasons for it, without concealing or designedly changing his views, in a single instance. I would hope, that I have done some service to the reader, at least in a part of these cases. Certain I am, that some of my additions have cost me much labor and investigation.

I have added a new page (p. 310) of *Paradigms* of the doubly irregular Verbs, in order to aid the beginner. To the whole work, I have appended a *Chrestomathy*, on a plan, which, if it is not new, is at least more thorough as to *grammatical praxis* than my own former one, or than any one which has come under my notice. My reasons for not printing the *Hebrew text* with it, are obvious. It is superfluous; it would augment the price of the student's apparatus; and it would swell the present volume to an inconvenient size. Those who prefer it, can now bind up the *Chrestomathy* by itself; as the other part of the work is completed independently of it.

I feel quite certain, that if the student will faithfully follow out the method of study which is commended in the *Chrestomathy*, and exemplified in the *Notes*, he may promise himself to acquire, in a moderate length of time, a radical and profitable knowledge of the Hebrew.

Another translation of Roedigers' Grammar has been made, and recently published in England. Of this I had no knowledge when I began my labour, and have not, to the present time, been able to procure a copy. Whatever coincidences between the English edition and mine there may be, they are of course entirely accidental.

In justice to the printers and publishers of the present work, I ought to say, that they have spared neither pains nor expense, to present it in an appropriate dress to the public. Some few errors I have occasionally found, in consulting every part of the Grammar in order to make the *Chrestomathy*. Most of them result from the breaking of the vowels in striking off the sheets. All that was possible to be done, for the sake of accuracy, has been done.

If the noble language of the Hebrews, the very genius and nature of which is poetic and animated beyond the conception of any mere English reader, was not the original language of our first progenitors, it is at least one which deserved to be spoken in Eden itself. It is impossible that it should not create enthusiasm in all intelligent readers of it, provided that they attain to a critical knowledge of its true idiom and character. Without a knowledge of these, many a passage in the New Testament must always be left to conjecture. It is therefore to be hoped, that the study of it may be extended greatly beyond its present limits; and especially that the ministers of the divine word, may in general become familiarly acquainted with it. Independently of the *sacred* nature of the Old Testament, the book is altogether the most extraordinary in its character of any production that the ancient world has bequeathed us.

M. STUART.

Theol. Seminary, Andover,
Oct. 1846.

CONTENTS.

INTRODUCTION.

§ 1. Of the Semitic languages in general . . . Page 1 § 2. Historical Sketch of the Hebrew language 7	§ 3. Grammatical Treatises on the Hebrew language 12 § 4. Division and Arrangement of Grammar 14
--	---

DIVISION I. (ELEMENTARY PRINCIPLES).

CHAP. I. *Written Signs, and their Meaning.*

§ 5. Consonants; Form and Name 17 § 6. Pronunciation and Division of Consonants 20 § 7. Vowels in general; Vowel-letters and Vowel-signs 24 § 8. Vowel-Signs 27 § 9. Character and Powers of the Vowels 30 § 10. Half-Vowels and Syllable-Divider 35	§ 11. Reading-Signs 38 § 12. Daghes in general; Daghes forte in particular 38 § 13. Daghes lene 39 § 14. Mappiq and Raphe 40 § 15. Accents 40 § 16. Maqqeph and Methgh 43 § 17. Qeri and Kethibh 45
---	---

CHAP. II. *Peculiarities and Changes of Letters, Syllables, and Accents.*

§ 18. General Remarks 46 § 19. Changes of the Consonants 46 § 20. Doubling of Consonants by Daghes forte 48 § 21. Daghes lene, when inserted and when omitted 50 § 22. Gutturals, their powers and peculiarities 52 § 23. Feeble Sounds of the Gutturals א and ה 55 § 24. Mutations of the feeble Letters ו and י 57	§ 25. Immutable Vowels 59 § 26. Syllables, their Influence on the Vowels 60 § 27. Changes of the Vowels, specially in respect to Quantity 63 § 28. Rise of new Vowels and Syllables 67 § 29. Accent or Tone-syllable; changes, specially by Pause-accent 69
--	---

DIVISION II. (PRINCIPLES OF FORMS).

Concerning the various parts of Speech.

§ 30. Stem and Root-Words, (biliteral, trilateral, quadrilateral) 71	§ 31. Of grammatical Structure 75
--	-----------------------------------

CHAP. I. (*The Pronoun*).

§ 32. Pronouns personal and separate	76	§ 35. The Article	81
§ 33. Suffix Pronouns	79	§ 36. Relative Pronoun	82
§ 34. The demonstrative Pronoun	80	§ 37. Pronoun interrogative and indefinite	83

CHAP. II. (*The Verb*).

§ 38. General View	83	§ 40. Number and order of the changes in the ground-form	86
§ 39. Conjugations of Verb, or changes of its ground-forms	84	§ 41. General Analogy in the formation of Verbs	87

I. *Of the regular Verb.*

§ 42. Preparatory remarks	87
-------------------------------------	----

[A] *Ground Form of Kal.*

§ 43. Form and meaning of Kal	88	§ 48. Jussive and Hortative, in the Imperfect and Imperative	95
§ 44. Perfect of Kal, and its Inflection	88	§ 48b. Perfect and Imperfect with <i>Vav consecutive</i>	97
§ 45. Infinitive Mode	91	§ 49. The Participle	99
§ 46. The Imperative	92		
§ 47. Imperfect Tense and its Inflection	93		

[B] *Derived Conjugations.*

§ 50. Niphal	100	§ 53. Hithpael	107
§ 51. Piel and Pual	102	§ 54. Unusual Conjugations	109
§ 52. Hiphil and Hophal	105	§ 55. Quadrilaterals	110

[C] *Verbal Pronoun-Suffixes.*

§ 56. General Remarks	111	§ 59. Imperfect with Pronoun-Suffixes	115
§ 57. Pronoun-Suffixes to the Verb	111	§ 60. Inf., Imper., and Participle, with Suffixes	116
§ 58. Perfect with Pronoun-Suffixes	113		

II. *Of the irregular Verbs.*—[A] *Verbs with Gutturals.*

§ 61. General Remarks	117	§ 63. Verbs second or middle Guttural	119
§ 62. Verbs first Guttural	117	§ 64. Verbs third Guttural	120

[B] *Contract Verbs.*

§ 65. Verbs קָטַל , <i>Pe Nun</i> , or first Radical Nun	121	§ 66. Verbs עָטַל , i. e. Ayin doubled, or midd. radical doubled	122
---	-----	---	-----

[C] *Feeble Verbs.*

§ 67. Verbs quiescent אָבַל ; e. g. אָבַל	126	§ 68. Verbs אָבַל ; first Class אָבַל ; e. g. אָבַל	127
---	-----	--	-----

§ 69. Verbs פָּרַח; second Class פָּרַח; e. g. הִטָּב 130	§ 73. Verbs נָלַח, i. e. third Radical נ; e. g. נָצַח 136
§ 70. Verbs פָּרַח; third Class, contracted Verbs פָּרַח 130	§ 74. Verbs נָלַח, i. e. third Radical נ; e. g. הִלָּח 137
§ 71. Verbs פָּרַח, i. e. second Radical פָּרַח; e. g. קָוַם 131	§ 75. Verbs doubly irregular 143
§ 72. Verbs פָּרַח, i. e. second Radical פָּרַח; e. g. בָּרַח 134	§ 76. Relation of irregular Verbs to each other 143
	§ 77. Defective Verbs 144

CHAP. III. (*Of the Noun*).

§ 78. General View 145	§ 88. Remains of ancient Case-Endings (הַ, הָ, הֵ) 162
§ 79. Gender 146	§ 89. Noun with Pronoun-Suffixes 164
§ 80. Original Source of Nouns 148	§ 90. Vowel-Changes in the Noun 168
§ 81. Nouns primitive 149	§ 91. Paradigms of the masculine Nouns 169
§ 82. Verbal Nouns; general Remarks 149	§ 92. Changes of Vowels in forming the Feminines 176
§ 83. Derivate Nouns of regular Verbs 150	§ 93. Paradigms of the Feminines 178
§ 84. Derivates of irregular Verbs 154	§ 94. List of irregular Nouns 181
§ 85. Denominative Nouns 155	§ 95. Cardinal Numbers; Paradigms, etc. 182
§ 86. Of the Plural 156	§ 96. Ordinal Numbers 185
§ 86 b. The Dual 159	
§ 87. Genitive and Construct-State 160	

CHAP. IV. (*Particles*).

§ 97. General Remarks 186	§ 101. Prepositions with Suffixes 190
§ 98. Adverbs 187	§ 102. Conjunctions 193
§ 99. Prepositions 188	§ 103. Interjections 194
§ 100. Prefix-Prepositions 189	

DIVISION III. (SYNTAX.)

CHAP. I. (*Syntax of the Noun*).

§ 104. Relation of Noun to Adjective; of Abstract to Concrete 196	§ 115. Designation of the other Cases 216
§ 105. Use of Gender 197	§ 116. Use of the Accusative 217
§ 106. Plural and Collectives 200	§ 117. Compar. and Superlative 218
§ 107. The Article 203	§ 118. Syntax of Numerals 219
§ 108. Omission of the Article 207	§ 119. Use of the Pers. Pronoun 221
§ 109. Article in connected Words 208	§ 120. Demonstrative and Interrogative Pronouns 224
§ 110. Connection of Noun with Adjective 211	§ 121. Relative Pronoun, and Relative Clauses 225
§ 111. Apposition 212	§ 122. Manner of the Hebrews in expressing Pronouns peculiar to us 227
§ 112. The Genitive 213	
§ 113. Circumscription of the Genitive 214	
§ 114. Further Use of the Construct-State 215	

CHAP. III. (*Syntax of the Verb*).

§ 123. Use of the Tenses in general	228	§ 132. Construction of the Participle	247
§ 124. Use of the Perfect	229	§ 133. Mode of expressing the Optative	248
§ 125. Use of the Imperfect	233	§ 134. Persons of the Verb	249
§ 126. Peculiarities of the prolonged and apocopate Imperf.	236	§ 135. Verbs with the Accusative	250
§ 126 b. Imperfect with <i>Vav Consecutive</i>	237	§ 136. Verbs with a double Accusative	252
§ 127. The Imperative	239	§ 137. Verbs with Prepositions	252
§ 128. The Infinitive Absolute	240	§ 138. <i>Constructio pregnans</i>	253
§ 129. The Infinitive Construct	243	§ 139. Two Verbs connected in one idea	254
§ 130. Connection of Inf. construct with Subject and Object	244	§ 140. Construction with the Passive	256
§ 131. Use of the Participle	246		

CHAP. IV. (*Connection of Subject with Predicate*).

§ 141. Expression of the Copula	258	§ 144. Position of the Predicate	262
§ 142. Arrangement of Words in Sentences; Case absolute	259	§ 145. Construction of compound Subjects	263
§ 143. Subject and Predicate as to Gender and Number	260		

CHAP. V. (*Use of the Particles*).

§ 146. General Remarks	264	§ 150. Interrogative Words and Sentences	269
§ 147. Adverbs	265	§ 151. Prepositions	272
§ 148. Construction of Adverbs	267	§ 152. Conjunctions	277
§ 149. Particles of Negation	267	§ 153. Interjections	282

EXCURSUS.

Exc. I. On the Antiquity of the Egyptian Letters	283
Exc. II. Egyptian Etymology of the Personal Pronouns	285

Paradigms.

<i>A.</i> Of the personal Pronouns, separate and suffix	288
<i>B—P.</i> Of the Verbs regular, with Suffixes, and irregular	290 seq.
Index	311
Appendix comprising Directions for Study, and a Heb. Chrestomathy	317

INTRODUCTION.

§ 1.

On the Semitic Languages in general.

1. THE Hebrew is only one particular branch of a more extensive parent-language of hither Asia, which was native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia, and also in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the southern coast of Arabia. In ancient times, moreover, it spread itself from Arabia over Ethiopia, and by means of Phenician colonies over many islands and coasts of the Mediterranean, and particularly over the whole of the Carthaginian coast-lands.* An ancient name appropriate to this parent-language of many nations, is wanting. *Semitic language*, however, is an appellation at present generally received; and inasmuch as a more appropriate one has not been furnished, this may be retained. This appellation is borrowed from the fact, that most of the nations who spoke this language, were the descendants of *Shem* (*Sem*); Gen. 10: 21 seq.†

2. This Semitic parent-language is divided into three main

* In the regions also of the Numidian kingdom are found monuments in the Phenician language (inscriptions and coins); but it is doubtful whether this language was much diffused among the Numidian population. See Gesenius' *Palaeographische Studien*, s. 67 f. *Monumenta Phenicia*, p. 182 seq.

† In this passage, the Aramaean and Arabian tribes, as well as the Hebrews, are derived from *Shem*; but not the Ethiopians and Canaanites (Phenicians), who are derived from *Ham*; see vs. 7, 15 seq. On the other hand, in v. 21, the Elamites and Assyrians are reckoned among the Semitae, while their language is not of the same stock with the so called *Semitic*. [At a later period, this is undoubtedly true; but at the time when Genesis was written, the Semitae may have been in possession of more countries.—S.]

branches: (a) The *Arabic*; which has its seat in the southern part of the Semitic domain of language. To this belongs the Aethiopic, as the offspring of the South Arabian (Himyaritic). (b) The *Aramaean*; in the north and northeast. This is called the *Syriac*, in the form which it takes in Christian Aramaean literature; but it is named *Chaldee*, as presented in the Jewish Aramaean writings. To this last belong some later portions of the Old Testament, viz. Ezra 4: 8—6: 18. 7: 12—26. Dan. 2: 4—7: 28.* As the Chaldee very frequently has a Hebrew colouring, so also has the *Samaritan*, which belongs to this same class. The Aramaean of the *Nasoraean*s, (Disciples of John, Sabians), is a very debased dialect, even more corrupt than the present Vulgar-Syriac.† (c) The *Hebrew*; with which the *Canaanitish* and *Phenician* (Punic) nearly coincide.—These languages stand in about the same relation to each other as the Germanic family of languages, (e. g. the Gothic, Old North, Danish, Swedish, high and low German, in the older and more recent dialects); or as the Slavish family, (e. g. the Lithuanian, Lettish; old Slavish, Servian, Russian; Polish, Bohemian). They are either altogether extinct, as the Phenician; or they exist only in an altered and distorted form, as the Aramaean among the Syrian Christians in Curdistan and Mesopotamia; the Aethiopic in the new Abyssinian dialects (Tigre, Amharic); and the Hebrew among a part of the Jews now living, (although these aim at a reproduction in their writings of the Old Testament language). The Arabic language, however, has not only retained until the present time its original seat, Arabia proper, but has penetrated in every direction into other domains of language.

The Semitic language, on the north and east, is hemmed in by another far more extended language, which stretches itself from India to the west of Europe; and since this comprises several branches, the Indian (Sanskrit), old and new Persian, Greek, Latin, Slavic, Gothic, with other Germanic tongues, it has been named the *Indo-Germanic*. In ancient times, the Semitic exhibited many points of contact with the old Egyptian language; a derivative of which is the Coptic. Both had many things in common, but their

* The oldest passage in the Bible, which contains Aramaean words as such, is Gen. 31: 47. Comp. the Aramaean verse in Jer. 10: 11.

† See Roediger, in *Zeitschrift für die Kunde des Morgenlandes*, B. II. s. 77 f.

mutual relation is not as yet accurately defined.* The Chinese, Japanese, Tartar, and other languages, bear an entirely different stamp.

3. *The grammatical structure* of the Semitic parent-language has many peculiarities, which as a whole stamp a distinctive character on it, although many single words are found in other languages. Such are the following: (a) Among the *consonants*, which generally form the germ and body of this language, are many gradations of *gutturals*. The *vowels*, which spring from the three leading sounds (*a, i, u*), serve the purpose of subordinate distinctions. (b) For the most part, the *word-stems* consist of three consonants. (c) The *Verbs* have but two forms of tenses; while there is great regularity and all pervading analogy in the formation of *verbals*. (d) The *Noun* has only two genders, and a very simple designation of cases. (e) The *Pronouns* form all their oblique cases by forms appended to words, (*Suffixes*). (f) Almost no *composite words* exist, either in nouns (proper names excepted), or in verbs. (g) In the *Syntax*, there is a very simple sequency of words, without much periodic subordination of clauses.

4. In a *lexical* respect, the storehouse of the Semitic is far and essentially remote from that of the Indo-Germanic languages; but still, the resemblance is greater in this respect, than in a grammatical one. Not a few *stem* and *root words* agree, in respect to sound, with those of the Indo-Germanic. But apart from those expressions that are immediately borrowed, (see in the sequel), actual resemblance limits itself partly to words imitative of sound, (*Onomatopoeica*), partly to those wherein the same or a like meaning flow from the nature of the same sound, according to the general type of human language. Neither the one nor the other implies actual historical (national) relation; for to the more specific proof of this, an agreement in *grammatical structure* would be necessary.†

* See Ges. in Allgem. Lit. Zeitung, 1839, No. 77 f. 1841, No. 40. Th. Benfey, Ueber das Verhältniss der Egypt. Sprache zum Semit. Sprachstamm. Leipzig, 1844. 8vo.

† Gesenius, in his later lexical works, has made an attempt to show the points of contact between the Semitic and Indo-Germanic stems; and others have carried this comparison still further, or have undertaken it in their own way. One cannot well deny, indeed, a remote connection between the Semitic and Indo-Germanic languages. Investigation by comparison should not therefore become weary, but exercise its powers of comparing and deducing; for even the development of concordant *Onomato-*

Roots of words imitating sounds, which are found in Sanscrit, Greek, Latin, and German, are such as לָקַק, לָרַר, λείγω, *lingo*, Sansc. *lih*, *lecken*, [English, *lick*]; לָלַץ (related לָגַל, לָגַץ), κίλλω, κέλλω, κυλίω, *valvo*, *quellen*, *wallen*, English *to well*; גָּרַר, גָּרַט, גָּרַח, χαράττω, Pers. *khariden*, Ital. *grattare*, French *gratter*, Engl. *to grate*, *to scratch*, *kratzen*; פָּרַק, *frango*, *brechen*, etc. An example of another kind is *am*, *ham*, (*sam*), *gam*, *kam*, with the meaning of *sammt*, *zusammen* [together]. In Hebrew, אָמַם, (related אָמַם, people, properly an assembly), אָמַם *together with*, אָמַם (whence אָמַם *moreover*), Arab. *gami* *to assemble*; Pers. *hem*, *hemeh*, together with; Sansc. *amā* with, Greek *ἄμα* (*ἄμφω*), *ὄμός*, *ὄμοῦ*, (*ὄμιλος*, *ὄμαδος*), and with more stress of sound *κοινός*, Lat. *cum*, *cumulus*, *cunctus*, with the corresponding hissing sound in Sanscrit, *sam*, Greek *σύν*, *ξύν*, *ξυνός* = *κοινός*, Gothic *sama*, German *sammt*, *sammeln*; but still, several of these are attended with considerable doubt.

Essentially different from this internal connection is it, when languages borrow words from each other, and confer upon them the rights of natives. Thus:

(a) When Indian, Egyptian, or Persian objects are designated, in the Hebrew, by their native names; e. g. יַאֲרֵי (Egypt. *yero*) river, Nile; אֲחָוִי (Egypt. *ahhi*) Nile-reed; פָּרְדֵּס = *παράδεισος*, Persian grove-garden, park; הַדְרָכְמִיּוֹן, Darius, Persian gold-coin. Several of these foreign names are transferred also to the Greek; e. g. קַרְפָּדִים (Sansc. *karpī*) ape, in Greek *κῆπος*, *κῆβος*; הַתְּבַרְבֵּרִים, from the Ind. *togei* (Sansc. *sikhī*) peacock; כַּרְפָּסִים (Sansc. *karpāsa*) cotton, *κύρπασος*, *carbasus*.

(b) When Semitic words for Asiatic things have passed over to the Greeks along with the things themselves; e. g. בְּרִיָּה, *βύσσος*; לְבָבָה, *λιβανωτός*, frankincense; קַנְיָה, *κάνη*, *κάννα*, *canna*, reed; כַּמְוִיָּה, *κύνιον*, *cuminum*, Engl. *cumin*.

5. The *writing* of the Semitae exhibits a striking imperfection in one respect, viz. that only the *consonants*, (with which the meaning of roots is closely allied), are arranged in the line

poetica has its value for lexicography. But nowhere is deception easier or more frequent, than in these matters. Much circumspection, and particularly a comprehensive knowledge of the relation of the sounds in general of both languages, is needed for such a work, in order that one may not go astray. As investigation now stands, it is almost as important strenuously to distinguish that which has *not* in itself all the conditions of homogeneousness, as it is to discover what are points of agreement. Thus much at least we may regard as a certain result, viz. that the *two great parent-languages do not stand in any sisterly relation or near kindredship to each other*. Besides this, it needs an analysis and resolution of the characteristic structure of both languages, in order to discover any common constituent elements. Finally, this comparative analysis belongs rather to the *lexicon*, than to the *grammar*.

as actual letters. On the other hand, merely the more extended vowels, and not always even these, are expressed by vicarious consonants, i. e. those which are put in the place of vowels, (§ 7). In order to exhibit all the vowels to the eye, special small signs, attached to the consonants, (viz. points or small strokes over and under the line), were introduced at a later period, (§ 8); which however, for the more expert readers, might be omitted. Besides this, the Semitic writing always takes its direction *from right to left*. Only the Ethiopic makes an exception; but this was probably an innovation of the first missionaries who introduced Christianity into Ethiopia; while, at an earlier period, this writing, like its counter-part the south Arabian or Himyaritic, in like manner as in the other Semitic dialects, originally ran from right to left.* For the rest, so unlike as the Semitic alphabets are as to *forms*, when compared together, yet they all sprung from the same original alphabet, which has undergone various adjustments and modifications. The truest picture of the *original* method of writing, which is now to be found among the alphabets at present extant, is the *Phenician*; from which the old Greek, and through this all the European, writing is derived.

A view of the Phenician Alphabet, and of the oriental and occidental ones that have proceeded from it, may be seen in Gesenius' *Monumenta Phenicia* (Lips. 1837, Tom. I.—III. 4to.) Tab. 1—5. Comp. p. 15 seq. Also the same writer's Article, *Palaeographie*, in Ersch and Gruber's *Encyclopædie*, § 3. Th. 9, with the Table thereto annexed.

6. As it respects the relative *age* of the Semitic languages, the oldest works before us are in the *Hebrew* tongue, (see § 2). The Aramaean commences about the time of Cyrus, (in the book of Ezra); but the Arabian branch begins its development in the centuries immediately after the commencement of the Christian era, e. g. in the Himyaritic inscriptions, and afterwards in the Aethiopic version of the Scriptures during the 4th century, and in the North Arabian literature since the 6th century. But the progress of *spoken* language among a people, or among different tribes, depends on other causes than the development of a literature; and oftentimes the complete formation of a language is interrupted before it attains to a literature, by early en-

* See Roediger in *Zeitschr. für die Kunde des Morgenl.* Bd. II. S. 332 ff., and Wellsted's *Reisen in Arabia* (Halle, 1842) II. 376 ff.

counters with nations speaking a strange language. So, within the Semitic domain, perished the Aramaean dialects, in great part, and at a very early period; and next to these, the Hebrew-Canaanitish. Longest of all did the Arabic preserve the natural fulness of its forms, since, among the retired tribes of the desert, it could remain at rest and undisturbed in its fully stamped organism, until the overturns in consequence of Mohammedism occasioned a great decline; so that it then, at so late a period, reached about the same stand-point where we find the Hebrew, in the time of the Old Testament.

Hence the appearance, (which has erroneously been regarded as something quite striking), that the old Hebrew, in its grammatical structure, agrees much oftener with the later than with the earlier Arabic. Hence too the reason why the last, although it is presented to our notice and examination (like the other Semitic languages) at a late period, still maintains in various respects the like place among these languages, that the Sanscrit holds among the Indo-Germanic tongues. How a language can sometimes preserve, within itself and in the midst of perishing sister-tongues, its full organism, is shown by the Lithuanian, compared with the appropriately so-named Slavish languages. In like manner did the Doric, with tenacious steadfastness, preserve its old forms and sounds; and so the Friesian and Icelandic, among the German and Northern tongues. But even the most steadfast and lasting structure of language often wears away, as to particular forms, by reason of a propensity in men to new formations; while, on the contrary, amidst even the general wreck of a language, here and there something original and ancient remains. So is it with the Semitic languages. The Arabic has its deficiencies, and its later accessions; but, in general, there belongs to it a precedence, specially in regard to the *vowel-system*.

A more particular confirmation and further explanation of these matters belong to a *comparative* Grammar of the Semitic languages. From what has been said it follows: (1) That the Hebrew language, as it develops itself in the ancient literature of the Hebrews, has suffered more considerable losses in regard to its organism, than those Arabic dialects which have at a later period come within the sphere of our observation. (2) That still, we are not entitled in all respects to give to this last the preference or priority. (3) It must be regarded as an error, when many, on account of the simplicity of Aramaeism, hold it to be the oldest among Semitic tongues; for this apparent simplicity has been brought about, by the decay of the organism of the language and by the contraction of the forms.*

* In respect to the character and literature of the Semitic languages, and also the grammatical and lexical consideration and treatment of them, see Pref. to Gesen. Manual Lex., from the 2nd edit. onward.

§ 2.

*Sketch of the history of the Hebrew language.**

1. The *Hebrew language* is the mother-tongue of the Hebrew and Israelitish people, during the period of their independency. The name *Hebrew tongue* (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί) occurs not in the O. Test., but appears to have been an appellation given to it by foreigners. Instead of this, we find, in Is. 19: 18, *the language of Canaan* (poetic), i. e. it is named from the country in which it is spoken. We find also in 2 Kings 18: 26 and Neh. 13: 24, יְהוּדִית (Jewish); comp. Is. 36: 11, 13. This last appellation seems to have taken its rise after the exile of the ten tribes. The tribe of *Judah*, which was the predominant one of the two remaining tribes, gave both the national name, and the name of the national language. See the word *Jews*, in Jer. Neh. Esther.

The name *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebraei*) is so distinguished from *Israelites* (בְּנֵי יִשְׂרָאֵל), as that the last constitutes the *patronymic genealogical* name, which the people were accustomed to attribute to themselves, with patriotic reference to their origin; while the first (*Hebrews*) is an appellation bestowed upon the Hebrew nation by foreigners, and is used either when a distinction from other nations is intended to be made, (Gen. 40: 15. 43: 32), or when a foreigner is represented as speaking of the Hebrews, (Gen. 39: 14, 17. 41: 12, comp. עִבְרִי in the Lex.). On the other hand, among the Greeks and Romans this is the only appellation which is employed; e. g. by Pausanias, Josephus, and Tacitus. It means, when appellatively understood: *Those beyond, People from a country beyond*; and it is derived from עִבְרָ, which means *country beyond*, in particular *the country beyond the Euphrates*. The derivative ending י- (§ 85. 5) is attached to עִבְרָ, and thus makes a *gentile* or *national* name. Perhaps it has relation to the fact, that Abraham and his tribe emigrated from the country east of the Euphrates, and came to Palestine, Gen. 14: 13. The Heb. genealogies, however, seem to regard the name as a *patronymic*, derived from Eber, [Gen. 10: 21—25, the grandson of Shem]; see Gen. 10: 21. Num. 24: 24.

At the time of the N. Test., *Hebrew*, (ἑβραϊστί, John 5: 2. 19: 13, 17, 20, ἑβραῖς διάλεκτος, Acts 21: 40. 22: 2. 26: 14), designated the then *Palestine dialect*, (see No. 5 of this §), in distinction from the Greek. Josephus employs the same word in this sense, (about A. D. 95), as also to designate the *ancient Hebrew*.

* See Gesenius, *Geschichte der Heb. Sprache und Schrift*; Leips. 1815. §§ 5—18.

The *holy tongue* (*lingua sancta*) was first employed for the like purpose, in the Chaldee Targums or translations of the holy books into Chaldee. The appellation is employed here in opposition to *lingua profana*, by which the translators meant the Chaldee language.

2. In the oldest Hebrew writings, as they lie before us, i. e. in the Pentateuch, we meet at the outset with the language about in the same state in which it appears down to the Babylonish exile, and some time after; and all historical notices of its earlier formation are wanting. So far as we are acquainted with its history, Canaan was its proper home; and before the Hebrews settled there, it seems for substance to have been spoken by the Canaanitish and Phenician nations,* from whom Abraham and his posterity received it. Thence it was transplanted by the latter to Egypt, and again brought back with them to Canaan.

That the Canaanitish tribes in Palestine spoke the language which we now call *Hebrew*, is shown by the fact that the proper names of persons and places belong to this language; e. g. מֶלֶךְ צְדָקָה *king of righteousness*, קָרְוֵה סֵפֶר *book-town*. [How could such a name be given to a place by the Canaanites, unless the *art of writing* was older than the time of Moses? —S.]

Not less accordant with the Hebrew are the remains of the Phenician and Punic language. We find these partly in their own peculiar character (§ 1. 5), as employed in inscriptions and on coins; partly in the writings of the Greeks and Romans, which have preserved many of their words. The inscriptions are about seventy in number; see in *Ges. Mon. Phenic.* Tom. III. tab. 6—48, with explanations p. 90—328; see also *Plautus' Poenulus*, 5. 1, 2, which exhibits a continuous piece of the Punic. The native *orthography* is evident from the monuments; the *pronunciation* and *vocalization*, from the words as imitated in Latin and Greek. Both together exhibit very graphically the nature of the language itself, and its relation to the Hebrew.

The most important diversities in orthography and the forms of words, are, (1) The almost constant omission of the *vowel-letters* [*Quiescents*]; e. g. בַּר for בֵּית, קֹל for קוֹל; see § 7. 2. (2) The fem. forms, even in the absolute state, ending in ת (§ 79. 2) instead of הַ. (3) The article is as fre-

* The name כְּנַעַן or כְּנָעִי (Canaan or Canaanite) was the common domestic name both of the Canaanitish tribes in Palestine, and also of those who dwelt on the Syrian coast, at the foot of mount Lebanon, whom we call *Phenicians*. On their coins was stamped the name כְּנַעַן. The Carthaginians were called, moreover, by the same name.

quently expressed by \aleph as by η , (§ 32). More striking still is the *pronunciation*, especially the Punic. In this, the η is predominantly read as \hat{u} ; e. g. שִׁפֶּט is pronounced *sufet*, שָׁלוֹם *salus*, רִשׁ (= רֶשֶׁשׁ) *ris*. For the short \hat{y} and \hat{e} we frequently find the obscure obtuse y ; e. g. יָנִינוּ *ynnynnu* (eccesium), יָת *yth*. The Ayin (\aleph) as o ; e. g. מֹעַר *Mocar*, (comp. מִעַרְבָה, Sept. *Μοιρά*). See the synopsis of the grammatical peculiarities, in the Mon. Phenic. p. 430 seq.

3. As to the language of the O. Test. records which are extant, we can definitely distinguish only *two periods*. The first reaches to the end of the Babylonish exile, which we name the *golden age* of the Hebrew; the second or *silver age* commences with the end of the exile.

The first comprises the larger half of the O. Test. books, namely the *prosaic historic* writings of the Pentateuch [including Joshua?] the books of Judges, Ruth, Samuel, and Kings; of the *poetic*, the Psalms (with the exception of a number of the later ones), Proverbs, Canticles, Job; the older Prophets in the following chronological order, Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, who lived and taught a short time before and during the first years of the Babylonish exile, and in like manner the last part of the book of Isaiah, (chap. 40—66 with some preceding ones), stand on the limits of the two ages.*

The commencement of the period of Hebrew literature in general is doubtless to be assigned to the time of Moses, even in case the Pentateuch, in its present form and compass, be the work of later remodeling. For the history of the language, and for our purpose, it is sufficient to remark, that the Pentateuch undoubtedly has some peculiarities of language which may pass for *archaisms*. The הִיאָ (he, see § 32, note 6), and יָעַר (young man) are of the common gender, and stand also for *she, young woman*, (like \acute{o} and $\acute{\eta}$ *παῖς*); and certain rougher forms of words, such as שָׁפָר, שָׁפָר, which are common here, are exchanged in other books for softer ones, e. g. שָׁפָר, שָׁפָר.

* [This last statement, as to the so-called *Pseudo-Isaiah*, is generally acceded to by the liberal critics of Germany, and by some of their opponents. The internal evidence, so far as the *diction* is concerned, is much against this; and even the critical difficulties which such a position involves, amount, after all, to something of grave and serious consequence. But this is no place to discuss the question. Hävernick, in his recent *Einleitung*, has placed the matter in some new attitudes; and I venture to suggest, that the question is still somewhat remote from being settled, as Gesenius and Roediger suppose, in the manner which the sentence above implies.—S.]

On the other hand, in Jeremiah and Ezekiel are examples of decided approach to the Aramaean hue of the silver age.

4. Although particular writers and books have their peculiarities, yet they are not such as enable us to make any very important distinctions in respect to the history of the language at this period. The time, moreover, when several books were composed, particularly the anonymous historical ones, cannot be accurately determined. On the other hand, the *poetic* dialect everywhere distinguishes itself from the *prosaic* one, not merely by a *rhythmus* which consists in measured parallelisms, but also by its peculiar *words, meaning* of words, *forms* of words, and *syntactical connections*; although this distinction is not so striking, as it is (for example) in the Greek. Most of these poetic idioms are to be found in the kindred languages, particularly in the Aramaean, where they are ordinary modes of expression, and ought to be regarded partly as *archaisms* which poetry has retained, and partly as additions to the stores of the Hebrew, which were made by Hebrew poets skilled in the Aramaean language.* In fine, the prophets are almost entirely to be considered as *poets*, in respect to language and rhythm; with the exception, that in these poetic orators the sentences frequently are carried to a greater length, and the parallelism is less measured and regular, than in the poets appropriately so called. The language of the later prophets approaches near to that of prose.

In respect to the Rhythm of the Hebrew poetry, see in particular, De Wette, *Comm. über die Psalmen* (4th edit. Heidelb. 1836), Einleit. § 7. Also the short sketch of Gesenius, *Heb. Lesebuch, Vorerinn. zur 2ten Abtheilung*. Comp. H. Ewald, *die poet. Bücher des Alt. Test. Th. I.* (Göttingen, 1839).

Words which are used in poetry, together with others belonging to prose, are such as אָנוּשׁ = אָרָם, אָרָח = דְּרָךְ, אָתָּה = בּוֹא, מְלָה = דְּבַר.

To the poetic *meaning of words* belongs the use of certain poetic *epithets* for nouns; e. g. אָבִיר, *the mighty one*, for God; אָבִיר, *mighty*, for bull, horse; לְבָנָה, *white*, for moon; יְחִידָה, *the only, the dearest*, for life.

As to the *forms of words*, one should note the protracted forms of *local prepositions* (§ 101); e. g. עַל־עַל־יְיָ = עַל־יְיָ, אֶל־אֶל־יְיָ = אֶל־יְיָ; the endings

* That at the time of Isaiah, (second half of the 8th century B. C.), the more educated Hebrews, at least the civil officers, understood the *Aramaean*, is plainly signified in 2 Kings 18: 26, comp. Is. 36: 11.

וֹ, יֹ, appended to nouns; the suffixes מִן, מִי, מִיְמֵי, for ׀, ׀, ׀, (§ 33); the plural ending יָ for ׀, (§ 86. 1). To the syntax, moreover, belongs the much less frequent use of the article, of the relative pronoun, and of the Acc. particle ׀. The const. state also frequently stands before prepositions; the shortened or apocopate Imperfect is employed with the same meaning as the usual form of the same; and generally, there is an intensitive brevity of expression.

5. The *second* or *silver* age of the Hebrew language and literature comprises the period reaching from the return out of exile [B. C. 536], to the time of the Maccabees (about 160 B. C.). It is marked by an approximation of the language to the kindred Aramaean (Chaldee) dialect; to which the Jews residing at Babylon had become accustomed the more easily, because it approached pretty near to the Hebrew. Even after the return from exile, the Aramaean continued in use among the Jews; and it had great influence upon the older book-language, particularly upon the prose, and gradually expelled it from common use, although the knowledge of the ancient language, and of compositions written in it, still continued among the learned.

One may appropriately illustrate the relation between these two languages, by a reference to the high and low German in Lower Saxony; or still more exactly, by comparing the high German and the popular dialect in South Germany and Switzerland, inasmuch as here the popular dialect produces an influence even upon the well educated, in respect to their mode of speaking and writing high German. The idea which has become current, in consequence of an erroneous interpretation of Neh. 8: 8, is quite incorrect, viz., that the Jews, after the exile, entirely forgot their ancient language, and were obliged to learn it from priests and scribes.

The O. Test. writings belonging to this second period, in all of which a Chaldee colouring, although in different degrees, is exhibited, are the books of Chronicles, Ezra, Nehemiah, Esther; Jonah,* Haggai, Zechariah, Malachi, Daniel. Of the poetic

* [The book of Jonah is regarded, by the liberal critics in Germany, as a factitious romantic production, fabricated at a very late period, and made up of scraps of the O. Test. and pieces of tradition. Hence the rank assigned it as above. In the mean time, how comes it to be in such a *position in the Canon*, i. e. among the very oldest of the prophets? Why is it not put with Haggai and Malachi? But of what use is argument against *a priori* assumption? For example; 'first, a miracle is judged to be an impossibility. Secondly, the book of Jonah relates several uncommon miracles. Therefore, thirdly, it cannot be true, and must have been made up in an age of ignorance and fiction.' Truly a short method of deciding *critical* questions!—S.]

books, there are Ecclesiastes and the later Psalms. In a *literary* respect these books fall far behind the more ancient ones; but still there are not wanting some productions of this period, which in purity of language and aesthetic worth fall little short of the golden age. E. g. Psalms cxx. cxxxvii. cxxxix.

Later (Chaldaizing) *words*, instead of which the earlier writers employ others, are, for example, such as קָבַל = לָקַח, סוּה = שָׁלַט, מַלְאָה = שָׁלַט. Examples of later *meaning* are אָמַר to *command*, עָנָה (to answer) to *address any one, to commence speaking*. *Grammatical* peculiarities are, the frequent use of the *scriptio plena* by inserting ו and ך; e. g. הָיִיד (older form הָיִד); even such cases occur as קוֹדֵשׁ for קֹדֶשׁ, רוֹב for רֹב; also the exchange of חֵץ and אֵץ at the end of words, and the frequent use of the noun-ending, םֵן, ךֵן, ךֵה, and the like.

Finally, not all the peculiarities of the later writers are Chaldaisms. Several of them are not found at all in the Chaldee, and must have belonged to the Hebrew language at an earlier period, particularly, as it would seem, to the North Palestine dialect. There the books of Kings and Canticles may have taken their rise. Hence in these older writings we find ף for ףֵשׁ, which is predominant usage in the Phœnician.

NOTE 1. Of dialectical discrepancies in the old Hebrew a few traces are found; but they are of little importance, e. g. Judg. 12: 6, according to which the Ephraimites seem to have pronounced ף like ש or ט. Also in Neb. 12: 23, 24, where the dialect of Ashdod (Philistine) is spoken of.

NOTE 2. It cannot well be supposed, that the present remains of the ancient Hebrew Literature have preserved the *whole* stores of the ancient tongue. These must have been of greater compass and copiousness than the canonical books of the O. Test. now before us, since only a part of the ancient Hebrew literature has been preserved.

§ 3.

*Grammatical treatises on the Hebrew language.**

I. After the extinction of the Hebrew language, and the completion of the almost contemporary collection of the O. Test. books, the Jews began partly to explain their sacred Codex and to bestow critical labour upon it, and partly to translate it into the then predominant language of the country. The oldest translation is that into Greek, at Alexandria under Ptolemy Philadelphus, which began with the Pentateuch, and was subsequently completed by different authors. This is usually named

* Consult Gesenius Geschichte der Heb. Sprache, § 19—39.

the *Septuagint*. In part, this was executed by persons who had a vernacular knowledge of the original language; and the object of it was, to aid those who spoke the Greek, particularly the Alexandrine Jews. Somewhat later, the Chaldee translations or Targums (תַּרְגּוּמֵי יוֹנִי) were made, in Palestine and in Babylonia. The *explanations*, which were partly drawn from pretended tradition, have reference almost exclusively to the civil and ritual Law and Doctrines, and have as little of a scientific character as the remarks on various readings. Both are also treated of in the Talmud; the first part of which (the *Mishna*) was composed in the third century, the second (the *Gemara*) in the sixth century after Christ. The *Mishna* forms the commencement of the *new Hebrew* literature; while, on the contrary, the *Gemara* has more of a Chaldee hue.

2. In the interim between the conclusion of the Talmud and the first grammatical writers, falls, in the main, the *vocalization* of the hitherto unpointed text (§ 7. 3). To the same period must we assign the collection of critical remarks, which bears the name of Masora (מִסְרָה tradition); from which, in a form prescribed by this, the Hebrew text was continued down by Mss., and now constitutes what we name the *received text* of the O. Testament. In reference to the source whence its modifications come, it is denominated the *Masoretic* text.

One of the most important parts of the Masora is the various readings denominated *Keri*, § 17. But one should be on his guard, so as not to confound the work of pointing the text with the compilation of the Masora. The former belongs to an earlier period, and it is the fruit of a much more thorough labour than that of the Masora.

3. In the ninth century, after the example of the Arabians, were the first beginnings in *grammatical* compositions made on the part of the Jews. The attempts at such composition by Rabbi Saadia (†942) are lost; but the works of Rabbi Judah Hhayug (named also Abu Zacharia Yahya, about 1040) are still extant in Mss., in the Arabic language; as also of Rabbi Jonah, (Abul Walid Mervan ben Gannach, about 1050). Aided by these works Abraham ben Ezra (about 1150), and Rabbi David Kimchi (about 1190—1200), acquired a classical reputation as *grammarians*. From these first grammarians arose many of

the methodical arrangements and technical terms of grammar, which are still in part retained; e. g. the names of the several conjugations and of the irregular verbs after the model of לִפְעֻלָּה , the mnemonic or memorial words, such as $\text{רַב־בְּרַב־בְּרַב־בְּרַב}$, etc.*

4. The father of Hebrew grammatical knowledge among Christians, was *John Reuchlin* (†1522), whose merits in respect to Greek literature were also great. He, however, like all grammarians of the following period even down to *Buxtorf* (†1629), followed almost entirely the Jewish tradition. It is only since the middle of the seventeenth century, that the circle of knowledge in respect to this subject has been enlarged. The study of the kindred languages was made very fruitful in results which had a bearing upon Hebrew grammar, particularly by *Albert Schultens* (†1750), and by *N. W. Schroeder* (†1798).

The labours bestowed upon Hebrew Grammar, so far as they are of permanent scientific value, may be best judged of, when one represents the demands now made on those who treat grammatically of an ancient language. These may be summarily represented thus: (1) One must notice in the most complete and accurate manner possible the phenomena of a language still extant; and then these must be represented in an organic connection. (This is the empirical or historico-critical element). (2) He must endeavour to explain these facts, partly by a comparison among themselves and by analogy with kindred languages, and partly by the general principles of the philosophy of language. (This is the philosophic or rational element).

§ 4.

Division and Arrangement of Grammar.

The divisions and arrangement of a Hebrew Grammar are obvious, by reason of the three constituent parts of every language; viz. (1) Articulate sounds expressed by letters, and the connection of them in syllables. (2) Words. (3) Sentences.

The *first* part (*elementary science*) contains, in accordance with this, instruction respecting the *sounds*, and the designation

* On the rise and ancient history of Hebrew lexicography, see Pref. to Ges. Lex. edit. IV. s. X. f. Respecting the first grammarians, see Sam. David Luzzato, Proleg. ad una Gramm. ragionata della lingua Hebraica, (Padova, 1836), p. 26 seq.

of them by *letters*. It also teaches the manner of uttering the sounds represented by the letters (orthoëpy); the customary method of writing (orthography); and then considers the sounds as connected in syllables and words, and explains the laws and conditions under which this connection can take place.

The *second* part (the doctrine of *forms*) treats of words in their quality as parts of speech; and it contains, (1) Rules for the formation of words, or the rise of the several parts of speech out of the roots, or out of one another. (2) Rules for declining words (flexion) in the various forms which they take, according to their relation to each other, and to the sentence.

The *third* part, (Syntax, or the junction of words), has for its object to show, partly how the different flexions of words existing in a language are employed in designating different ideas and those of delicate shades, and how other ideas, for which the language has coined no appropriate forms, are expressed by circumlocution; partly, moreover, to give the rules according to which the parts of speech are connected together in sentences. (These last are called *sentence-rules*, or *syntax* in the narrower sense of the word).

FIRST PRINCIPAL DIVISION.

ELEMENTARY PRINCIPLES.

CHAPTER I.

OF WRITTEN SIGNS OR LETTERS, AND THEIR VOCAL SIGNIFICANCE.

§ 5.

Of the Consonants. Form and Name.

1. The Hebrew characters in present use, in which the manuscripts of the Old Testament are written, commonly called the *square* character, also the *Assyrian* character, are not original. On the coins of the Maccabaeae princes is found a different character, which very probably was in general use for writing the Hebrew at an early period, and has a strong resemblance to the Samaritan character, and of course to the Phenician (§ 1, 5). The square character may also be traced back to the Phenician; but for the most part it harmonizes with certain *Aramaean* inscriptions on monuments found in Egypt, as also with those of the Palmyrene monuments.

See the Alphabets of these kinds of writing, in *Ges. Monum. Phenic.*, tab. 1—5.

2. The *Alphabet* consists, like all Semitic ones, of *consonants* only. These are *twenty-two* in number; some of them having occasionally the power of vowels, (§ 7, 2). The forms, sounds, names, and numerical value, are exhibited in the following table:

Form.	Repre- sented by	Sounded as	Names in Hebrew;	which are represented by	and sounded as	Numerical value.
א	א	'	אֶלֶף	nālēph	Aw'-lēf	1
ב, בּ	bh, b	v, b	בֵּית	Bēth	Baith	2
ג, גּ	gh, g	g	גִּימֵל	Gīmēl	Geé-mēl	3
ד, דּ	dh, d	$\left\{ \begin{array}{l} th \text{ in} \\ that, d \end{array} \right.$	דָּלֶת	Dālēth	Daw'-lēth	4
ה	h	h	הָא	Hē	Hay	5
ו	v	v	וָו	Vāv	Vawv	6
ז	z	z	זַיִן	Zāyīn	Zâ-yin	7
ח	hh	hh	חֵיה	Hhēth	Hhaith	8
ט	t	t (hard)	טֵית	Tēt	Taith	9
י	y	y	יֹוד	Yōdh	Yoadh	10
כ, כּ, (ך)	kh, k	kh, k	כָּף	Kāph	Kăf	20
ל	l	l	לָמֵד	Lāmēdh	Law'-mēdh	30
מ, (ם)	m	m	מֵם	Mēm	Maim	40
נ, (ן)	n	n	נוּן	Nūn	Noon	50
ס	s	s	סָמֵךְ	Samēkh	Saw'-mēkh	60
ע	ע	"	עַיִן	ayīn	A-yīn	70
פ, פּ, (ף)	ph, p	f, p	פָּא	Pē	Pay	80
צ, (ץ)	ts	ts	צָדִי	Tsādē	Tsaw-dhéy	90
ק	q	q	קוֹף	Qōph	Qoaf	100
ר	r	r	רֵישׁ	Rēsh	Raish	200
שׁ	sh	sh	שֵׁין	Shīn	Sheen	300
שׂ	s	s	שִׁין	Sin	Seen	
ת, תּ	th, t	th, t	תָּו	Tāv	Tawv	400

3. Five letters have a form, when *final* or standing at the end of a word, different from the form elsewhere; viz. כ, מ, נ, ה, ק. In the alphabet above, these are included in a *parenthesis*; and they are technically named *finales*, i. e. final letters; the Hebrews call them קַמְנַפְטִים (*kam-nap-péts*), a mere *vox memorialis*.

[It is plain that these *final* letters would assist the reader much, in ancient times, when no division or space was left between words in writing. This circumstance probably gave rise to the invention of them.—S.]

4. Hebrew is read from *right to left*. Words are not broken at the end of a line (as in English); but to fill out such spaces as must often occur, certain letters are *dilated* (*dilatabiles*); viz. the following five:

ם, ך, ל, ך, ם, (technically named אֵתֶּלֶת הֵם).

(1) The *figures* of the letters were originally rapid and abbreviated sketches of sensible objects, the name of which began with the letter designated. E. g. ך, ך, the rough figure of a camel's neck, properly means *camel* (אֵתֶּלֶת = אֵתֶּלֶת); but as a *letter*, it merely means א. So ך, properly *eye*, עֵינַי, but the letter ע stands for merely the first sound in this word. In the Phœnician alphabets, the similitude of the figures to the objects after which they are named, is, for the most part, still discernible; and in the square alphabet this is preserved in respect to several of the letters, e. g. ך, ל, ק, ט.

The most probable meaning of the *names* of the letters is as follows: אֵתֶּלֶת ox, בַּיִת house, גַּמֶּל camel, דֶּלֶת door, הַאֵר air-hole, window, וָךְ hook, זֶרֶן weapon, חֵדֶה hedge, טֵיָה winding, perhaps leather-pouch, (al. serpent), יָד hand, קָרַב crooked hand, לָמָד ox-goad, מַיִם water, נֶיֶן fish, סָמָךְ prop, עֵינַי eye, פֶּה mouth, קָרַב fish-hook, קוֹף hinder-head, רִישׁ head, טֵיָה tooth, חֶסֶד cross-sign.

Certain as it is that the Semitæ first constructed this alphabet, yet, on the other hand, it is quite probable, that the Egyptian writing (the so-called *phonetic hieroglyphics*) served as the exemplar of it in respect to the principle concerned with its construction, although not as to the forms of the letters; for these hieroglyphics designate, not objects themselves by sketches like to those in *kyriological hieroglyphics*, but only the commencing sounds of their names; e. g. the hand (*tot*) represents the letter *t*, the lion (*laboi*) the letter *l*.*

* See the writings of Young, Champollion, etc., respecting the hieroglyphics. A view of the principal results is given by Lepsius, *Lettre a M. Rosellini sur l'Alphabet hieroglyphique*. Rom. 1837, 8. Comp. Gesenius, in *Allgem. Litt. Zeit.* 1839. No. 77—81. Hitzig, *die Erfindung des Alphabets*. Zürich, 1840. fol. J. Olshausen, *über den Ursprung des Alphabets*. Kiel, 1841, 8.

(2) The *order of sequency* in the alphabet was originally determined, in part, by a grammatical consideration of the sounds. This is plain from the continuous succession of the three softest Labials, Palatals, and Dentals, כ, ג, ד; then the three Liquids, ל, מ, נ; and other like arrangements. (See Lepsius, *Sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1). But other influences have also operated in respect to this matter. Surely it is not the result of mere accident, that *hand* and *hollow hand* (ו, פ), *hinder-head* and *head* (ק, ר), *water* and *fish* (ז, ח), *eye* and *mouth* (ע, פ), are ranged together. Both the order and the names of the alphabet of the Phenicians passed from them over to the Greeks, with slight variations, [and some additions necessary to complete the *phonetics* of the latter].

[The *number* (22) and *order* of Hebrew letters are settled by the *alphabetic* compositions of the O. Test., viz. Ps. 25. 34. 37. 111. 112. 119. 145. Prov. 31: 10 seq. Lam. i—iv. In Ps. 25. 34. 145, one letter is omitted; in Ps. 27, ז is repeated and ט omitted. The separation of ש into שׁ and שׂ was later than the period of the early alphabet.—Several *names* of the letters exhibit forms of words that must have been more ancient than the Hebrew of the O. Test.; e. g. לְמַלְאכֵי, תְּהַלְלֵהוּ, רַבְּמַלְאָכֵי, etc., *Segholate* forms very rare in the Hebrew Scriptures. So also וְיָ, וְיָ—S.]

(3) The Hebrews have no *numeral cyphers*, like ours, but employ consonants to designate numbers. This usage, however, belongs not to the O. Test. of itself. We can trace it no farther back than the coins in the time of the Maccabees, (about 150 B. C.) But at a later period, all chapters and verses of the O. Test. came to be marked or numbered in this way; in like manner as enumeration was designated by the Greeks. (a) The alphabet from א—ז designates the *units* 1—9; (b) From ח—צ, *tens*; from ק—ת, some of the *hundreds*, viz. 100—400. The hundreds 500—900, some designate by the *final* letters, י, כ, ל, מ, נ, פ; others by adding to ת (= 400) the other letters that designate the additional hundreds which are needed, e. g. תק, i. e. 400 + 100 = 500. In composite numbers, the larger stand first; e. g. יא = 11, קכא = 121, etc. The number 15 is marked טו = 9 + 6, because the regular designation would be יה, which (being one of the names of God) the Jews would not employ. *Thousands* are designated by the unit-letters with two points above them; e. g. אָ = 1000, etc.

(4) No abbreviations of words occur in the text of the O. Test.; but they are found on coins. In later times the use of them is very frequent among the Jews. When they are employed, they are marked by an oblique stroke; e. g. רִשְׁוֹן = רִשְׁוֹן־אֵל; וְגוֹמֵר = וְגוֹמֵר־, i. e. *et completio* = etc; and in like way, רִי or רִי for רִי־הַיְהוּדָה.

§ 6.

Pronunciation and Division of the Consonants.

1. A more exact insight into the original sound of each consonant is of the greatest importance, because many grammatical

peculiarities and changes (§ 18 seq.) are dependent on the pronunciation, and are comprehensible only in this way. We obtain our knowledge of this, partly from the pronunciation of the kindred dialects; partly from the living Arabic; partly from observing the approximation of certain letters to each other and their exchange for one another; and partly from the tradition of the Jews.*

In the usages of the modern Jews, there is much that is contradictory. The Polish and German Jews follow the analogy of the Syriac; the Spanish and Portuguese Jews, (whom, after the manner of Reuchlin, most Christians follow), more correctly lean to the Arabic.

The oldest and most weighty testimony in regard to pronunciation, is the Hebrew proper names as exhibited by the Septuagint, i. e. the Hebrew written in Greek letters. But the sounds of several Hebrew letters, e. g. ׀, ׆, could not be imitated in Greek; and of course various expedients were resorted to, in order to relieve this difficulty.

2. Several consonants which have peculiarities, should be compared as to their resemblances of sound, and specially investigated.

(1) Among the Gutturals, ׀ is the most slender. It is a scarcely audible impetus of the voice from the lungs, = the *spiritus lenis* of the Greeks. It is like to the ׆, but is more slender. *Before* a vowel it is almost lost to the ear, (׀א, ἀμαρ), like the *h* in the French *habit, homme*. Still more imperceptible is it *after* a vowel, and indeed it altogether coalesces with it, (א׀א, mā-tsâ), § 23, 2.

The ׆ *before* a vowel = our slender *h*, (like the Greek *spiritus asper*); *after* a vowel, at the end of a syllable, (when not quiescent), it is a Guttural = our stronger *h*, e. g. אֶהְיֶה *neh-pakh*; but when quiescent (like ׀) it coalesces with the vowel, § 7, 2. § 14.

Nearest related to ׀ is ׀, a letter peculiar to the Semitæ. When the *stronger* sound is given, it is a kind of hoarse quavering *g* sound, formed in the back part of the palate; as in אֶמְרֶה *Γόμορόφα*, אֶזְרֶה *Γάζα*; the *weaker* sound is almost like that of the ׀, as in אֶלֶי *Ηλί*, אֶמְלֶךְ *Αμαλέκ*. In the mouth of

* Accurate physiological observation of the whole system of sounds, and the formation of them by the organs of speech, performs an important service here. See Liskovius, *Theorie der Stimme*, Leipz. 1814. J. Müller, *Handbuch der Physiologie*, Bd. II. s. 179 ff. Also Strodtmann, *Anatomische Vorhalle zur Physiologie der Stimme und Sprachlaute*, Alt. 1837, 4. With reference to Grammar, see H. Hupfeld von der Natur und den Arten der Sprachlaute, in *Jahn's Jahrb. f. Philol.* Bd. IX. 1829. H. 4. H. E. Bindseil, *Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb. 1839), I. *Physiologie der Stimm- und Sprachlaute*, s. 1 ff.

the Arabian, [who has divided it into two letters], the first sound is like a slender guttural *r*; the second is almost like that of a simple vowel, e. g. *a*. At present, Europeans, in reading Hebrew, do not aim to imitate it, but merely sound the vowel which follows or precedes it; as in *Eli*, *Amalek* above. A method of expressing the stronger sound by our letters, which comes nearest to the correct one, would be by *gh* or *rg*. [This means a deep guttural, or a quavering guttural sound]. But *ʿ* is not so strong; so that we might represent אַרְבַּע by *ar-bag^h*, אֲמוֹרָה by *r^gamo-ra*. Altogether erroneous is the Jewish mode of uttering the letter by a nasal *gn* or *ng*.

The ח is the firmest Guttural = *ch*, [Eng. *hh*], as the Swiss pronounce it; e. g. in *Macht* [nearly *mahht*], *Zucht* [nearly *zuhht*], and like to the Spanish guttural *x* and *j*, [i. e. = *hh*]. In the living language, this letter, [as in the Arabic], was sometimes sounded stronger, and sometimes weaker.*

The Hebrews, moreover, sounded the ר more as a quavering Guttural, than as a tremulous Lingual. On this account, ר is not merely reckoned with the Liquids, but, as to several of its qualities, it is assigned to the rank of the Gutturals; § 22, 4.

(2) In Sibilants or *hissing* letters the Hebrew is richer than the Aramaean; which substitutes for them in part the low broad Linguals.

The letters ש and שׁ were originally one and the same, ש = *sh*. They are still so in writings without the vowel-points. But inasmuch as this letter not unfrequently had a more slender sound, almost = *s*, so the grammarians separated the one sound from the other, by the diacritical points, viz. שׁ = *sh*, ש = *s*.

שׁ in its sound must have approached quite near to ס; yet, being nearly related to ש, it might have been somewhat stronger than ס. At least, a difference of meaning is sometimes grounded on the difference between שׁ and ס; e. g. שׁוּבַר *to shut up*, and סָבַר *to recompense*; שׁוֹבֵל *to be dextrous or wise*, and סָבַל *to be foolish*. The Syrians used, for these two sounds of *s*, only the letter ס (ס); the Arabians merely س. In later Hebrew they are often exchanged; e. g. סָבַר = שׁוּבַר *to buy*, Ez. 4: 5; סְבִלִית and שׁבִלִית *folly*, Ecc. 1: 17.

Zayin (ז) is a slender whizzing *s* = the Greek ζ, (which the Septuagint employ to represent it), and like the French and English *z*, and quite different from the German *z* = *ts*.

The letters ז, ק, צ, are uttered with strong articulation from the back part of the mouth. The first two are separated in this way, essentially, from

* In Arabic, diacritical points separate the stronger and weaker sounds of *z* and *h*; and so each letter is, in their alphabet, divided into two, viz. *z* into ع *Ain* and the stronger غ *Ghain*, *h* into the slender ح *Hha* and the harder خ *Kha*. Besides this, the Arabians mark variation, in the like way, in the sounds of *ד*, *ט*, *צ*.

ת and כ which correspond to our *t* and *k*, and moreover are often softened still more by aspiration, (see No. 3 below). [The ז Roediger marks, in the Alphabet as = *ss* strongly enunciated. Gesenius, and nearly all Hebrew grammarians, represent it by *ts* or the German *z*. This seems altogether more probable than the sound assigned it by Roediger, considering that the Hebrew alphabet has (besides this) at least three *s*-es, viz. ס, ש, שׁ, and only one *z*, ז. I have therefore retained *ts* in the alphabet above.—S.]

3. Six Consonants, פ, פׁ, כ, כׁ, ג, גׁ, (technically named פְּגִדְּפִתּוּת *Beghadh-kephath*) have a double sound; (1) Like *b, g, d, k, p, t*. (2) A weaker sound accompanied with a slight breathing or spiritus; (then called *Aspirates*). The first sounds (unaspirated) are the original ones. These sounds are employed at the beginning of words and syllables, when not immediately preceded by a vowel; and they are marked by a point in the bosom of the letter (e. g. כּ = *b*, etc.), which is named *Daghesh lene*, (§ 13). The *aspirated* pronunciation is employed, when a vowel immediately precedes, [which vowel may be either pure, or have a quiescent letter coalescing with it. The aspirated sounds are represented by *bh* or *v*, *gh*, *dh* (= *th* in *that*), *kh*, *ph*, and *th*.]

In Mss., *Raphe* (§ 14. 2) stands over these letters when they are Aspirates; in printed editions, the *Daghesh lene* is merely omitted, [by which omission the reader knows, of course, that they are *Aspirates*]. [By one who speaks the English language, ג = *gh* and כ = *kh* can hardly be pronounced in a different way from ג = *g* and כ = *k*. The modern Greek easily aspirates β, γ, δ; and we easily sound *dh*, as directed above. The Greek language, moreover, easily distinguishes כ, כׁ; פ, פׁ; ת, תׁ; e. g. as = *κ, χ*; π, φ; τ, θ. But we have no sound, in English, corresponding to כ = *kh*. The Germans practically make it a *Guttural* in sound; which can hardly be correct. But the true sound we have no adequate means of ascertaining.—S.]

See more particulars about the distinction of the two sounds, in § 21. The modern Jews pronounce כ as = *v*, and the aspirated ת like *s*; e. g. רֶשֶׁת = *reshis* [which is manifestly wrong], רַב = *rav*. The ת seems to be exactly the English *th* soft.

4. From what has now been said, a division of the consonants, based upon the organ specially employed to utter them, becomes more intelligible and more useful. They are thus arranged:

(a) Gutturals	א ה ח ע	technically called	אֶחָחֵע
(b) Labials	ב פ מ ו		בּוּמָפּ
(c) Dentals	ז ט צ ר ש (ש)		זֶסְצָרֶשׁ
(d) Linguals	ד נ ל ט ר		דֶנְלֶטֶר
(e) Palatals	ג י כ ק		גֶיֶכֶק

Of these, the class most frequently appealed to is the *Gutturals*; and therefore the student should make them familiar. The letter ר is ranked above with the *Dentals*. But it is often treated as a *Guttural*, having frequently the like effect upon the vocalization; as will be seen in the sequel.

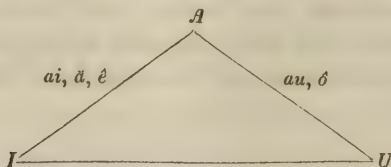
[Besides these classifications, some others, on a little different ground, are frequent and practically important, viz. (1) The *Liquids*, i. e. ל, מ, נ, ר. (2) The *Quiescents*, i. e. א, ה, ו, י; which are so called, because their sound frequently *quiesces* or *coalesces* in that of the vowel which precedes them. א and ה are *practically* Gutturals, only when they do *not* quiesce.—S.]

A historical view of the *pronunciation* of the Hebrew, and also of the other Semitic languages, would show, that in more ancient times the enunciation was stronger and firmer; in later ones it flatted away and became weaker and softer. By reason of this, not a few of the earlier and minuter distinctions, attached to modes of pronouncing, were neglected and lost. This shows itself, partly in the substitution of weaker for stronger letters, e. g. earlier זֶצָז, later זֶצָז, comp. Syr. זֶצָז, (§ 2. § 3); and partly in the mode of pronouncing particular letters. So in the Syriac, ע is throughout only a feeble and soft sound. The Galileans uttered both ע and ח as they did א, [i. e. they were scarcely audible]. In Aethiopic, ש = s, and ח = h, i. e. each is of a slender sound.

§ 7.

Vowels in general; Vowel-Letters and Vowel-Signs.

1. That the leading tones of the vowels *a, e, i, o, u*, sprung from the original vowels *A, I, U*, is more plain in Hebrew and in the Semitic languages, than in any other. *E* comes from *I* with preceding short *a*; and *O* from *U* in the same way. Both *E* and *O* are strictly contracted diphthongs; for *é* comes out of *ai*, and *ó* out of *au*. The process may be thus represented:



The older Arabic did not employ the vowels *é* and *ó*, but instead of them employed *ai*, *au*; e. g. بَـيْن , Arab. *bain*; يَـؤْم , Arab. *yaum* [i. e. *youm*]. Later idiom contracted these diphthongs. The like in Greek and Latin; as *Καῖσαρ*, Caesar, *θαῦμα*, Ion. *θῶμα*. So with the French *ai* and *au* [= *é*, *ó*]; and so the popular dialect in German, *óch* for *auch*.

2. With this stands connected the designation of the vowels in writing. As there were only *three* leading vowel-sounds, so no more were *originally* designated; and even this was done, not by inventing new and appropriate signs, but by employing some of the feebly sounding letters, e. g. \aleph , η , γ , for this purpose, because their weak sounds easily flowed into the vowel sounds. [In respect to their frequency, as thus employed, and the sounds which they represented, they may be thus arranged:]

η	represented	U and O.
η	“	I and E.
\aleph	“	A.

EXPLANATIONS. (a) [*Vav* (η) thus employed, resembles the old Latin V and the old German W, often used as the vowel U; and *Yodh* (η) the old Latin I, used for both I and Y. In English, also, Y is both vowel and consonant. The comparative frequency of thus employing these letters is expressed by the order of their arrangement above. *Vav* is somewhat frequently inserted as a mere vowel; *Yodh*, in the same way, but with rather less frequency; and \aleph is altogether rare as standing merely for A, because this vowel is so frequent that it was easily and naturally supplied by the reader].*

(b) Besides the use of these three *vowel-letters*, (so called when put for a vowel), *He* (η), at the *end* of a word, was usually employed for the vowel A long; and much less frequently, \aleph , in the same way. But both of these letters, \aleph , η , sometimes stand for the vowels E, O. Only familiarity with the language could readily distinguish these diverse cases.

(c) Regularly, the *vowel-letters* represented only the *long* vowels. But the reader must not suppose, that these letters were *always* actually inserted where long vowels actually occurred. This would be far from the reality of the case; for in general only the more doubtful cases were thus distinguished; see § 8. 4.† All the other gradations of tone, viz. the short vowels,

* So in the Sanscrit, and old Persian Keil-character; and in the Aethiopic, short *á* is not designated, because, if a consonant has no other vowel-mark, *á* of course belongs to it.

† The Phœnician hardly ever employs *vowel-letters* at all; and specially the oldest monuments have scarcely any designation whatever of them. See Mon. Phœnic. p. 57, 58. Comp. § 2. 2 above.

the absence of vowels, and the decision whether one of the above letters was employed as a vowel or a consonant, were left to the skill and judgment of the reader. [In like manner, all the current Arabic writing and correspondence of the present time is destitute of any *vowel-signs*, and these are left to the reader, excepting the small aid which the vowel-letters occasionally afford.] E. g. קַטַל might be read: qā-tāl, qā-tél, qā-tól, q^e-tól, qō-tél, qít-tél, qät-tél, qüt-täl. So דַבַר might be read: dā-bhâr (word), dē-bhēr (pestilence), dīb-bēr (he spake), dāb-bēr (to speak), dō-bhēr (speaking), düb-bār (it is said). So מוֹת, mā-vēth (death), mūth, mōth (to die). The like in בֵּין, which is bēn, bin, ba-yīn, etc. [The exigency of the sense guided the reader in all such cases.]

(d) It is easy to see how imperfect and exposed to various interpretations a method of writing was, which designated only the stronger elements of speech. Yet such an one, and such only, of the vowels without any proper designation, had the Hebrews, during the whole period when Hebrew was a living language. Reading was of course a much more difficult task than it is among us, inasmuch as we have a much more perfect alphabet. A vernacular knowledge of the language could make up, in some good measure, for these deficiencies; [just as we can read *short-hand* characters, and, after a little practice, could easily read most words in case the vowels were omitted in the writing.]

3. After the Hebrew language had ceased to be a living one, and there was danger of losing the true pronunciation, and moreover because the doubtful meaning of unpointed words often became perplexing, in order to render plain and establish both of these, the VOWEL-SIGNS or VOWEL-POINTS were invented. In this way, whatever remained undetermined before, became permanently established. The particular history of this is indeed wanting; but by a combination of other historical facts we come to the conclusion, that of the Christian era, the system of *vocalization* was introduced, *since the seventh century*, by learned Jews well acquainted with the language. This example, it is probable, was followed by the Syrian and Arabian grammarians.

See Ges. Gesch. d. Heb. Sprache, s. 182 ff., and Hupfeld in Theol. Studien und Kritiken, 1830. No. 3; where may be found the latest proof, that the Talmud and Jerome make no mention of vowel-signs.

4. The pronunciation of the Palestine Jews probably lies at the ground of the vowel-system; but the analogy of the sister dialects is a good voucher for the correctness of the same, at least in the main or generally. The *Punctators* laboured to

express all the little gradations of the vowel-sounds, by appropriate signs; and even the half-vowels and the involuntary helping-sounds, which all languages adopt but do not usually express by writing, are carefully noted in the Hebrew. During the same modeling of the text of Scriptures, came in also the various reading-signs, (Daghesh, Mappiq, etc. § 11—14); as also the Accents, § 15. § 16.

Far more simple is the apparatus for the vowels among the Arabians and Syrians. The former have only *three* signs, according to the ancient classification as described above; the latter, *five*, viz. *a, e, i, o, u*. This may have been the case with the earlier Hebrews; but the evidences of it are not within our reach.

§ 8.

Of the Vowel-Signs.

I. The complete vowels, arranged agreeably to their leading sounds, are as follows:

First Class; A sound.

(a) — Qāmēts = *ā, á*; as יָד *yādh*, קָאָם *qām*. (Eng. *a* in *all*.)

(b) — Pättāh = *ă*; as in בָּאָה *bāth*. (Eng. *a* in *man*.)

(c) — S^eghōl = *ä* (Eng. *ai* in *sail*, only shorter), when this S^eghōl is derived from an original *a*; e. g. in the first syllable of מַלְלֵךְ *mā-lēkh*. A *Seghol* of this kind often stands before a quiescent Yodh (י); as in יָדֵיךָ *yā-dhā-khā*, גֵּלְיָנָה *gelā-nā*, sounded as above.

Second Class; I and E sounds.

I { (a) יָ — or — = *I* long, (like the Eng. *i* in *machine*), e. g. שִׁים *sīm*, and (with the Yodh omitted) צִדְקִים *tsād-dī-qīm*. This is called *Hhireq magnum*, whether the Yodh is expressed or only implied.

(b) יִ — short *I*, (Eng. *i* in *sit*), e. g. אִמּוֹ *immō*; named *Hhireq parvum*.

E { (c) יֵ — and — = *ê, ē*, (Eng. *ey* and *ai* as in *they, hainous*); e. g. בֵּת *bēth*, שֵׁם *shēm*; called *Tsere with Yodh*, and *Tsere without Yodh*.

(d) — S^eghōl = *e* obtuse and short, as שֵׁן *shēn* (Eng. *e* in *men*); also *ê* with tone, as in חֹזֵה *hhōzè* (*ey* in the Eng. *prey*).*

* [That some confusion attends this classification, is evident. Gesenius ranks Se-

Third Class; U and O sounds.

- U { (a) ה Shūrēq = ū (Eng. *oo* in *book*), e. g. מוּת *mūth*.
 (b) — Qıbbūts, usually ŭ short (Eng. *u* in *full*); e. g. מוּלָה *gūl-lā*; but oftentimes, also, it stands for Shūrēq without Vav, i. e. Shūrēq a little abridged, as in מוּלְחִי *mulhi*.
- O { (c) י and — Hhōlēm, i. e. Hhōlēm with י i. e. impure, and Hhōlēm without י i. e. pure; * e. g. קוֹל *qōl*, רֹב *rōbh*. (Eng. *ō* in *slow, sober*).
 (d) — Qāmēts Hhātūph = ǒ short; e. g. חֹק *hhōq*. (Eng. *ō* in *not*).

[REMARK. Roediger adds to this last class of sounds, that of abridged *e* (ֵ) when it arises out of an original *u* or *o*; as in אֶתֶם *attem* (from אֶתְתִּים, § 33. n. 4), and אֶל *elh* (from אֶלִּים). These cases are so very few, (and withal attended by some doubt), that I have deemed it best not to arrange this category with the usual vowel sounds].

The names of the vowels are nearly all made out from the manner in which the mouth is affected in pronouncing them; as is usual among Semitic grammarians. E. g. קָמֵץ *Qāmēts*, closing (the mouth); פֶּתַח *Pättāhh*, opening; חִירֵק *Hhīrēq*, grating; צֵרֵר *Tsērē* (also שֹׁבֵר *shōber*) tearing open; שוּרֵק *Shūrēq*, whistling, a hissing; קִבּוּץ *Qıbbūts*, compressing; חוּלֵם *Hhōlēm*, fullness, (also מִלֵּא פִּי *full mouth*); קָמֵץ חֲטוּף *Qāmēts Hhātūph*, i. e. short *Qamets* = ǒ. The reason why the same form (ֵ) represented both *ā* long and *ǒ* short,† is to be drawn from the impure sound given by the Rabbins

ghol as in מוּלְחִי, Class I. *c* above, under *d* of Class II; while Roediger ranks it as above, on the alleged ground of its arising out of *a*. Gesenius puts down שֹׁבֵר as one example of short *ē* (Seghol); while in such forms it is a mere assumed euphonic and helping sound, and no proper vowel; and Roed. exhibits סָבָר for the same purpose. Ges. omits such cases of Seghol as occur in forms like חִירֵק; Roed. merely says, that they are *è accented*; allowing nothing for the Quiescent ה. It is quite plain, that this matter is not cleared up by either writer. Seghol (ֵ), like most of our vowels, is *double-timed*. Without a Quiescent either expressed or implied, i. e. without a י or a ה after it, it is *short*; when coalescent with these letters, i. e. quiescent in them, it is *virtually long*; in a *Segholate* form (e. g. שֹׁבֵר) it is a mere euphonic slide of the voice joining two consonants together. Doubtless, in the living pronunciation of the language, some slight differences of sound, either in quality or intensity, belonged to each of these Seghols. It is in vain, now, to seek for their recall.—S.]

* [In not a few cases, י is a mere *vowel-sign* for O, and then the Hhōlēm (י) is *pure*, i. e. does not coalesce with the י; e. g. Inf. קוֹל *qetōl*. In a great majority of cases, Hhōlēm with Vav (י) is *impure*, i. e. coalesces with the י. Familiarity with the language is the only thing that will enable the student to distinguish the cases from one another.—S.]

† Some suppose *Qamets* was originally written —, and *Qamets Hhatuph* ֵ, and that through negligence these came to be written alike. But these two were identical in meaning; the first is the original one; the second, derived from it.

to the vowel ֿ , like the Swedish å . [Admitting the Spanish Rabbinic sound of ֿ long, like a in *all*, (which I can hardly doubt is correct), the near approximation of this to the O sound is very plain; and as Hholem already represented two O's, so, in certain peculiar circumstances, ֿ was chosen to represent short ō]. For the cases where it is to be read as ō , see § 9. Note. Only S^eghöl (סִגְוֹל) borrows its shape from resemblance to an object, as the name means *cluster of grapes*. All the names give the sound of the vowel in the first syllable, excepting S^eghöl, Qibbûts, and Qâmêts Hhâtûph.

2. Nearly all the vowel-signs stand *under* the letter, *after* which they are pronounced; e. g. ֿ , ֿ , ֿ , ֿ , etc. The so-called *Puttah furtive*, however, under a Guttural at the end of a word, is sounded before it; e. g. רִיחַ rû^{ah}h, see § 22. 2. b. Hholem is written *over* the letter; e. g. מֹ *mo*, מֻ *mo*; Shureq, in the bosom of the Vav, as מֻ *mû*.

(a) In some cases, Hholem coincides with the diacritical point over ש , ש , and then it is not separately noted; e. g. מֹשֶׁה *mô-shê*, סֹנֵה *sô-nê*. When Shin has two points, and *begins* a syllable, the *left* one is Hholem, e. g. שְׂמֵר *shô-mêr*; when it has two, and *ends* a syllable, the *right* point is a Hholem, e. g. יִרְשֶׁשׂ *yîr-pôs*.

(b) The figure וֹ , in different positions, the Vav being a proper consonant, is read *ov* or *vo*; e. g. לֹוֶה *lô-ve*, אֹוֹן *â-vôn*. In the first case the Hholem belongs to the preceding syllable; in the second, it follows the Vav consonant. The latter, fully written, would be אֹוֹוֹן . Very nice pointing would distinguish the different cases by the position of the Hholem, the first on the right, the second on the left of the top of the וֹ , and a third (= *o* simply) over the middle. But this is hardly practicable with types.

3. The first class of vowels are usually accompanied or marked by no *vowel letters* (§ 7, 2); excepting ֿ in the middle, ֿ , ֿ , at the end, of a word; the other classes usually designate their *long* vowels by the accompaniment of a *vowel-letter* or *Quiescent*. Thus ֿ Hhireq magnum, ֿ Tsere, ֿ Seghol protracted; וֹ Shureq, וֹ Hholem. In this way the *longest* vowels of these classes are distinctively marked.*

4. In writing, however, the Hebrews did not always insert the *vowel letters* which would distinguish the *long* vowels of classes II. III. When inserted, they call the method of wri-

* In Arabic, long â usually has an â as its accompanying sign; and then, the three classes of vowels are marked by the three vowel-letters. In Hebrew, the relation is somewhat diverse; see § 9, 1. § 23, 2.

ting, *scriptio plena*, as קוּל, קוּם; when omitted, it is named *scriptio defectiva*, e. g. קֹלָה (for קוּלָה), קָם (for קוּם).

The *full* method is regularly necessary at the *end* of words, as קָטָלִי, וְרִי. The *defective* one is usual, when the vowel letter (quiescent) comes in contact with another of the same kind which is a consonant, e. g. גוּרָם instead of גוּרִים. Beyond this is no general rule; for the same word may be found written in a variety of ways; e. g. הַקְמֹתִי, הַקְמֹתִי, הַקְמֹתִי Ezek. 16: 60, all the same as to sound. (a) In general, (but not uniformly), the *defective* method prevails as to syllables in the root of a word, which have received an accession that throws the accent forward; e. g. צִדְדִיק, plur. צִדְדִיקִים; so קוּל, קֹלָה, etc. (b) The later O. Test. books abound in the *plene*; the earlier in the *defective*.*

5. When a *vowel-letter* has a *vowel-sign* before it which is not kindred or homogeneous, a *diphthong* arises in the cognate dialects; e. g. וָ, וֵ, וִ, וֶ, וֹ, = *au, eu, ai*. But the *Hebrew* language treats the vowel-letters in such cases as proper consonants; e. g. in the cases above it reads *āv, ev, ay, āy*.

Thus we have וָ *vāv*, גֵּי *gēv*, חֵי *hhāy*, גֹּי *gōy*. The not unusual syllable וֵי is read as *av*, e. g. דְּבַרְרֵי dēbhā-rāv. But the Seventy more usually express a *diphthongal* sound, in such cases, like that of the Arabic; which seems to denote that the older pronunciation of the Hebrew leaned the same way as the Arabic. The modern Jewish method (given above) resembles the modern Greek, where αῦ, εῦ, = *av, ev*. In Ms. copies, Yodh and Vav, in cases where they retain a consonant-power, are written with a *Map-piq*, § 14, 1.†

§ 9.

Character and powers of the several Vowels.

Numerous as the vowel-signs are, still they do not perfectly

* The like is seen in the Phœnician and Arabic. In the latter, the Mss. of the Koran, and inscriptions on coins, make the fact very plain.

† [When vowels are such as that they may combine or coalesce with the letter which follow them, we say that the vowels are *homogeneous*. The older grammarians name the letters (א, ה, ו, י) in such cases *Quiescents*, because their consonant-sound ceases, and only the prolonged sound of the vowel preceding is heard. The same letters are also called *Mobiles*, when they have a *consonant-power*. Roediger objects to these designations, and avers that it would be more proper to say, that the letters in question are *spoken as vowels*, or *take the place of vowels*. Yet, as no one can well be misled by the older names, when properly explained, and as they are not only very convenient, but describe very well what is matter of fact, viz. that the letters in question, after a *homogeneous* vowel, lose their own proper sound, I prefer not to drop the designation in question, viz. *Quiescents*. The same letters, on account of their frequently standing for vowels, are often technically named *matres lectionis*, because of the help which they afford the reader.—S.]

express all the modifications of sound as to length and shortness, or as to quick acuted or extended sound; and hence the designation of sounds by means of the vowel-signs, is not always perfectly congruous. I subjoin therefore a brief commentary, in respect to the nature and power of the vowels, and the mutability of the same; comp. § 25. § 27.

Class I.; A sound.

1. *Qamets* proper is everywhere \bar{a} long, and is of two kinds:

(1) That which is essentially long, fixed, and immutable, e. g. in כְּתָבִים *k'thābh*, גַּנְבִים *gān-nābh*, חָק (sometimes written חָקֵם). In Arabic, this vowel is accompanied regularly by the Aleph.

(2) The long \bar{a} of mere prosody, may stand either *in* the tone-syllable, or *before* or *after* it. Everywhere it springs from short \check{a} , and is found in open and closed syllables,* (§ 26, 3). Such a *Qamets* stands in a closed syllable only when it has the tone or accent; in an open syllable it may *precede* the tone, and usually does; e. g. הִבֵּי.

When the tone is lessened (as in the construct state, § 87), the *Qamets* in question goes over into *Pattah*, as הִבֵּר, const. הִבֵּר; when the tone is thrown forward, it goes into *Sheva* (§ 27, 3), as הִבֵּוּ, pl. הִבֵּוּיִם, where הֵ goes into ה. *Qamets* pure or prosodial may stand at the *end* of a word, as in הִבֵּלֵם; but here frequently ה quiescent is added to support it, as הִבֵּלֵם, usually written אִבֵּלֵם.

2. *Pattah*, as a short \check{a} in an appropriate sense, stands only in a *closed* syllable, either with or without the tone, as קָטַלְתֶּם, קָטַלְתֶּם; and those words which now have *Pattah* in an open syllable, for the most part originally exhibited it in a closed one; e. g. נָגַר, orig. נָגַרְ; בָּרַח, orig. בָּרַחְ; § 28, 4.

For cases in which *Pattah* is connected with א (אֲ-), see § 23, Note 2. For \check{a} short in *Pattah furtive*, see § 22, 2, b.

3. *Seghol*, as belonging to the *first* class of vowels, comes in the place of *Pattah* as a more obscure sound, e. g. אָרַץ for אֲרַץ. Although a curtailed sound, yet it can stand in a tone-syllable, as in אָרַץ; and even in a pause-syllable at the end of a verse.

Class II.; Sound of I and E.

4. Long I, (= *ee* in *seen*), is more usually expressed by the

* [An *open* syllable is one ending with a vowel sound; a *closed* syllable is one ending with a consonant; e. g. קָטַלְ the first syllable *open*, חָקֵם the last syllable *closed*.]

aid of Yodh, (י־), i. e. written *plenè*; but if not so written, the nature of the vowel is not changed (§ 8, 4), e. g. צִדְקִים, צִדְקִי; יִרְאֵהוּ, יִרְאֵהוּ, יִרְאֵהוּ.

Whether a Hhireq is *long* when י is omitted, is best decided by a knowledge of the grammatical origin and condition of the form; often, from the condition of the syllable (§ 26); or from the placing of a Metheg (§ 16, 2) after it, as יִרְאֵהוּ.

5. *Short Hhireq* (always written *defectivè*) is commonly used in a closed and toneless syllable, as קִטְל, קִטְל. Sometimes this vowel is put in the room of *ā* shortened; as דְּבַרִי from דְּבַר, דְּבַרִי (= דְּבַרִי) from דְּבַר. Sometimes it is employed as a mere euphonic helping-vowel; as בִּיָּה for בִּיָּה (§ 28, 4).

The Jewish and older grammarians named every Hhireq written *plenè*, Hhireq magnum; and every one written *defectivè*, Hhireq parvum. But this is an erroneous view of the sounds appropriate to long and to short Hhireq.

6. The longest E (י־) is a contracted sound of the diphthong י־ (§ 7, 1); which in Arabic and Syriac is employed instead of the Tsere. E. g. Heb. הֵי־כַל, hē-khāl, Ar. Syr. hai-khāl. Such a Tsere is a very long and immutable vowel, and approaches near to a diphthongal length. The י־ is longer than י־. Very seldom is י־ written *defectivè*, as עֵינִי for עֵינִי, where both are of the same sound.

At the end of words, the omission of the Yodh is not normal. Seldom indeed do such cases occur as קִטְלָהּ = קִטְלָהּ.

7. *Tsere without Yodh* is long E of a secondary order, and, like the Qamets in Class I. 1. No. 2 above, may be *in* or *out* of a tone-syllable. In an *open* syllable, it may have the tone, or be without it, as in יִשְׁנָה, יִשְׁנָה; in a *closed* syllable it must have the tone, as קִטְל, קִטְל.

8. *Seghol*, so far as it belongs (as it principally does) to the second Class of vowels, is a short curtailed E sound, arising from the abbreviation of the (י־); e. g. בָּן out of בָּן. It arises also from the half-vowel or Sheva (§ 10, 1), when a tone is thrown upon the very short syllable which this makes; e. g. יִרְאֵהוּ, יִרְאֵהוּ; לָחֵר, לָחֵר. Besides this, it forms the usual factitious involuntary vowel of the last syllable in Segholate forms, as in יִשְׁפָּר for יִשְׁפָּר, יִשְׁפָּר for יִשְׁפָּר, (§ 28, 4).—Seghol with Yodh (י־) springs from the

diphthongal *ai*, and is long, but not so long as ִי , and is like the French *è* and German *ä*; e. g. in אֵלִיָּהוּ . In such cases it belongs to Class I. of the vowels.

See further on the rise of Seghol out of other vowels, § 27, Note 1, 2, 4.

Class III; Vowels U and O.

9. In the third class, the relation of the two vowels is altogether like that between the two in the second class. One must separate as to the U sound:

(1) The long U, either (a) Written *plenè* with Shureq (ִ), as in זָבִיל ; or, (b) Written *defectivè*, as in זָלִי , where the *Qibbutis vicarius* (as the old grammarians name it) is the same in length or quantity as the proper Shureq above. The shortening is merely *orthographic*.

Comp. Hhireq magnum, in No. 4 above, written *plenè* and *defectivè* (ִ , ֿ).

(2) The short \tilde{u} , the proper *Qibbutis* (comp. short Hhireq in No. 5 above) is employed in closed unaccented syllables, and is specially frequent in syllables with a sharpened sound; e. g. קָבֵה , שִׁקְחֵן .

For this acuted sound, the Seventy usually employ an *o* as the representative; e. g. עֲרֹבָם *Ὀδολλάμ*. It does not follow, however, that this is an exact expression of the true sound; for they express Hhireq also by *e*. Erroneous is it to sound *Qibbutis* proper as \tilde{u} .

10. The O sound is related to the U, as in the second class the E stands related to the I. It has four gradations:

(1) The longest O, which springs from the diphthong *au* (§ 7, 1); mostly written *plenè*, as ִ (Hholem plenum); e. g. שׁוֹט *shōt*, Arab. *saut*; עוֹלָה from עוֹלָה . Nearly always written *plenè*; but in a few cases *defectivè*, as שׁוֹרֵךְ for שׁוֹרֵךְ .

(2) Long O, which springs from an obscure original \hat{a} , and in a tone-syllable is usually written *plenè*, as אֵלֹהִים *Elo^{ah}*, Arab. Chald. *ēlāh*. In an unaccented syllable it is usually written *defectivè*; as קוֹטֵל *qo-tel*.

(3) A third O is that which comes from \tilde{o} or \tilde{u} prolonged. When this vowel is shortened, it goes of course into short \tilde{o} or \tilde{u} ; e. g. כֹּל , כֹּלֵל *kōl*, כֹּלֵלָם *kūl-lām*, יִקְטֹלֵךְ *yīq-tōl-khā*. Sometimes it is even shortened into *Sheva*; e. g. יִקְטֹלֵךְ (*yīq-t^llū*) instead of יִקְטֹלֵךְ . Seldom is it written *plenè*.

(4) The ($\bar{\text{v}}$), when *Qamets Hhatuph*, is always *short*, and stands related to Hholem, as Seghol (No. 8 above) to Tsere; e. g. $\bar{\text{v}}\bar{\text{v}}$ qōl, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ vay-yā-qōm. For the distinction of this from Qamets with A sound, see in the Notes below.

11. The Seghol belongs here, also, so far as it arises out of a *u* or *o*; e. g. $\bar{\text{v}}\bar{\text{v}}$ from $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$, $\bar{\text{v}}\bar{\text{v}}$ from $\bar{\text{v}}\bar{\text{v}}$. [Comp. Remarks under Class III. p. 28 above]. For *half-vowels* (Shevas) see the next §.

12. The following table exhibits a graduated scale of the *quantity* of vowels from the longest to the shortest. The table does not perfectly exhibit all the transitions or gradations of vowels in the language; but it exhibits a synopsis of the more frequent:

Class I; A.	Class II; I and E.	Class III; U and O.
$\bar{\text{v}}$ longest \bar{a} (= Arab. $\bar{\text{a}}$).	$\bar{\text{v}}\bar{\text{v}}$ é diphthongal (out of $\bar{a}\bar{i}$).	$\bar{\text{v}}\bar{\text{v}}$ ó diphthongal (out of $\bar{a}\bar{u}$).
	$\bar{\text{v}}\bar{\text{v}}$ è (out of $\bar{a}\bar{i}$).	$\bar{\text{v}}$ or $\bar{\text{v}}$ ó (out of \bar{a} obscure).
$\bar{\text{v}}$ \bar{a} with prolonged tone, (from short \bar{a} or $\bar{\text{v}}$) in or out of tone-syllable.	$\bar{\text{v}}$ or $\bar{\text{v}}$, long \bar{i} [= ee].	$\bar{\text{v}}$, $\bar{\text{v}}$, long \bar{u} [= oo].
	$\bar{\text{v}}$ prolonged tone (out of $\bar{\text{v}}$ or $\bar{\text{v}}$), in and out of the tone-syllable.	$\bar{\text{v}}$ prolonged \bar{o} (out of $\bar{\text{v}}$ \bar{o} , or $\bar{\text{v}}$), in the tone-syllable.
$\bar{\text{v}}$ short \bar{a} .	$\bar{\text{v}}$ short \bar{i} .	$\bar{\text{v}}$ short \bar{u} , specially in a syllable with an acute sound.
$\bar{\text{v}}$ curtailed \bar{a} .	$\bar{\text{v}}$ curtailed \bar{e} .	$\bar{\text{v}}$ short \bar{o} .
		$\bar{\text{v}}$ obscure \bar{e} ; (see in Cl. II. opposite).
The most extreme shortening is the half vowels, ($\bar{\text{v}}$, $\bar{\text{v}}$), in an open, or ($\bar{\text{v}}$) in a closed syllable.	The most extreme shortening is the half vowels, ($\bar{\text{v}}$, $\bar{\text{v}}$), in an open, or ($\bar{\text{v}}$) in a closed syllable.	The extreme shortening is the $\bar{\text{v}}$, $\bar{\text{v}}$ (Shevas), in an open syllable; $\bar{\text{v}}$ $\bar{\text{v}}$, or $\bar{\text{v}}$ (\bar{o}), in a closed one.

NOTE. On separating *Qamets* from *Qamets Hhatuph*.

It is an incongruity in the vowel system, that ($\bar{\text{v}}$) is employed both for \bar{a} and \bar{o} ; e. g. $\bar{\text{v}}\bar{\text{v}}$ qām, but also $\bar{\text{v}}\bar{\text{v}}$ kōl. The beginner, (who is not acquainted with the derivation of words which is the best guide), will derive aid from the following rules: viz.

(1) *The sign* ($\bar{\text{v}}$) *is short* \bar{o} *in a closed syllable, without the tone*; for such a syllable cannot have a long vowel; § 26, 3. The examples are of various kinds:

(a) When a Sheva follows which is *silent*, i. e. stands at the end of a syl-

lable; e. g. חֹכְמָה ḥhōkh-mā, זֹכְרָה zōkh-rā. If a Methegh stands after the (ֿ), then it is read as *ā* long, and stands in an open syllable; e. g. זָכְרָהּ zā-kh^erā; see § 16, 1.

(b) When *Daghesh forte* immediately follows (ֿ), it is read as *ō*; e. g. בֹּתִים bōt-tim, חֹנֵי חֹנֵי ḥhōn-nē-ni. In such a case, even when a Methegh stands after the Qamets, the (ֿ) is short, e. g. בֹּתֵיכֶם bōt-te-khem. The Methegh stands regularly on the *antepenult* syllable, and is put here for that reason, and not to affect the quantity of the vowel.

(c) When Makkeph follows (ֿ), it is short *ō* (§ 16, 1); e. g. כֹּלֵי הָאֲדָמָה kōl hā-nā-dhām. (The accent falls away from the כֹּלֵי before a Makkeph, see § 16, as above.)

(d) When the *end*-syllable is a *closed* one, without the tone; e. g. וַיִּקְוֶם vāy-yā-qōm. But let it be well noted, that in this last case, (ֿ) sometimes reads as *ā* long, when the syllable is closed and the accent is thrown off; e. g. דָּתֵי הַבְּרִית dāthēi ha-dath; שַׁתִּי shath-li. Methegh is commonly inserted here after the vowel-sign.*

In such cases as הַלְאָהּ, מֶמֶה, the first (ֿ) is *ā* long, because the syllable has the tone, § 26, 4.

(2) More seldom is it, and indeed it properly belongs to the *exceptions* (§ 26, 3), when the sign (ֿ) stands in an *open* syllable, and still is read as *ō* short. This takes place: (a) When *Hhateph Qamets* follows that vowel-sign; as פְּלוֹלֵי pō^olō. (b) When another *Qamets Hhatuph* follows; e. g. פְּלוֹלֵי קָהֵל pō^olō-kā. (c) Two words (even in Mss.) have ֿ (short *ō*) as a substitute for ֿ, i. e. *Hhateph Qamets*; which are קֹדְשִׁים qo-dha-shim for קָדְשִׁים, and שְׂרָשִׁים shō-rā-shim for קָדְשִׁים.

In these cases, the (ֿ) has every where a Methegh (ֿ) after it, although it is short *ō*, inasmuch as Methegh belongs to the second syllable before the tone-syllable. The exceptions that occur can be judged of only by grammatical derivation; e. g. בַּאֲנִי bā^oni, *in the ship*, where the בַּ stands for בָּהּ, i. e. בָּ and the article הָ. On the contrary, in such a case as בֹּהֲרֵי אֵפֶה bō^ohh^ori āph, *in a glow of anger*, the article is omitted. [While the two cases appear alike, they are in reality substantially diverse].

§ 10.

Half-Vowels and Syllable-divider.

1. Besides the *full* vowels, of which the preceding section has treated, the Hebrew has a class of very rapid vowel-sounds, which are called *Half-Vowels*.† They are to be regarded as

* But not always, even where it ought to be; e. g. Ps. 16: 5. 55: 19, 22.

† In the table above, § 9, 12, the half-vowels have by anticipation been already adverted to, for the sake of making the view more complete.

the greatest possible shortening of the vowels, and as it were the remains of fuller and more definite vowel-sounds belonging to an earlier period of the language.

The principal of these rapid sounds is an exceedingly short, rapid and indefinite vowel, a kind of *half e*, which is called SH^vVA.* This is called *simple Sheva*, in distinction from the *composite Shevas*, (see No. 2 below); also *vocal* or *moveable Sheva*, in distinction from itself when it is silent, and merely a sign of the division of syllables, (No. 3 below). This last, viz. *silent Sheva*, stands under a consonant when *ending* a syllable; while *Sheva vocal* stands under a consonant when *beginning* a syllable.

The *vocal Sheva* may be, (a) At the beginning of a word; as קָטֹל q^etōl. (b) In the middle of a word; as קוֹ-טֵלָא qo-t^ela, קִיטֵ-טֵלֻּוּ qīt-t^elu. Cases where Daghesh is implied, but omitted in the writing, are of the same nature; e. g. הַלְלוּ ha-l^elu (for הַלְלוּ הַלְלוּ ha-l^elu); לַמְנַטְסֵהֶחַח la-m^enats-tse^hh (for לְמֵהֶחַח). So הַמְשֹׁל ha-m^eshol, (where the הַ is an interrogative). Probably מַלְכֵי = ma-l^ekhe (not mal-khe). [If the Punctators had read this word as Roediger does, would they not have written it מַלְכֵי?]

Very short *ē* is the *normal* sound of Sheva (ֵ); but it is quite probable that the living pronunciation attached other sounds also to it. The Seventy express Sheva by ε, as כְּרוֹבִיִּם Χροουβίμ; sometimes even by η, as הַלְלוּ ἁλληλοῦῖα; oftener however by α, as שְׂמוּעָל Σαμουήλ. Frequently it follows the analogy of the vowel which succeeds; as סֹדֶם Σοδόμ, שְׁלֹמֹה Σολομῶν, שְׂבָאָה Σαβαώθ.† The like do the Jewish grammarians of the middle ages teach respecting Sheva.‡

How the Sheva-sound arose by means of rapidly sounding the stronger vowels, is manifest in such words as בְּרָכָה, בְּרָכָה; the older sound being בְּרָכָה, as in Arabic. The Arabic, moreover, employs proper short vowels instead of Shevas vocal.

Sheva vocal cannot form a *closed* syllable, i. e. one ending in a consonant; but it forms a rapid open syllable, of the slightest

* Most probably שְׁוָא (Shevā) is of the same meaning as שְׁוֵת *nothingness, emptiness*. The form of the name comes from a transposition of the vowel, so as to place the figure (:) at the beginning of the name; a principle elsewhere followed in giving name to the vowels; see § 8, 1. Note 4.

† This usage predominates in Phœnician; e. g. מַלְכָּה mālaka, גְּבוּלִים gūbulim; (see Monum. Phœnic. p. 436). Comp. the Latin augments in *momordi*, *pirpugi*, anciently *memordi*; while in Greek it is as in *τέτυφα*, *τετυμμένος*.

‡ See particularly Juda Hhayug in Ibn Ezra's Tsahhoth, p. 3. Gcsenius, Lehrgeb. d. Heb. Sprache, s. 68.

kind. The rules for Methegh show this, in § 16, 2. Besides, when a tone falls on a Sheva-syllable, it is prolonged; e. g. לְחִי, לְחִי lē-hhi; [thus showing that it is practically treated as a proper syllable, but not sufficient of itself to support an intonation].

2. Besides the Sheva simple described above, the Hebrew has *three* other half-vowels of the like nature, distinguished by the epithet *Hhateph* (חֲטֵף), and called *composite Shevas*, because they are *orthographically* made up of a proper short vowel and simple Sheva. These *three* correspond to the three original classes of the proper vowels (§ 7, 1), and are as follows:

- ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$) *Hhateph Pattah*; e. g. in חֲמֹר hh^amor.
- ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$) *Hhateph Seghol*; e. g. in אֲמֹר a^emor.
- ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$) *Hhateph Qamets*; e. g. in חֲלִי hh^oli.

These are specially employed, (at least the first two), under the four Gutturals, א, ה, ח, ע, (§ 22, 3). They serve, under these letters, to make the pronunciation of them more plain and distinctive.

NOTE. Two of these composite Shevas, viz. ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$) and ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$), are sometimes associated with letters *not* guttural. The other ($\overset{\text{—}}{\underset{\text{—}}{\text{—}}}$) is joined with Gutturals only.

(1) *Hhateph Pattah* sometimes is put in the room of Sheva simple: (a) Where the latter would regularly stand under a letter with Dagghesh forte, but the Dagghesh is omitted, and then this composite Sheva is employed; e. g. עֲנִי instead of עֲנִי, Gen. 9: 14. So וְהִתְאַצְּחֶהוּ (ְ for ֶ), Judg. 16: 16. (b) After a preceding long vowel; e. g. וְזָהַב, וְזָהַב, Gen. 2: 12; וְשָׁמַע, וְשָׁמַע, Deut. 5: 24. Comp. Gen. 27: 26, 38. Yet these usages are not uniform, but only occasional.

(2) *Hhateph Qamets* is much less frequent under Gutturals, than the other two composite Shevas. Under other letters it somewhat frequently takes the place of a normal Sheva simple: (a) When an O sound falls out, but the same sound, made as rapid as possible, is retained instead of a normal Sheva simple; e. g. רָאִי instead of רָאִי (§ 91. Par. VI. and 6); וְרִהֲפֶה, Ezek. 35: 6, instead of the normal וְרִהֲפֶה (from וְרִהֶה); קְרָקְרוּ, from קְרָקְרוּ (b) When Dagghesh falls out (comp. 1. a above); e. g. לִקְחָהּ luq-^ohha, Gen. 2: 23, for לִקְחָהּ. (In וּמִצְעָדָהּ, 1 Kings 13: 7; וּמִצְעָדָהּ, Jer. 22: 20, Sheva composite seems to be occasioned by the following Guttural and the preceding Shureq.)

3. *Sheva simple* is also a *divider of syllables*; in which case it is *quiescent*, merely denoting the *end* of a syllable. (In Arabic, *Jesm* (°) stands for such a divider). It is written at the end of every closed syllable, (which terminates of course with a con-

sonant), unless it be the *final* syllable of a word. Here it is always *omitted*, excepting in two cases: (a) In a ה final; e. g. in מְהָה. (b) When *two* consonants stand at the end of a final syllable; e. g. נִרְדֵּה, אָהָה fem., קָטְלָהּ, וְרָשָׁה, הַשָּׂהָה, etc.

It would seem, however, that Sheva, at the end of the latter examples, might well be regarded as *vocal*; for it is plain that it represents a proper vowel much shortened; e. g. אָהָה *att'* [nearly as *y* in *holy*] from אָהָה *atti*; קָטְלָהּ, from קָטְלָהּ fem.; וְרָשָׁה, from וְרָשָׁה, etc.*

§ 11.

Of the Reading Signs.

In the most intimate connection with the vowel-signs, stand the *reading signs*, which are of contemporary origin with them. (1) We have the diacritical point over ט and ט, in order to distinguish them; see p. 22. Then, (2) All the consonants, except the *Gutturals*, may take a *point* in the bosom of them; which has, according to circumstances, three different meanings, to be explained in the sequel. Besides this, there is, in Mss., a small horizontal stroke, called *Raphe*, over certain letters, which indicates that the soft pronunciation of them is to be adopted; see § 14.

§ 12.

Of Daghesth in general, and Daghesth forte in particular.

1. Daghesth denotes, (a) The *doubling* of the letter in which it is inserted, when it is called *Daghesth forte*; e. g. קִטְלֵל qīt-tēl. (b) The harder pronunciation of the Aspirates (קִטְלֵל); in which case it is called *Daghesth lene*.

The root דגש, from which דגש comes, means (in Syriac) *to pierce* or *bore through*; and accordingly Daghesth is usually explained, after its shape, as meaning *point*. But the name of all like signs is explained by its *grammatical* use; which here, however, stands related to the form. In the language of grammar, דגש means, (1) *To acute* or *sharpen* the sound of a letter by doubling it. (2) *To harden* a letter, i. e. to utter it hard or without aspiration. Hence דגש *sharp*, and also *hard*, i. e. a sign for sharpness and hardness; (just as מְפָרֵק, *proferens*, stands for a sign of prolongation or enlarge-

* So also the Jewish grammarian, Judah Hhayug. The Arabic has an *actual* short vowel in analogous cases. In נִרְדֵּה (an Indian word), and קִשְׁשׁ qōshṣ, it is difficult to make out the same theory.

ment, (§ 14). A *point*, made by the sharp end of the *stylus*, is the representative of these processes. (In a way analogous to this, a *point*, i. e. a form of a *pointed instrument*, called *obelisk* (lance-point), denoted that the letter or words to which it was affixed were to be considered as *expuncta* or expunged). The opposite to Daghesh is Raphe (◌̄), see § 14. 2. As a proof that Daghesh hardens the sound of letters in various ways, what is said in § 22. 3 may suffice.

2. Most important is *Daghesh forte*, which is a sign that the letter is to be *doubled*.

This may be compared with the *Sicilicus* of the old Latins, e. g. *Lucullus* for *Lucullus*; or the old method of printing, in German and some other languages, \overline{m} and \overline{n} for these letters doubled respectively. In *unpointed* Hebrew, this, with all other reading signs, is omitted.

As to the cases in which it is employed, see § 20; where its various kinds are also described.

§ 13.

Of *Daghesh lene*.

1. *Daghesh lene* as the sign of simply hardening the sound of a letter, has relation only to the *Aspirates*, viz., בְּגִדִּים (§ 6. 3). It means that they are to be pronounced with their original hard sound, and without any aspiration, i. e. that they have a slender or pure sound, (*literae tenues*). E. g. מֶלֶךְ me-lēkh, but מַלְכוֹ mal-ko; תָּפַר tā-phar, יִתְפֹּר yith-pōr; שָׁתָה sha-tha, יִשְׁתֶּה yish-te.

2. The cases where this occurs, see in § 21, viz. exclusively at the *commencement* of words and syllables. Hereby it may easily be distinguished from *Daghesh forte*; inasmuch as no *doubling* is feasible in the cases just stated. E. g. *Daghesh forte* in אֲפִי appi, רַבִּים rab-bim; but *lene* in יִגְדַל yīgh-dāl.

3. When *Daghesh forte* is inserted in one of the *Aspirates*, the aspiration is excluded, so that the *Daghesh* answers two purposes, viz. that of *hardening*, and that of *doubling* the letter; e. g. אֲפִי ap-pi (not *aph-pi*), רַכּוֹת rak-koth.

It lies in the nature of the thing, that where the letter is to be doubled, the *soft* pronunciation is less feasible. Greek words, imitating the Hebrew, show that *Daghesh* hardens in the *Aspirates*; e. g. אֲפִי ἀππᾱ (not ἀφ-πᾱ); so כַּפִּיר κᾱπφειρος.

The West Aramaean employs no *Daghesh*, but still the letter is hardened in which the *Daghesh* by analogy would be inserted; e. g. אֲפִי ăp-pēq, in Syriac reads *a-peq*.

§ 14.

Mappiq and Raphe.

1. *Mappiq* is also a *point* in the bosom of a letter; but it is limited, even in Mss., to the Quiescents א, ה, ו, י, and shows merely that these letters thus marked claim the stronger pronunciation, viz. that of consonants, and not that of vowels. In our *printed* Hebrew, *Mappiq* is not employed in connection with א, ו, י, but is used only in the (ה); and in this, only at the *end* of a word. In the beginning or middle of a word, ה is of course understood to be vocal as a *consonant*, and needs no mark. In our Hebrew Bibles, we have, גַּבְּהַּ ga-bhäh, אַרְצָה ar-tsäh, (different from אַרְצָה *ar-tsä*).

No doubt that such a He (ה) was spoken harder, like the Arabic *He* at the end of a syllable. In Mss., *Mappiq* is found *in* and *under* א, ו, י, also to indicate a consonant-power in the following manner: גוֹיִּי goy, קָוֵּי qäv.*

The word מְפַיֵּק מְפַיֵּק means *producens, prolonging*, i. e. a sign that the letter in which it stands, is to be *produced* or articulately pronounced. Its resemblance to *Daghesh* is not in the form only, (which is the same), but the design is of the same nature, i. e. to indicate the strong sound of the letter. *Raphe* (No. 2) is the opposite of both.

2. *Raphe* (רַפֵּה) is a small horizontal stroke *over* a letter, and indicates, as said above, the opposite of *Daghesh* and *Mappiq*, viz. that the letter is to be pronounced softly or with aspiration.

[In accurate Mss. all the Aspirates (מְגִיחִים) have always either a *Daghesh* or a *Raphe*; e. g. like הַפֵּי, שִׁפְּהוּ, etc. *Printed* Bibles omit it, excepting here and there a solitary case, where it serves a special purpose; e. g. in וְהִיאֲלֵצָהוּ Judg. 16: 16, it shows that the ל has a *Daghesh forte* omitted; מְשַׁיֵּר Judg. 16: 28, shows that the *Daghesh lene* is omitted in the ה; in Job 31: 22, מְקַנָּה shows that *Mappiq* is to be omitted in the ה. But in these notations, the various printed copies do not agree.—S.]

§ 15.

Of the Accents.

1. The general design of the *Accents* is to mark the *rhythmical*

* [It appears, therefore, that in Mss., ו may be V; or it may be a letter with *Daghesh forte*, as קָוֵּי qäv-va. The point *under* *Yodh* is a *Mappiq*, i. e. only a sign that ו (at the end of a word) is read as *y* consonant. If the letter before the ו have no vowel, then ו is a *Shurej*; if it have one, then is the point a *Daghesh forte*, or (as above) a *Mappiq* in Mss.—S.]

cal arrangement of a verse, in the text of the O. Test. But a twofold purpose is subserved in doing this. The accents mark partly the *logical relation* of each word to the whole sentence, and partly the *tone-syllable* of each particular word. In the first respect the accents perform the part of *interpunction-signs*; in the last they subserve the ordinary purposes of accents, viz. to mark the tone.

The Jews regard them also as *declamation* or *recitative* signs, marking the highness and lowness or variations of the voice in reciting; and they follow them in reading the Scriptures in their Synagogues. Moreover, this use of the accents is dependent on the general rhythmical design of them.

2. As signs of the tone, the different accents are all equivalent to each other; for there is only one kind of tone in Hebrew. In most words, the tone rests on the *last* syllable; seldom (comparatively) on the penult. The first case is named *Milra* (מִלְרָא, Chald., of the lower part), e. g. מִלְרָא qā-tál, is Milra; the other is named *Milel* (מִלְעֵיל, Chald., of the part above), e. g. מִלְעֵיל mé-lekh. The antepenult never has the tone; but it often has a kind of half accent, marked by Methagh (־), § 16. 2.

3. So far as the accents are signs of *interpunction*, their use is of a complicated nature; for they are not barely signs of *separation*, (like our period, colon, comma), but in part they are signs of *conjunction*. Hence they are distributed into *Distinctives* (Domini), and *Conjunctives* (Servi). Moreover some are appropriate only to those *poetical* books which have a more strenuous rhythm, i. e. Job, Psalms, Proverbs. The following is a synopsis of them, arranged according to their respective power as signs of *interpunction*:

A. DISTINCTIVES, (*Domini*).

I. Largest Distinctives, (*Imperatores*), like our period and colon:

1. (־) *Silluq* (end), only at the end of a verse; where it is always followed by a (:) *Soph Pasuq*, i. e. end of a verse, which marks the close of each verse.

2. (־) *Athnahh* (respiration); mostly in the middle of a verse; [=colon or semicolon].

3. As in *grammatical* treatises we often need to mark a tone-syllable to the eye of the reader, there is a general agreement among grammarians to mark this uniformly by the sign (˘); which is employed in this volume.

II. *Accents as signs of Interpunction.*

4. In respect to this, every verse is regarded as a complete period, [while the *fact* is often otherwise], and is concluded by a *Silluq*, [with a *Soph Pasuq*].* Grammarians, using figurative language, name the portion which thus belongs to a verse the *domain* (ditio) of *Silluq*, over which *Silluq* reigns as *Imperator*. The domain, therefore, is small or great, in proportion to the length of the verse. In the larger verses, stand arranged under this *imperator* several *domini*, greater or smaller, as the domain may be, dividing the verse [like our interpunction], into greater and smaller classes.

5. Only those words which stand closely related to each other, can be joined by a *conjunctive* accent, (*Servus*). [Normally] two conjunctives do not follow each other, [when several words are intimately connected], but the conjunction is brought about by employing a *Maqqeph* between words, § 16. 1.

6. In very short verses few or no *conjunctive* accents are employed. The smaller *distinctives* subserve, in a measure, the like purpose, (*servit domino majori*). On the contrary, in very long verses, the *Conjunctives* are used for the smaller *Distinctives*, (*fiunt legati dominorum*).

7. The choice of this or that *Distinctive* or *Conjunctive* depends on subtle laws of consecution; of which the beginner in Hebrew need take no particular notice. For his purpose it will be sufficient to make himself acquainted with all the *larger Distinctives*, which may be compared to our period, colon, semi-colon, and comma. But he will soon see, that some of these often stand where he would make either no suspension of the discourse, or at most only a half-comma. Most important of all are the larger accents in *poetry*; inasmuch as they determine the length of the respective *στίχοι*. (See Ges. Lesebuch, Vorer. zur 2d Abth. No. 6).

§ 16.

Of Maqqeph and Methegh.

Both of these stand in the closest connection with the Accents :

I. *Maqqeph* (מַקְּפֵה, i. e. the connector) is a small cross-line near the upper part of words and between them; and it so con-

* *Silluq* has the same form as *Methegh* (ֿ), see § 16. 2, but never can be confounded with it. *Silluq* always stands on the *last* tone-syllable of a verse; *Methegh* never occupies a tone-syllable.

nects them, that they are regarded as *only one word* in respect to *tone* and *interpunction*, and accordingly they have *but one accent*. From two to four words can be united by a Maqqeph.

E. g. בְּל־אָדָם ; אֶת־כָּל־עֵשׂוֹב , Gen. 1: 29; $\text{אֶת־כָּל־אֲשֶׁר־לִי}$, Gen. 25: 5. Some monosyllabic words, אֵל , אֵת (sign of Acc.), כָּל (all), nearly always take Maqqeph after them, [on account of their necessary connection with another word]. On the other hand, a long word may be connected with a short one, even a monosyllabic one, by a Maqqeph; e. g. $\text{הִרְחַקְנִי־מִנֶּחֱ$, Gen. 6: 9; וַיְהִי־בֵן , Gen. 1: 7, 9; also שִׁבְעָה־עָשָׂר , Gen. 7: 11. The insertion or omission of Maqqeph depends on the principle, that *two Conjunctives should not follow each other*. When the sense connects intimately several words, Maqqeph is employed to relieve the difficulty.

2. *Methegh*, (מֶתֶגַּח , check, bridle), is a small perpendicular stroke on the *left* of a vowel-point, and forms a kind of delay or half accent, or a reaction in tone with respect to the accents as signs of the leading tone. It shows, that *we must not hasten the vowel on which it depends, but give it a distinctness of enunciation*. It stands regularly *on the vowel of the antepenult syllable*, when the last syllable has the tone; or *on the third syllable back of the tone*; and it may connect itself with either a long or a short vowel; e. g. הָאָדָם , הַרְאָה , also קִדְשִׁים qōdashim, בֹּת־כֶּחֶם bōt-te-khem.

In finding the place of the Methegh, *Sheva vocal*, and the *composite Shevas*, are reckoned as making a syllable (§ 10. 1. § 26); e. g. (a) קָנְזָה qa-t^e-la, יִרְאָה yi-r^e-u, שִׁהֲרִי sa-h^a-dhi, הֹעֲלָה ho-^ala, נָעֲרוֹ na-^aro, פּוֹלוֹ po-^olo. (b) So even a simple *Sheva mobile* may receive a Methegh; e. g. קָרְא־נָא , [both words are here considered as one, No. 1 above]. In this last case, the Jewish grammarians name the Methegh גַּי־יָא gay-yā. Some of them extend this appellation to Methegh in general.

Methegh serves a purpose of some importance to learners. E. g. Qamets and Hhireq are known to be long before a Sheva, by reason of it; as זָכְרָה za-kh^era (not זֹכְרָה zōkh-ra). The ground of such a conclusion is simple: Methegh must be on the *antepenult*; if rightly placed כ must count as a syllable, and its Sheva of course be vocal. Consequently Qamets in such an open syllable must be long, § 26, 3. So יִרְאָה yi-r^e-u, not יִרְאָה yīr-u. See the rules for distinguishing Qamets Hhatuph, § 9, Note.

[NOTE. Roediger has stopped far short here of solving *all* the cases of Methegh which occur. (a) If the antepenult be a *closed* syllable, and there is another *open* syllable before it, the Methegh is put upon that open one; e. g. וַיִּמְחַלְבְּתֵן , וַאֲנֹתֵהּ . (b) When the antepenult is a *closed* syllable, Methegh

may be put on it so as to create another syllable; e. g. לַמְנַצֵּחַ la-menats-tse^ahlh, בְּסִפְרָהּ. But this is only in cases where there is some particular need of making the vowel of the antepenult somewhat distinctive; for cases everywhere occur of *closed* antepenults without a Methegh; e. g. וְקָוִי, הַיְבֹשֶׁתָּהּ, הַיְבֹשֶׁתָּהּ, Gen. 1: 9. (c) Methegh is not unfrequent on a normally *penult* and closed syllable; as הַדְּשָׁא, הַדְּשָׁא Is. 10: 34, נִדְרֵי Ps. 76: 12. True, after the Methegh is put on such syllables, it stands on the *antepenult*, because (in the way of reckoning above stated) the word, which was of itself dissyllabic, then becomes *trissyllabic*. There are many cases of this sort. (d) When there are *four* syllables, Methegh often stands on the first syllable when closed; as in הַיְבֹשֶׁתָּהּ, הַיְבֹשֶׁתָּהּ, הַיְבֹשֶׁתָּהּ. (e) Not a few cases occur of two Metheghs on the same word; e. g. הַיְבֹשֶׁתָּהּ, etc. (f) Long monosyllables before Maqqeph (*penult* as reckoned) may take Methegh; e. g. הַיְבֹשֶׁתָּהּ, הַיְבֹשֶׁתָּהּ. Finally, (g) Mere Sheva penult sometimes has it; e. g. הַיְבֹשֶׁתָּהּ, הַיְבֹשֶׁתָּהּ, etc.

Moreover the *Conjunctives* frequently take the place of *Methegh*, where two accents are written on the same word; e. g. הַיְבֹשֶׁתָּהּ, where Methegh would normally be under the syllable בִּז, which now has *Munahh*, a *Conjunctive*.

It is indeed of little serious consequence to the reader of Hebrew, at the present day, to understand all these minutiae, some of which savour of conceit, some of excessive concern about marking the niceties of enunciation, and some of a design to distinguish the different component elements of a word. But the student, who should have before him only Roediger's development and principles, must find himself embarrassed and indeed non-plus'd on every page, if he aims at acquiring an entire knowledge of *Methegh*. To know even that a thing is in part arbitrary and inconstant, is not unimportant.—S.]

§ 17.

Of Qeri and Kethibh.

On the margin of our Hebrew Bibles are many *Lectiones Variæ* (§ 3, 2), which are named קְרִי, i. e. *which should be read*, because, as the Jews aver, they are readings preferable to those in the text, which is technically called כְּתִיב, i. e. *that which is written*. The vowels which belong to the *Qeri*, however, are not printed under it, but under the *Kethibh* in the text. The reader must transfer these to the *Qeri* or marginal word, in order to read as the Jews do.

E. g. Jer. 42: 6, the text is אָנֹכִי, which is not readable; but on the margin, the *Qeri* exhibits אָנֹכִי, which is to be read with the vowels of the other

word, viz. אֶתְחַנֵּי. A small circle is put over a *Kethibh* word, to give notice that there is another reading. As to the value of the *Qeri*, see Ges. *Geschich. der Heb. Sprache*, s. 50, 75.

CHAPTER II.

§ 18.

Peculiarities and Changes of Letters, Syllables, and Accents.

In order to understand correctly and entirely the changes which the forms of several parts of speech undergo, it is necessary to take a survey of the general laws on which those changes are dependent. They are grounded, partly on the peculiar condition of certain classes of letters, in themselves considered, or in their combination into syllables; partly on certain usages of language in respect to syllables and the tone.

§ 19.

Changes of the Consonants.

The changes which occur in the consonants, through the formation of words, flexion, euphony, or foreign influence, are EXCHANGE, ASSIMILATION, OMISSION, ADDITION, and TRANSPOSITION.

1. Most naturally those consonants are EXCHANGED, which are of similar enunciation, and are uttered with the same organ.

E. g. עָלַץ, עָלַם, עָלַז, *to rejoice*; כָּאָה, כָּהָה, Aram. לָעָה, *to be weary*; רִם- and רִן- as plur. endings; לָחַץ, גָּחַץ, *to oppress*; סָבַר, סָבַר, *to shut up*; מָלַט and פָּלַט, *to escape*. It appears, that in the course of time, and by leaning toward Aramaeism, the harsher and rougher letters were sometimes exchanged with weaker ones; e. g. נָאַל for גָּעַל, *to defile*; שָׁחַק for צָחַק, *to laugh*. In like manner the Sibilants are exchanged with the corresponding flat sounds; e. g. ד is put for ז, ט for צ, ח for שׁ.

This exchange, however, belongs rather to *lexical* than grammatical discussion, with which we are here occupied. To the *grammatical* belong: (a) The exchange of ח with ט, in Hith-pael (§ 53). (b) Of Vav with Yodh in verbs *Pe Yodh* (§ 68); e. g. גָּלַד for גָּלַד, *he begat*.

2. ASSIMILATION is most usually brought about, by the change of a letter which concludes a syllable into the same letter that begins the next syllable; so that, in this way, a doubling or *double sound* of the letter is occasioned. E. g. in Latin, *illustris* for *inlustris*, *diffusus* for *disfusus*, etc. In Hebrew this takes place most frequently:

(a) When a syllable ends with a weak nasal נ, particularly before the harder consonants; but before *Gutturals*, the נ more commonly remains *unassimilated*.

E. g. מְסַרְסַר for מְסַרְסָר; מְנַזְנַז for מְנַזְנָז; רְחַנְחַן for רְחַנְחָן; נְחַנְחַן for נְחַנְחָן. Before Gutturals, however, נ usually remains, as in רְחַנְחַל; and sometimes the like before other letters, as שְׂכַנְכַת (not שְׂכַכַת).

(b) In a few cases, and but a few, assimilation takes place in respect to ל, ר, ח.

E. g. רְחַח for רְחַלְחַח; רְחַח for רְחַלְחַח; שְׁ followed by Daghesth is sometimes used instead of a ר, as שְׁ for שְׁר.

NOTE 1. In all these cases, the assimilated letter is written as a Daghesth forte in the letter which follows; excepting that, when this Daghesth would come to be written in the end of a word, it is omitted because the end letter does not allow of a doubling in this way, (§ 20, 3, a). E. g. חַח for חַחָ (not חַחָ); חַח for חַחָ or חַחָ, [the נ assimilated being implied in the final ח of the first word]; לַל for לַלְלָ; comp. Greek *τύψας* for *τύψας*. In these latter cases, the assimilated letter has not Sheva under it, but a *Seghol*; [which however is merely a helping-vowel in such cases, and does not prevent assimilation]. See § 28, 4.

NOTE 2. More seldom is a weaker letter swallowed up by a stronger preceding one; e. g. קְטַלְתַּחַי for קְטַלְתַּחַי (§ 58); מְמַמַּי for מְמַנְנַי (§ 101, 2). Under the same class may be reckoned רַבב for רַבב (§ 66, 5).

3. An entire OMISSION or casting away of a consonant is specially appropriate to letters of a breathing sound, to the vowel-letters, and to the liquids:

(a) At the beginning of words (*aphaeresis*), when a weak consonant has only a Sheva under it; e. g. נְחַנְחַי for נְחַנְחַי; שְׁב for שְׁבַב; חַח for חַחַח.

(b) In the middle of words (*contraction*), when the Sheva precedes such a weak letter; e. g. לְמַלְלַי for לְמַלְלַי; רְחַחְחַי for רְחַחְחַי, (§ 52, 1).

(c) At the end (*apocope*); as רְחַחְחַי for רְחַחְחַי; בְּבַי, but before the Gen. בְּבַי.

Freer and bolder changes took place in earlier times, especially in casting away letters at the *end* of words; e. g. חַח can come only from חַחַח; כּ

from בַּיִת, הַ (article) from הַל (?), § 97. To the same category belongs the curtailing of the fem. ending in תַּ- into ת־; § 44, 1. § 79, 2.

4. In order to facilitate the pronunciation, an א PROSTHETIC is sometimes prefixed to words; e. g. זְרוּעַ and אֲזוּרִיעַ (arm); אֲרִיבַע out of רִבַּע. (Comp. Greek $\chi\theta\acute{\epsilon}\varsigma$, $\acute{\epsilon}\chi\theta\acute{\epsilon}\varsigma$).

5. The TRANSPOSITION of letters seldom occurs in the bounds of grammar; it principally belongs to lexicography.

In the grammatical domain are such cases as הַחֲשִׁמֵר for הַחֲשִׁמֵר, because *st* is easier to utter than *ts*. In lexicography, not a few transpositions may be found, like בָּבֶשׁ and בָּשָׁב (lamb); שְׂמֹלֶה and שְׂלֵמָה (clothing). Mostly, such changes are concerned with the *Sibilants* and *Liquids*.

Consonants that are *weak*, at the end of a syllable, may flatten away into a vowel-sound; e. g. $\acute{e}is$ from $\acute{e}vs$, *chevaux* (shevo) out of *cheval*, and the Hebrew, בּוֹבֶב out of בְּבֶבֶב or בּוֹבֶב; אֵשׁ out of אֵשֶׁשׁ, (where the Seghol is merely a helping vowel).*

§ 20.

Doubling of the Consonants; when it takes place and when omitted.

1. The doubling of consonants by *Daghesh forte*, takes place, and is necessary or essential:

(a) When the same letter must be repeated without an intervening vowel; e. g. נְחֲנִי is written נְחֲנִי; שְׂתִתִּי is written שְׂתִתִּי.

(b) When the same repetition takes place in consequence of *assimilation*, (§ 19, 2); e. g. יִתֵּן for יִתֵּן. Both of these are called *Daghesh compensative*.

(c) When a consonant, originally single, must be doubled in order to construct a new form; e. g. Kal, לָמַד, Piel, לָמַד. This is called *Daghesh characteristic*.

The same letter doubled must be fully written out, whenever a vowel, even of the shortest kind (*Sheva*) comes between. Of course: (a) After a long vowel; e. g. הוֹלְלִים, ho-l^e-lim (§ 26, Note); so שְׂמֵמֵהוּ. (b) The same must be done, when *Daghesh forte* belongs to the first of the two letters, but has fallen out in the writing; e. g. הַלְלֵה ha-l^e-lu, for הַלְלֵה. (c) When two letters of the same kind come together, which really belong to two different words; e. g. רִבְרָבָה, רִבְרָבָה, when רָב in the first and רָב in the second

* In Punic, we find *mokh* out of מַלְכַּי *malkh*; Ges. Mon. Phenic. p. 431.

word are suffix-pronouns. (d) When the form comes, by *declension*, from another which has a vowel between the doubled letters; e. g. קָלָלָה, const. קָלָלָה. (e) In some cases both methods of writing are adopted; as יִשְׂרָאֵל (written anomalously as to the second י, which should have a *Daghesh lene*) Jer. 5: 6; יִשְׂרָאֵל Prov. 11: 3 (in *Qeri*); הִנְנִי Ps. 9: 14, הִנְנִי Ps. 4: 2. [The true solution of these anomalous cases is, probably, that of an attempt to copy the niceties of living traditional pronunciation.]

2. Besides the cases above described, there are some, where *Daghesh forte* is inserted merely in the way of *euphony*, [or as a means of preserving the niceties of traditional pronunciation]; which is then called DAGHESH EUPHONIC. This belongs not at all to the *essence* of words, [but pertains merely to the enunciation of some particular words], and is not the subject of any rule or fixed principle:

(1) *Two* words, the first of which ends in a *vowel*, are sometimes drawn closer together by inserting a *Daghesh forte* in the first letter of the second; in which case they are read as if they were one word. This is DAGHESH FORTE CONJUNCTIVE.

Thus מַזְעָה (instead of מַזְעָה) read as *maz-ze*; קוּמוּ צֵאוּ, *qu-muts-tseu* (up! go!) Gen. 19: 14; וְאָכַלְתָּ שֶׁם *v'ā-khāl-tāsh-shām*. So Ex. 15: 1: 21, גַּגְגָּה גַּגְגָּה *ga-ôg-ga-a*. Sometimes the two words are even drawn into one in the writing; e. g. מִלְכָּם, for מַה־לְכָם or מַה לְכָם Is. 3: 15. So מַזְעָה for מַזְעָה. Comp. Lat. *reddo* for *re-do*; Ital. *alla* for *a la*; Neapol. *le llagreme* for *le lagrime*. [All these are mere *niceties in reading*; have no effect on the substantial forms of words; and are regulated, as has already been said, by no fixed principles].

(2) When the final consonant of a *closed* syllable is designed to be so pronounced as to make the preceding syllable sharp, a *Daghesh forte euphonic* is added to it.

E. g. עֲנֵבֵי (for עֲנֵבֵי), Deut. 32: 32, comp. Gen. 49: 10. Ex. 2: 3. Is. 57: 6. 58: 3. Job 17: 2. 1 Sam. 28: 10. Ps. 45: 10. [Unless the student knows this, the *Daghesh* in question will greatly perplex him. But the cases of this nature are few; and the whole matter is merely one of *euphony*, or at most it belongs merely to tradition, and is controlled by no fixed principles].

On Grecian monuments orthography is found like to the above; e. g. ἀριστος, τελεσσαι, Ἀσκληπιος. So in the old German of Luther's time, *anddere, unnsere*.

(3) The final tone-syllable in a verse or a clause, is sometimes furnished with a *Daghesh forte* (§ 29. 4), in order to give notice of a little more delay and emphasis upon it.

E. g. נְהַנְּנוּ for נְהַנְנוּ, Ezek. 27: 19; רְחַלְּנוּ for רְחַלְנוּ, Job 29: 21. Is. 33: 12.

3. On the other hand, [the same nicety in preserving the traditional pronunciation] has OMITTED the *Daghesh forte* in many cases where it belongs by analogy:

(a) *Always* at the end of words, i. e. in the final sound, for this syllable cannot normally be sharpened. As a compensation for the *Daghesh omitted*, the vowel of the syllable is usually *lengthened*.

The Hebrews sounded a final syllable with a double letter (implied in the *Daghesh omitted*), as we do in *all, call, small*, i. e. with a long vowel. So doubtless in Latin, *fēl*, Gen. *fellis* (two l's); *mēl*, Gen. *mellis*; also old German *val*, Gen. *valles*, (§ 27, 2). Thus נַצְּ for נַץ (ו with Dag.); נַרְצְּ for נַרץ (ו with Dag.). *Exceptions* are few; e. g. אַחַ (short vowel), so אַחָּ, Ezek. 16: 33.

(b) Very often is *Daghesh omitted* in the interior of a word, where it would by analogy be inserted.

E. g. הַמְּבַחֶשִׁים ham-bhaq-shim, rapidly pronounced instead of הַמְּבַחֶשִׁים ham-mēbhaq-qeshim. [This shows why *Daghesh lene* is omitted in the ב of the first word]. Comp. Greek *ἄλιτο* for *ἄλλετο*.

(c) *Daghesh forte* is altogether excluded from the *Gutturals*; § 22. 1.

REMARKS. In the case (b), *Daghesh* cannot be omitted, when it is essential to preserve the nicety of the form of a word; nor can it be omitted even in the Aspirates, when essential to guide their pronunciation; e. g. אֲכַפְּרָה akhap-pērā (not אֲכַפְרָה akaph-ra). In regard to words in general, *the regular practice is to insert Daghest forte wherever it belongs*; yet practice not unfrequently omits it as stated above; and in the *Praeformatives* מ and ר, it is *usually omitted*; e. g. נַרְדְּבַר for נַרְדְּבַר; נַרְדְּבַר for נַרְדְּבַר; and so הַמְּדַבְּרִים, הַמְּדַבְּרִים, and also in such cases as הַלְּלוּ (for הַלְלוּ), הַנְּגִי (for הַנְּגִי). Sometimes a vowel or half vowel is put under a letter with *Daghesh*, in order to make the *Daghesh* still more audible; e. g. עַמְּקָם for עַמְּקָם; סַבְּוֹת for סַבְּוֹת, § 66. 4. הַקְּנִי.—[All these are mere varieties of enunciation.]

NOTE. In the later books, the *Daghesh forte* is sometimes compensated for by a long vowel; e. g. רְחַלְּנוּ for רְחַלְנוּ, Hab. 2: 17; מוֹרְגִים for מוֹרְגִים, etc., 1 Chron. 21: 23.

§ 21.

Aspiration of the Tenuēs; when it takes place, and when not.

The harder but more slender sound of the *Tenuēs** (בְּגִדְּכֶפֶר)

* A technical name, given from the quality of the letter.

was probably the original one, out of which the weaker and more aspirated sound was formed, (§ 6, 3. § 13). The original hard sound is most purely preserved at the beginning of a word and after a consonant; while between two vowels, and in the end of a syllable, it is softened by the breathing accompanying the vowel. In accordance with this principle the *Aspirates* take a *Daghesh lene* :

1. In the beginning of words, whenever the preceding word ends in a *consonant* which has no vowel; also in the beginning of a paragraph, sentence, or clause.

E. g. עֲלֵיכֶן (כ with *Daghesh lene*); עֵץ-פָּרִי. So בְּרֵאשִׁית Gen. 1: 1; and whenever a *distinctive* accent precedes, as בְּאֲשֶׁר נִדְרָהּ יְהוָה Judg. 11: 5, (here, *Zaqeph Gadhol*, a *distinctive* accent, precedes the כ); but without a *distinctive* it reads thus, וַיְהִי-יָכֵן Gen. 1: 7, (כ = kh). Even a seeming diphthong (actually there is no such in Hebrew), produces the same effect; e. g. שָׁרִי בְּ Judg. 5: 15, (i. e. *Yodh* is a *consonant* here, § 8. 5).

2. *Daghesh lene* is inserted, where the preceding letter is a *consonant*, destitute of a proper vowel, and having *Sheva silent*; e. g. הַשָּׁה, וְכַבֵּד, קִשְׁלָהֶם. On the contrary, after a *Sheva vocal*, *Daghesh lene* is *omitted*; e. g. זָבִיל, בְּבָרָה.

EXCEPTIONS. (a) Those forms are excepted here, which have been derived, either by lengthening or shortening, from other forms containing in them any of the aspirated *Begadhkephath*; e. g. רִדְּפוּ רִדְּפוּ (not רִדְּפוּ רִדְּפוּ), because it comes from רִדְּפוּ (not רִדְּפוּ), because it comes directly from רִדְּפוּ. On the other hand, מִלְּכִי (my king) because it comes directly from מִלְּכִי. So בְּקָהָב (not בְּקָהָב) from קָהָב. [This is all correct; but it is still not quite a *complete* view of the subject. *Loose* prefixes do not usually occasion the *Daghesh lene* to be inserted; e. g. גְּבוּל, לְגְבוּל, גְּפֹל, בְּגְפֹל, בְּנְפֹל. But usage *varies*; for we have לִנְפֹל *lin-pol*, and others of like character. *Closer* formative prefixes are considered as making a part of the word; and so we find כְּפָד, וְסָפֵד, etc., according to general rule.—S.]

(b) In such forms as שְׁלַחַת, we should expect ח (not ה) because this letter seemingly follows a *vowel*. But then this vowel is a mere *furtive* one, and does not influence the letter that follows. Comp. § 28, 4.

(c) The suffixes יָ, יָ, יָ, take the כ aspirated or soft, because they are preceded by a *Sheva vocal*; § 57, 3, b.

(d) The nature and place of the *tone* appears sometimes to affect the pronunciation; e. g. לְסִפְוֹת Num. 32: 4, but in Ps. 40: 15, לְסִפְוֹתָה. So תְּרַבֵּן usually; but in Ezek. 40: 43, תְּרַבֵּן (in pause).

(e) *Aspirates* before הִת— final fem. ending, usually omit *Daghesh lene*; e. g. מְלַכּוֹת, נְלַדּוֹת, etc.; but not uniformly, as תְּרַבּוֹת, etc.

(*f*) [Some words beginning with two Aspirates, viz. ככ, בכ, כב, admit a Daghesth lene, even when they follow a word ending with a vowel, and having a conjunctive accent; e. g. Jer. 3: 25, נִשְׁכַּבְתָּ בְּרִשְׁתָּנִי. So in Ex. 14: 17. Is. 10: 19, al. But in respect to this point, editions differ. Besides all cases mentioned above, there are certain words that by usage claim exemption from the general rule; e. g. Is. 5: 10, צִמְרִי (from צִמְרִים); Cant. 8: 6, רִשְׁפִּי (from רִשְׁפִּים). Words after יִהְיֶה may take Daghesth lene, because it is read as אֲרִנִי, with Yodh consonant in the end.—S.]

[REMARKS. In some of the detail, there are no fixed principles. The Masora, the Rabbins, Mss., and editions, differ from themselves and from each other, in regard to some cases. Nor is this of any importance to the student. The most he needs to know is, when Daghesth is *forte*, when *compensative*, when merely *euphonic*, and when *lene*. The *euphonic* and *lene* have nothing to do with the *meaning* of words, but only with the mode of *pronouncing* them. It is owing to differences in regard to the pronunciation merely, that there are so many seeming anomalies in respect to Daghesth lene. The same is true of Daghesth euphonic. The student should know this; and this knowledge may save him much useless labour. In Greek, examples are not wanting of a similar variation in certain letters; e. g. *θριξ*, Gen. *τριχός*, a variation of the commencing sound, without affecting the sense of the word.—S.]

§ 22.

Qualities of the Gutturals.

The four GUTTURALS, א, ה, ח, ע, have a sound peculiar to themselves, on account of certain qualities now to be stated, which they possess in common, but in regard to which they are divisible into two classes, viz. א and ע the more slender, and ה and ח the more hard and full.

1. *The Gutturals cannot be doubled*; and therefore cannot receive a *Daghesth forte*. The difficulty of doubling such aspirated sounds, is apparent to all who make the experiment. The natural consequence of not doubling a Guttural, is to compensate for want of duplication by *lengthening the preceding vowel*, when this can be done. This rule applies specially to א and ע, the weak Gutturals. The stronger ones, ח, ה, can more easily bear a sharpened sound, than the weak ones, and thus imitate as it were a doubling; and therefore short vowels may be retained before them, [inasmuch as the compensation is less needed.]

E. g. as to א and ע, אֲאָמַר (not אָאֲמַר); הֲעֵינִי (not הֵעֵינִי). As to ח and ה,

החודש, הוהיא, where a kind of duplication—*ha^h-hbo-desh*, *ha^h-hu*—is easily made. It is on this account, that the older grammarians speak (not unaptly) of a Dagghesh *implicitum*, *occultum*, or *delitescens*, in this case; e. g. אהים = אהים; and so of פהים, חהים, and the like. See also § 27. 2.

2. The Gutturals most easily and most frequently take the vowel *Pattah* before them; and this because it stands *organically* related to them. [*Gutturales amant Pattah*]. This matter is regulated thus:

(a) When *before* a Guttural there occurs analogically an *i*, *ẽ* short, or *ē*, *ō* long and pure, i. e. merely prosodial, the *Pattah* takes the place of these.

E. g. זרע for זרע; שׁמע for שׁמע. Still more certainly does this take place, if such was the original form, or a kindred form. Thus, Kal שׁלח; Imper. שׁלח; Imperf. רשׁלח; Piel שׁלח (not שׁלח). So in נצר, the original was נצר; so רחמד (not רחמד).

(b) If the vowel is long and immutable, as *i*, *ı*, *ı*, and (sometimes) *ı*, (§ 25. 1), it remains, but glides off with a short *ã* (*Pattah furtive*), which is written under the Guttural. But this takes place *only in a final syllable*.

E. g. ריה ru^{ahh}, שליח sha-lu^{ahh}, ריה re^{ahh}, רע rea, גבוה ga-bho^{ah}, השליח hish-li^{ahh}, etc. But any accession to the close of the word throws out the *Pattah furtive*, which can stand only in the *closing* syllable; e. g. ריהי ru-hhi (my spirit), etc. The Seventy put *ε* for *Pattah furtive*; e. g. נוה, *Nōε*.

NOTE 1. Sometimes, but not uniformly, the Guttural operates on the vowel which *succeeds* it; e. g. נצר (for נצר), פצל (for פצל). It is only where the A-sound is otherwise admissible, that it is admitted here [in the room of the normal vowel]; e. g. in the Imp. of זעק, i. e. זעק, Imperf. זעק. But if a particular vowel is essential to the form, the Guttural does not change it; e. g. רלחם, רלחל (not רלחל).

NOTE 2. *Seghol* is not unfrequently employed before Gutturals instead of *Pattah*, i. e. in the *commencing* syllable, (not elsewhere); e. g. הקבש, הקבש. In forms without a Guttural, the (ֿ) here would be a short *Hhireq* (ֿ).

When a syllable begins with a Guttural and ends with a Dagghesh-forte letter, short *Hhireq* (the normal vowel) is retained; e. g. הלל, הלל, תשה, תשה. If by any modification the Dagghesh forte is dropped, then *Seghol* comes back before the Guttural; e. g. חזיון, const. חזיון; הגיון, const. הגיון.

3. Instead of *Sheva* simple (ֿ), the Gutturals usually take one of the *composite* *Shevas* (§ 10. 2); and this is the principal use of composite *Shevas*.

E. g. אמשל, אמד, זעקי, זעקי.

4. When, in the interior of a word, a Guttural ends a *closed* syllable, and so should have under it the syllable-divider (silent Sheva), it often retains this appropriate simple Sheva; and more especially when the syllable has the tone; e. g. שִׁלְחָהּ.

But a like syllable coming *before* the tone, usually (not always) adopts a *composite* Sheva (instead of the simple one), which is determined, as to its kind, by the preceding vowel.

E. g. רָחֹב (also רָחֹבֹב); רַחֲשִׁיָּהּ (also רַחֲשִׁיָּהּ); רַחֲנוּק (also רַחֲנוּקֹ). But if the letter that *follows* the Guttural, by any change of the word, comes to have a simple Sheva, then the composite Sheva under the Guttural of necessity is changed into a proper short vowel of a kindred nature; e. g. רַחֲנוּקִי (instead of רַחֲנוּקִי which is unpronounceable); רַעֲבָרִי (instead of רַעֲבָרִי); רַחֲפָכִי (instead of רַחֲפָכִי), ground form רַחֲפָהּ.

NOTE 1. Simple Sheva under the *Gutturals*, grammarians name *hard*, (רַחֲשִׁיָּהּ); while Sheva composite is called *soft* (רַחֲפָהּ). See further under Guttural Verbs, § 61—64.

NOTE 2. *As to the choice of the composite Shevas*, the following principles may serve as a guide: (a) ה, ח, ט, at the *beginning* of words ordinarily take (־); but א takes (־); e. g. חָרֹג, חָמוֹד, חָמֹד, but with א, as אָמַר. Yet when the word receives an accession, א may take (־) under it; as אָלִי, but אָלִיָּבָם. So before Maqqeph; e. g. אָכַל, but with Maqqeph, אָכַל־, Gen. 3: 11. Comp. § 27. n. 5.

(b) In the *middle* of words, the choice is directed by the vowel which would normally and analogically precede; e. g. חָמֹד, Hiph. חָמֹדִיר (regular form is as חָמֹדִיר); Inf. Hiph. חָמֹדִיר (because the regular form would be as חָמֹדִיר). Perf. Hophal, חָמֹדִיר, (regular form as חָמֹדִיר). Other changes see in § 27. Note 2.

5. Resh (ר), which the Hebrews utter in a guttural way (see p. 22) shares with the other gutturals only the qualities or powers described under No. 1 above, and partly of No. 2.

(a) Usually it cannot be *doubled*; and as a compensation, the preceding vowel is (normally) *always* lengthened, if it can be.

E. g. בָּרַח (not בָּרַחֹח); בָּרַחֹח (not בָּרַחֹחֹח).

(b) When a short vowel goes before, this vowel is changed into *Patah*; but not uniformly.

E. g. וַיָּרָא vay-yār, (also וַיָּרָאָה); וַיָּסֵר for וַיָּסֵרֹר vay-yā-sōr, and also for וַיָּסֵרֹר.

NOTE. In a very few words, ר appears with a Daghest forte, i. e. is doubled; e. g. מֹרְרָה mör-rā, Prov. 14: 10; שֹׁרְרֶחַח shōr-rekh, Ezek. 16: 4. The

Arabians double it, and the Seventy translate שָׁרָה by Σάρα. There are also some few cases in which the vowel before Resh is not lengthened; e. g. מְרִירָה (for מִרְרָה) 2 Sam. 18: 16.

§ 23.

On the feeble sounds of the Gutturals א and ה.

1. The Guttural א loses the feeble and scarcely audible sound which it has as a consonant, whenever it would stand at the end of a syllable without a proper vowel, i. e. when it would analogically be pointed with a silent Sheva. In such cases it seems merely to prolong the vowel which precedes.

E. g. מְצַא, מְלֵא, הָרֵא, מְצַא, הוּא, מְצַאָּת, הַמְצַאָּנָה. This is the case with all vowels before א at the end of a syllable; but the short ones in such a case are prolonged; e. g. מְצַא for מְצַאָּ; הַמְצַאָּ for הַמְצַאָּא.

2. Aleph (א) retains its consonant and guttural power, whenever it *begins* a syllable or word, e. g. אָמַר, מָאָס, לָאָבֵל. Yet,

(a) It loses its consonant power, when, having a composite Sheva under it and a short vowel before it, these vowels coalesce or are contracted, and thus become a long vowel in the place of a proper short vowel. א is then *quiescent*.

E. g. לָאָמַר usually written and read לְאָמַר; so הָאָבֵל for הַאָבֵל; רָאָבֵל (with *á* obscure = *o*) for רֶאָבֵל.

(b) When the letter that *precedes* א has a Sheva, and א itself a long vowel, the preceding Sheva is dropped, and the long vowel put in its place. א then becomes *quiescent*.

E. g. בְּרָאָה for בְּרָאָה, Neh. 6: 8; הַבְּרָאָה for הַבְּרָאָה, 1 Sam 14: 33; מֵאֲתָרִים for מֵאֲתָרִים; רֵאָשִׁים for רֵאָשִׁים. In some cases even other preceding vowels are affected, in order to carry out this method of abbreviation; e. g. רֵשֶׁתְּמֵאָל for רֵשֶׁתְּמֵאָל; מְלֵאָה for מְלֵאָה. [That is, the last letter of the *closed* penult syllable being required in the ultimate, the short vowel in the penult is lengthened, as in the first case, or shortened into Sheva, as in the second.]

If, in these *contractions* (as they may be called), the vowel which is to stand before א happens to be a *Pattah*, it may remain without prolongation; e. g. נֶאֱדָרִי for נֶאֱדָרִי; לְאָדָרִי for לְאָדָרִי; לְקָרָאת for לְקָרָאת.

3. When א is *quiescent*, not unfrequently a י or a ו is put in its room, as being more homogeneous in case the vowels *ō* or *ē*, *ī*, are required.

E. g. בור instead of באר; רים for רים; רישון for רישון; לָ for לָ, 1 Sam. 2: 16 (Kethibh). At the end of a word, ה is not unfrequently used for א; e. g. רמלה for רמלא, Job 8: 21.

4. Quiescent א sometimes is dropped entirely.

E. g. רצתי for רצאתי; מלתי for מלאתי Job 32: 18; אמר (always) for אמר; להשואה for להשואה, Is. 37: 26.

NOTE 1. In Aramaean the א is more evanescent than in Hebrew. In Arabic, on the contrary, as a *consonant* it is more permanent. But here it is often employed to designate *ā* long; while in Hebrew, the use of it merely for this purpose is very rare; e. g. קאם for קם, Hos. 10: 14. See § 8. 3.

NOTE 2. In Syriac, (where is no proper Sheva), א at the beginning of words takes a proper vowel, mostly E; e. g. אַבַּל, Syr. ekhal. Hence in Hebrew, several words imitate this, and instead of a composite Sheva under א, they take a proper vowel; e. g. אָזוּר for אָזוּר; אֶהְלִים for אֶהְלִים; אֶרְיוֹת for אֶרְיוֹת.

NOTE 3. An *Arabism* it may be called, when ה, at the end of a word, and not belonging to the *root*, is followed by a quiescent, or rather an *oti-ant*, א; e. g. הִלְכוּ for הִלְכוּ Josh. 10: 24; אָבוּא for אָבוּא, Is. 28: 12. So also נָקָרָא for נָקָרָא; לָוָא for לָוָא; אָפְּוָא for אָפְּוָא. Different from this is הוּא, הוּא, see § 32, Note 6.

5. He (ה) is stronger and more steadfast than א. This loses its aspiration very rarely in the middle of a word;* it may preserve it at the *end* of a word, and is then marked by a Mappiq (ה), § 14. 1.

Sometimes, where a Mappiq would analogically belong, the ה omits it, which signifies that it is treated as quiescent; e. g. לָהּ (ה with a Raphe) for לָהּ Num. 32: 42. Job 31: 22. Ex. 9: 18.

But He (ה) between a prefix and the body of a word, and not belonging to the root of the word, is often and even usually omitted, while its vowel falls back upon the prefix.

E. g. לִבְקָר for לִבְקָר; בְּהָאָרֶץ for בְּהָאָרֶץ; יְהוֹנָתָן for יְהוֹנָתָן. The Sheva of the prefix is merged in the vowel that falls back into its place, by reason of dropping the ה. In other cases, a *prefix with a full vowel expels both the ה and its vowel*; e. g. בָּהֶם for בָּהֶם.

He (ה) consonant, when a penult letter, together with the vowel of the syllable in which it stands, is not unfrequently con-

* In a *proper* name, ה sometimes quiesces in the middle of a word, because it is compounded of two words; e. g. אֶסְאֵל a-sa-el, פְּרָה־צֹרֶן. So יִשְׂהָר־יִשְׂהָר Jer. 46: 20. The Maqqeph shows the quiescent ה, in the last example.

tracted so that a new long vowel of a diphthongal nature arises, and the ה is either dropped, or becomes a mere Quiescent.

E. g. סוסוהי (his horse) is written סוסו or סוסוה; [sometimes fully, with a suffix, as סוסוהי]; and so in verbs with a suffix pronoun, קטלו (he killed him) arises from קטלוהי.

NOTE. In the form סוסוה, we see the ה *quiescent*, instead of ה *vocal* as in סוסוהי. But usually the ה at the end of words stands, (or rather, did stand, when no vowels were used in writing), as the representative of several vowels, viz. of *a, ē, ē, ā* (Seghol long); e. g. אשה, גלה, גלה, גלה, גלה. [Now, since the vowels are supplied, it is merely *quiescent* or *otiant*,* in such cases]. But it should be noted, that ה is not always employed for such a purpose, when the vowels above named end a word: for, (a) Sometimes, (in the Aramaean manner), א is employed in the room of such a ה *otiant* or *quiescent*; e. g. (where *ā* long is to be expressed at the end of a word) שָׁנָא for שָׁנָה, Ps. 127: 2; נָשָׂא (to forget) for נָשָׂה, Jer. 23: 39, etc. (b) When the final vowels are *ō* or *ē* long, ו is put for the first, and י for the second, instead of ה; e. g. רָאוֹ instead of רָאָה; הָבִי instead of הָבָה.

§ 24.

Mutations of the feeble letters, ו and י.

The Vav (ו = *v*) and Yodh (י = *y*) are so weak and soft, and approach so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels. According to the relations of sound and the character of grammatical forms, various solutions and changes are connected with these characteristics; a general view of which is here given, while a particular account of them will be given in the sequel, as they may respectively occur. Specially important is this, in the formation of weak roots, in which a radical ו or י occurs, (§ 68, seq. § 84. III—VI.)

1. The cases in which ו and י give up their *consonant* power and flow into *vowel*-sounds, belong principally to the first and last syllables in a word. In the middle, they for the most part retain their *consonant*-power. The principal cases follow:

(a) When ו or י would stand at the end of a closed syllable, would have a vowel before them, and a silent Sheva under

* [In the older grammars, a letter is called *otiant* (*otiativ*) when it is neither a proper consonant, nor coalescent with a homogeneous vowel, and has no force or sound; like *l* in *would*.]

them, the weak letter gives way, and flows into the preceding vowel-sound, [when it is homogeneous].

E. g. At the *beginning* of words, הַיֵּשֶׁב for הַיֵּשֶׁב or הַיֵּשֶׁב; יִרְפָּץ for יִרְפָּץ; בְּיַהֲרֹהֵב for בְּיַהֲרֹהֵב; at the *end*, לִי for לִי (li for liy); אֶסוּ for אֶסוּ *ā-suv* (comp. אֶסוּת *asu-voth*, 1 Sam. 25: 18, Kethibh). After pure *u* and *i*, the quiescence in question *always* takes place.

But if the preceding vowel be heterogeneous, then, the consonant power remains; e. g. שֵׁלֵב sha-lev, זִיב ziv, גּוֹי goy, גַּלּוּי ga-luy. When *Pattah* would normally precede, then a kind of diphthongal *ē* and *ō* are formed. (See below, 2. b.)

(b) Not unfrequently do they quiesce, when a *Sheva vocal* precedes them.

E. g. Cases are frequent, like בּוֹא for בּוֹא *b'vo*; קוֹם for קוֹם *q'vom*. When ו and י come at the end of a word, and have a *Sheva* immediately before them, they always quiesce; e. g. פִּיר for פִּיר *pīr*; יָהִי for יָהִי (apocopate of יָהִי).

(c) Rarely, when a full vowel precedes and immediately follows; [yet cases of this kind are numerous enough to establish the principle].

E. g. קוֹם for קוֹם *qa-vōm*; קוּם for קוּם *qa-vum*. In Syriac, where these feeble letters are still weaker, ו and י are read as *L*. In like manner, א in Hebrew is there read *e*. So the Seventy seem to have pronounced; for they write יְהוּדָה by *Ἰουδά*; יִצְחָק by *Ἰσαάκ*. This explains the Syriac fashion of drawing back the vowel belonging to ו or י, to the preceding letter, which has only a simple *Sheva* vocal; e. g. בְּיַהֲרֹון for בְּיַהֲרֹון, Ecc. 2: 13; וְיַהֲלֵי for וְיַהֲלֵי, Job 29: 21.

2. After such contraction the vowel is normally long. As to the choice of the vowel, the following principles guide it: viz.

(a) When a word, without the weak letters, would normally have a vowel homogeneous with them, the same vowel-sound continues in the case before us, and is merely to be lengthened.

E. g. הַיֵּשֶׁב for הַיֵּשֶׁב (like הַיֵּשֶׁב); הַיֵּשֶׁב for הַיֵּשֶׁב.

(b) When short *ā* (*Pattah*) comes before ו or י, then arises a diphthongal *ō* or *é*, (see § 7, 1).

E. g. הַיֵּשֶׁב for הַיֵּשֶׁב; הַיֵּשֶׁב for הַיֵּשֶׁב; עוֹלָה and also עוֹלָה*.

* Examples where short *ā* does not contract, are not unfrequent; e. g. מִיָּמִיִּם 1 Chron. 12: 2. אֶסְתִּיר Hos. 7: 12. שְׁלֹחַי Job 3: 26. Sometimes both forms coexist, as עוֹלָה and עוֹלָה above, and so הָיִי const. הָיִי. Analogous to the contraction of מָנָה, const. מוֹת; צִיָּן, const. צִיָּן.

(c) Where the preceding vowel is heterogeneous, but is *essential* to the form, it swallows up the weak letter.

E. g. יִרְשׁ instead of יִרְשׁ ; קָם for קָמָם ; גָּלָה for גָּלִי *ga-läy*; שָׁלַח for שָׁלַח .*

NOTE. An original ה־ at the end of a word, (a) When the sound ä (=e) is to be introduced, becomes ה־ , (for the combination ה־ occurs not at the end of a word); e. g. רָגַלְה־ for רָגַלְה־ (§ 74. 1); מְרַאֲה־ for מְרַאֲה־ ; שָׁרִי and also שָׁרָה . When any accession is made to the ending ה־ , the original ה־ (for which the ה־ is here put) often reappears; § 91, 9. Note.

(b) When the A sound (ה־) is characteristic and predominates, the ה־ goes into ה־ ; as גָּלָה , גָּלָה , גָּלָה , for גָּלִי , גָּלִי , גָּלִי .

§ 25.

Immutable Vowels.

What vowels in Hebrew are firm and immutable, can, with certainty and completeness, be determined only by the nature of grammatical forms, and by a comparison with the Arabic, whose *vocalism* exhibits itself in a purer and more original manner than the Hebrew. This is specially applicable to the vowels *essentially long*, in distinction from those which are long merely in a *rhythmical* way, i. e. extended agreeably to the laws of tone and of the formation of syllables, and which, having arisen from short vowels, by a change of tone or by a new division of syllables, again return to their original shortness. The beginner should carefully note the following principles:

1. The *essentially long*, and therefore *immutable* vowels of the second and third classes, \bar{i} , \bar{u} , \acute{e} , \acute{o} , are normally designated by their corresponding vowel-letter, in the unpointed text. In the ordinary text, both are combined, viz. the *vowel-letters* and the *vowel-points*, for their designation.

E. g. The vowel letter of \bar{i} , \acute{e} , is י ; that of \bar{u} , \acute{o} , is ו . Both are combined thus: י־ , ו־ , י , ו . Examples: בְּיָדְךָ , הַיָּדְךָ , זָבַדְךָ , קוֹלְךָ . When the same vowels are written *defectively*, i. e. without the vowel-letters (§ 8, 4), this is an *exception* to the general rule; e. g. מִשְׁתֵּי , זָבַד , קוֹל , etc. So on the other hand, when pure and mutable vowels take a vowel-letter, (as רָקַעַל is sometimes written רָקַעַל), then the vowel-letter is a mere *fulcrum* of the vowel and is *otiant*, or merely orthographic.

* The Arabian often writes גָּלִי , but speaks it as *gā-la*. So the Seventy; e. g. טְלִי , *Sivā*. The Arabians can also write טְלִי for טְלִי .

2. Immutable Qamets (ֿ) has no regular representative among the *consonants*. In Arabic, the *Aleph* is constantly employed to designate it; but this is rare in Hebrew, (§ 9, 1. § 23, 4. note 1). One must therefore betake himself to a knowledge of forms, in order to determine. See, for example, § 83. Nos. 6. 13. 23.

The very numerous cases in which the connection of א with a preceding vowel is *accidental*, do not belong to this category; e. g. אֶצֶץ, מֶצֶץ, מֶצֶץ; מֶצֶץ, מֶצֶץ; [in which examples the second and fourth words show, that the א which follows long vowels in the first and third, does not make those vowels immutable.]

3. Fixed and immutable are also the short vowels, in a closed syllable ending with a *Daghesh forte*; as in גָּבַב. Of the same character are the vowels, when they stand in a *closed* syllable followed by another of the same character.

E. g. מִדְּבַר, אֶבְיֹן, מִלְבוּשׁ.

4. Immutable too are those vowels which stand before a *Daghesh forte implied*, but not expressed, (*forma dagessanda*).

Of course the *Daghesh* is omitted in the *Gutturals* (§ 22, 1), and such immutable vowels occur; therefore, before them; thus הִרְרִי־אֵל, put for הִרְרִי־אֵל; בְּרָהּ for בְּרָהּ; בְּרָהּ for בְּרָהּ.

§ 26.

Of Syllables, and of their influence on the length and shortness of vowels.

To obtain an adequate view of the laws, in accordance with which the long and short vowels are chosen, or exchanged with each other, it is necessary to learn the *theory of syllabication* on which that choice or those changes rest. We must regard, for this purpose, in part the *commencing* sound (No. 1 below); and partly the *final* sound (Nos. 2—7 below), which last is the more important.

1. In respect to the *initial* of a syllable, it should be noted that *every syllable must begin with a consonant*; for none in the language begin with a vowel.

NOTE. The only exception to the last remark is ו (and), read as *u* in such cases as וּמֵלֶךְ *u-me-lekh*. Not so in אֶמֶר, where א is a proper consonant, [although *we* cannot sound it.]

2. As to the *ending* of a syllable, it may terminate: (a)

With a proper vowel, and it is then called an *open* or *simple* syllable; e. g. the first and last syllable in קָטָלָה. (See No. 3 below.)

(b) With a *vocal* Sheva, either simple or composite.

E. g. פָּרִי p^e-ri, חֲצִי hh^a-tsi, קָטָלָה qa-t^e-lu. Such are named *half-syllables*, or *introductory syllables*. (See No. 4 below.)

(c) With a consonant; and it is then called a *closed* or *composite* syllable.

E. g. The second syllable in קָטָל qa-tāl, לָבֵב. (See No. 5 below.) With these must be ranked syllables ending with a Daghesh forte, which represents a consonant, as קָטֵל qat-tel. (See No. 6 below.)

(d) With two consonants; as in קָטָלָה. The vowels belonging to each, next claim our attention. (Nos. 3—7.)

3. *Open* or *simple* syllables normally have *long* vowels.*

These may be either with or without the tone; e. g. קָרַשׁ, יָפָר, בָּהּ; קָטָל, קָטָב, לָבֵב, יָרָאִי. Qamets is a predominant long vowel, in an open syllable before the tone, (the fore-tone vowel); e. g. קָטָל, יָרָאִי, לָבֵב; but sometimes Tseri, as לָבֵב. †

EXCEPTIONS to the general rule. *Short* vowels occur in *open* syllables, in the following cases:

(a) In *dissyllabic* words, which, by the aid of a mere helping vowel, have been formed out of *monosyllabic* ones (§ 28, 4); e. g. מִלְּקָהּ from מִלְּקָהּ; נִצַּר from נִצַּר; בָּרַח from בָּרַח; יָרַב from יָרַב. The ground of this is, that the last mere helping vowel, in these cases, is sounded so short, that the departure from the *monosyllabic* form is hardly appreciable, and at least the theory of it remains. Yet sometimes the first vowel, in these cases, is actually prolonged; e. g. יָרַב, but also יָרַב, (§ 74. Note 3. b).

* This is a fundamental law of the Hebrew language, as developed to us in the vowel-system with which it is furnished. But there is no absolute necessity in the case; for other languages frequently have short vowels in open syllables; e. g. é-gén-ε-το, Arab. qā-tā-lā. It would rather seem, then, that the Hebrew, at an earlier period, had, like the Arabic, open syllables with short as well as long vowels. The present pronunciation of it probably has been modified by the mode of publicly reading it, i. e. with solemn, protracted, cantillating tone.

† The Arabic employs a short vowel for the *fore-tone* vowel; the Chaldee has Sheva vocal, as לָהוּר, יָקוּם, קָטָל, לָבֵב; and in Hebrew, when the tone is moved forward, Sheva takes the same place, § 27, 3. a. The usual long fore-tone vowel of the Hebrew, however, should not be regarded as having been artificially made, because of the tone which follows, but rather as an original vowel in this dialect; and the circumstance, that it stands before the tone, has contributed to preserve it, although, when the tone is moved forward, it is shortened into a Sheva.

(b) In certain forms of the suffixes, [with the tone]; e. g. הַבְּרָהּ, קִטְּלָנִי, (with change of tone, הַבְּרָהּ).

(c) Before ה local (so-called), which does not take the tone; [e. g. בְּבָבֶלֶה (to Babylon); but a short pure syllable is not frequent, in such a connection].

Thus far all cases of *short* vowels, in an *open* syllable, appear in this condition only when they have the proper tone to aid them. But other cases occur, of the like nature, when they are aided only by the *half-tone* accent, i. e. *Methegh*; viz.

(d) Before the composite Shevas, as $\overline{\text{—}}\text{—}$, $\overline{\text{—}}\text{—}$, $\overline{\text{—}}\text{—}$; e. g. רֵאשִׁיטוֹ, מַעֲמֹוּ, פִּעְלֹוּ.

(e) In certain Segholate forms, when they receive increase at the end; e. g. פִּעְלֵךְ pö-öl-kha, שְׂרָשִׁים Shö-rä-shim, (comp. § 9. note, No. 2).

NOTE. The first syllable in הַהָרִים, הַהָרִי, and the like, does not belong to this category, for it precedes a *Daghesh implicitum*. (See No. 6 below.)

4. There are some open syllables still shorter, viz., those which end in a *half-vowel* or vocal Sheva, (§ 10, 1. 2). These are so short, that they act the part of *proclitics* to the following longer syllable.

E. g. לְחִי l^hhi, יִל־מֵ־דְחִי yil-m^e-dhu, לְחִי ll^h-li, פִּעְלֹוּ po-^{al}o. The modern grammarians deny that these very short syllables are *real* syllables; and they reckon them to the syllable that follows. It must be granted that this very rapid vowel hardly seems capable of supporting a full syllable; and clear it is, that such a syllable does not correspond well with the open syllable that has a full vowel, (No. 3 above). But after all, this so called *half-vowel* is nothing more than an abridgment of an original full vowel; just as the matter is conditioned in the Arabic, which has no Sheva. Even the Jewish grammarians, who were the authors of the vowels and accents, have themselves, in their disposition of the *Methegh*, counted upon Sheva as making a syllable, (see § 16, 2). For the sake of distinction, one may name the very short syllables in question, *half syllables*, [or *proclitic syllables**].

5. *Closed* syllables, ending with a consonant, if they have not the tone, must have a *short* vowel, whether at the beginning or end of a word.

E. g. מַלְבָּהּ, הַשְּׁבוֹן, הַמְבִּיחַ, וַיָּסַר, וַיִּקָּם, וַיִּקָּם vay-ya-qōm. The exceptions are only casual and accidental, e. g. when a word loses its tone by reason of a Maqqeph; as בְּהַבְּרָהּ, Esth. 4: 8.

When the *tone* is on a closed syllable, the vowel may be

* [A reference to the Greek *proclitics*, will render the meaning of this very plain and significant.]

either long or short. But of the short vowels only ($\bar{\text{—}}$) and ($\bar{\text{—}}$) are able to sustain the tone.

E. g. Long vowels: הָבֵר, קָטַל, רָקַעַל; so in the penult, קָטַלְנָה, קָטַלְנָה. Short vowels: קָטַל, אָחַם, שָׁבָם; in the penult, קָטַלְתָּ, רָקַעְתָּנִי. In two monosyllabic words, עַם and אַם, short Hhireq may support a tone; but it is usually removed by a Maqqeph, which makes the syllable toneless.

6. A peculiar kind of *closed* syllable is made by a *Daghesh forte*, which ends one syllable, and begins another, with the same letter repeated.

E. g. אָמִי im-mī, קִלִּי k̄l-lī. Like other syllables, where there is no tone, these Dagghesh'd syllables must have a *short* vowel; but *tone syllables* may have either a short or a long vowel; e. g. סָבוּ, רָקַעַו, שָׁמָה, הָמָה. Dagghesh'd syllables cannot occur at the *end* of a word; see § 20, 3.

7. Composite closed syllables sometimes end with *two* consonants, and can occur only at the *end* of a word. Naturally they take short vowels; but occasionally they have long ones.

E. g. קָטַלְתָּ qā-tālt, וַיִּשְׁבּוּ vay-yīshb; with Tsere, נִרְדָּה, נִרְדָּה. (But see § 10, 3; which suggests some doubt here). Usually such syllables are avoided, by introducing a helping vowel.

NOTE. In making out syllables, Sheva silent, after a short vowel, belongs to the preceding syllable; but Sheva *vocal*, whether simple or composite, belongs to the next *following* syllable, whether the vowel that precedes is long or short; e. g. Sheva silent, מְרַמֶּה; vocal after a long vowel, קוֹטְלָה qo-t^ola, הוֹלְלִים ho-lⁱlim; with a short vowel before composite Shevas, תַּאֲמוֹ ta-a^omo, אֲהוֹלוֹ ā-h^olo.

§ 27.

Changes of the Vowels, specially in respect to quantity.

In respect to the changes which the vowels suffer by reason of flexion, the following maxims should be noted:

(a) The changes are almost entirely limited to the *last* and *penult* syllables of words. Seldom do they extend to the *ante-penult*.

E. g. דָּבָר, const. דְּבַר; זָכְרוֹן, const. זִכְרוֹן; חָזְיוֹן, const. חִזְיוֹן.

(b) The changes are mostly confined within their respective classes of vowels. Out of \bar{a} comes short \check{a} and \ddot{a} [like our *a* in *may*]; \bar{e} may make \check{i} and \check{e} ; \bar{o} may go into \check{o} and \check{u} ; and so *vice versa*. But an *a* cannot become a *u*.

EXCEPTION. *Patah* may go into short Hhireq and Seghol; (see Note 2,

3, below). Seghol abbreviated may arise out of either class of vowels; (see Note 4 below).

The vowels which are here to be considered, in respect to *changes*, are the *short vowels*, and only those of the long ones whose length is affected by tone and rhythm: viz.

I. *Vowels long by extending the tone.*

Ɀ $\bar{a} = a$ in *all*.

Ɀ $\bar{e} = ai$ in *gain*.

Ɀ $\bar{o} = o$ in *bold*.

II. *The corresponding short Vowels.*

Ɀ $\bar{a} = a$ in *hat*.

{ Ɀ $\bar{a} = ai$ in *pain*.

{ Ɀ $\bar{i} = i$ in *hit*.

{ Ɀ \bar{o} (Qam. Hhat.) = *o* in *got*.

{ Ɀ $\bar{u} = u$ in *full*.

Very short Vowels.

Ɀ, Ɀ, Ɀ, Ɀ, (Shevas, § 10).

With these should be compared what is said in § 9, on the character and powers of the several vowels; also what is said in § 25, respecting the immutable vowels.

Agreeably to the principles developed in § 26, the following changes occur: viz.

1. (a) In the place of a vowel lengthened by tone comes a corresponding short vowel, whenever the first stands in a closed syllable from which the accent is removed, (§ 26, 5).

E. g. יָרָה, יָרָהּ (tone removed by Maqqeph, § 16, 1); so בָּן, בָּן; כֹּל-בָּאֵם, כֹּל-בָּאֵם (köl-hā-ām). The like when the tone is shifted; e. g. וָיָם, וָיָם; וָיָם, וָיָם (comp. § 48, 2).

(b) When an *open* syllable has a long vowel, and by flexion it is changed into a *closed* one, then the vowel is shortened.

E. g. שָׁרָה, שָׁרָה; קֹדֶשׁ, קֹדֶשׁ qōdh-shi; in these cases *Tseri* goes into short *Hhireq*, and *Hholem* into *Qamets Hhatuph* (ö).

(c) When a closed syllable, with *Tseri* or *Hholem* pure, comes, by accession to the word, to be followed by a *Daghesh forte*, these long vowels go into short *Hhireq* and *Qibbutts*.

E. g. אֵם, אֵם im-mi; חֹק, חֹק hhūq-qī. N. B. The short \bar{i} and \bar{u} are pure and clear, and are regarded as shorter than short \bar{e} and \bar{o} .

2. The short vowels are prolonged in the following cases: viz.

(a) When a *closed* syllable, by a suffix accession beginning with a vowel, loses its closing consonant in order that this consonant may be joined with the accession, the short vowel becomes long.

E. g. קָטַל, with suffix, קָטַלְוֹ qetá-lo; הָבָה, הָבֻהוּ há-bhu.

(b) When a short vowel would normally stand before a Dagghesh forte, and this by any change falls away, or when Dagghesh is suppressed before Gutturals, the short vowel becomes long.

For the first case, see § 20, 3. a. For the second, see § 22, 1.

(c) A short vowel is lengthened by coming before a Quiescent (א, ה, ו, י); e. g. אָצַץ for אַצַּץ. (See § 23, 1. 2. § 24, 2.)

(d) When a *pause-accent* falls upon it; specially at the close of a verse, (§ 29, 4.)

3. When a word receives *increase at the end*, and the tone is thrown forward, the pure vowels (long and short), according as the nature of the case demands, may go over into Sheva vocal; and in some cases, they fall away so that only a *silent Sheva* supplies their place.

E. g. שָׁם, plur. שָׁמַיִם, but with suffix, שָׁמַיִם, שָׁמַיִמָּה. Whether the proper vowel remains unchanged (שָׁם, שָׁמַיִם); or becomes a half-vowel or Sheva vocal (שָׁמַיִם); or falls entirely away and goes into silent Sheva (שָׁמַיִם, שָׁמַיִמָּה); or which of the two vowels in dissyllabic words is changed or falls away; depends on the condition of the word and the laws of its declension.

General principle. In *dissyllabic nouns* with pure vowels, when accession is made, the *first vowel* normally falls away. In *verbs* of like form, the *second* is dropped.

E. g. רָקַר (dear), fem. רָקְרָה. The same word as a verb, thus: רָקַר, fem. רָקְרָה.

Thus, specially in the flexion of dissyllabic nouns, (a) Qamets and Tseri pure of the *first* syllable, go into Sheva vocal; e. g. רָקַר, plur. רָקְרָרִים; לָבַב, with suffix לָבַבִּי. So in adjectives: גָּדוֹל, fem. גָּדוּלָה. Also in verbs: תְּשׁוּבָה, תְּשׁוּבוּב. It should be noted, that the vowel which falls away, is the so-called *fore-tone* vowel of the ground-form; see § 9, 1. § 26, 3.

(b) The short or merely tone-long vowels, a, e, o, of the *last* syllable, specially in the *verbal* forms, go over into Sheva.

E. g. קָטַל, fem. קָטַלָה; קָטַל, plur. קָטַלִּים; רָקַטַל, plur. רָקַטַלִּים. Those words which have merely a *factitious Seghol*, (which helps the pronunciation of two consonants at the end of a word), drop this vowel entirely, and substitute in its place only the silent Sheva; e. g. מְלָכִי, with suffix מְלָכִי. N. B. If the tone remains in the same place after accession as before, then

the original vowel is retained, notwithstanding the word is lengthened; e. g. רָשׁוּב, plur. רָשׁוּבוֹ; פְּרָמְלָה, plur. פְּרָמְלוֹ.

(c) An extension of the principles above detailed to words where accession carries the accent forward *two syllables*, instead of one, shows that in such cases they are shortened, the first to \bar{i} short, and the other drops the vowel entirely and takes silent Sheva.

E. g. דָּבַר, plur. דְּבָרִים, but with a gravitone suffix, דְּבַרְיָהֶם, § 28, 1. As to the shortening of \bar{a} into the still shorter \bar{i} , in a few cases, see below, Note 3.

Other changes of vowels, somewhat more anomalous, which arise from the relation of length and shortness

NOTE 1. The diphthongal \bar{o} (ו) derived from *au*, and also the \bar{o} which comes out of an original \bar{a} long (§ 9, 10, 2) is longer than *u*; and the longer vowel, in case the tone is thrown forward, is sometimes changed into the shorter (ו). E. g. נָקוּם, second pers. נְקוּמוּהָ (see in Parad. M. Niph.); מְנוּסָה, fem. מְנוּסָה, with suffix מְנוּסָהּ; מְחוּסָה, fem. מְחוּסָהּ. In fact, the ו is sometimes so short that it is even employed in Daghesth'd syllables; e. g. הוּקָה הוּקָה hūk-ka, Ps. 102: 5; חוּקָי, Ezek. 20: 18.—N. B. The same relation holds good between ו and ו.

On the other hand ו (when long) sometimes shortens itself into \bar{o} short; first it appears in a tone-syllable as \bar{o} long, and then (the tone being removed) it goes into short \bar{o} (Qamets Hhatuph); e. g. וָקוּם (normal Imperf. of וָקוּם), וָקוּם (jussive Fut.), and with Vav conversive, וָקוּם וָקוּם vay-yā-qōm; (see Par. M. Kal.) In the same way, from ו comes Tseri with tone-length; and when the tone is removed, Seghol follows; e. g. וָקוּם (normal Imperf. Hiph.), וָקוּם (jussive form), then וָקוּם with Vav conversive and retracted tone. (See Par. M. Hiph.)

NOTE 2. From short \bar{a} (Pattah), in a *closed* syllable, arises sometimes, by a further shortening, or rather by relaxing and clipping the sound, a Seghol (\bar{a}) = short \bar{e} :

(a) Sometimes by hastening toward the tone syllable which follows; e. g. וָקוּם for וָקוּם; וָקוּם for וָקוּם. Specially does such an exchange take place, when the syllable in which it stands would normally have been a Daghesth'd one (*forma Dagessanda*), but the Daghesth is omitted; as וָקוּם Ex. 32: 3, for וָקוּם; וָקוּם for וָקוּם.

(b) Necessarily and constantly is this done, when the Daghesth forte is omitted by reason of a Guttural, and the Guttural has a Qamets under it; so that we have וָקוּם for וָקוּם or וָקוּם, as in וָקוּם, ě-hhāv, for וָקוּם (from pl. וָקוּם); so וָקוּם for וָקוּם; וָקוּם for וָקוּם; and thus always when *Hheth* (ה) follows the short vowel.—But in respect to ה and ו, when they follow,

the shortening into Seghol takes place only when the tone is thrown forward so much, that some hastening toward it is required in the utterance; e. g. הַהָרִים for הֶהָרִים, (the singular with accent on the ground-form reads הָהָר, because the tone is proximate); so הֶבְנוֹן he-ā-vōn, (acc. on ult.), but הֶעָנָב (where the accent is on the proximate syllable).—Before א and ר, where syllables much shortened are not in place, (§ 22, 1), Qamets remains almost uniformly; e. g. הָאָבוֹת, הָרִקִיעַ. Still, such cases as הָאָנָבִי occasionally occur.

(c) In syllables which end with two consonants; e. g. כָּלֵב, (Arab. *kālb*), by the exchange in question comes to be כָּלֵב, and then with the aid of the helping vowel (ֵ) we come to the usual Segholate form, כָּלֵב; so רָגַל (jussive Hiph. form) would go, in like way, into רָגַל, and thence comes the usual רָגַל. In like manner the Seventy: מִלְכֵי־צָדֶק, *Μελεχισεδέκ*.

NOTE 3. In a closed and sharp syllable, which loses the tone, the *ā* (Patah) sometimes goes into short *i*; e. g. הַמָּקָם for הֶמָּקָם; מָדוּ for מֶדוּ; so רָגַל־רָגַל goes into רָגַל־הֵרָגָה.* Comp. above, הַבְּרִיבָם.

NOTE 4. Besides the Seghol, which arises in cases like those in Note 2, there is also one which arises: (a) Out of Qamets (ֶ) in a final syllable, (comp. Roma, French *Rome*, also the Arabic חֲלִיפָה, *Hha-li-phe*), e. g. מָה and מֶה.

(b) In a few cases Seghol arises even from an original *u*; e. g. אָתָם from an original אַחֻם (Arab. *an-tum*); see § 32, Note 2. So לָהֶם, from the original לָחֻם, (see § 8, I. under Class III. U).

NOTE 5. Among the *half vowels* (composite Shevas), (ֵ) is considered as *shorter* than (ֶ); and accordingly (ֵ־) is shorter than (ֶ־); e. g. אָדָם, אָדָמִי; אָמַת, אָמָתוֹ; אָמַלְסִים, pl. נַעֲלָמִים; הַעֲבָרָתִי, וְהַעֲבָרָתִי.

§ 28.

Rise of new Vowels and Syllables.

1. If a word begins with a *half-vowel* (Sheva) syllable (§ 26, 4), and another syllable of the same nature is prefixed, this last half syllable takes a regular short vowel (usually *short Hhireq*), instead of its original half-vowel (Sheva). Gutturals usually demand that this short assumed vowel should be *Patah*.

E. g. נָפַל, prefix the prep. בְּ and we have בְּנָפַל, which must be written and read בְּנָפַל; and in the same way בְּנָפַל instead of בְּנָפַל; לָפָרִי for לָפָרִי, בְּהִירָה (hence בְּהִירָה, §24, 1) for בְּהִירָה; הִמְעַט for הִמְעַט. Sometimes these

* Analogous to this is the change of *ā* into *i* in Latin; e. g. *tango, attingo; latus, prolixus*. Comp. also the changes, mentioned in Note 2 above, of *ā* into *è*, as *carpo, decerpo; spargo, conspergo*.

forms are managed in such a way as to make the second Sheva a *silent*, instead of a vocal one, (for בְּנֶפֶל reads bi-n^ephol), as in לִנְפֹל (lin-pol) Num. 14: 3; כִּזְכֹר (kiz-kor). [Usage varies here between these two methods of writing and reading.]

The like to this sometimes takes place in the *interior* of a word; e. g. רִשְׁפֵי (ri-shephe) and also רִשְׁפֵי (rish-pe); אֲנִישִׁי from אֲנִישִׁים.

The usual vowel here in Syriac is *ā* (ē); in Chaldee it is as in Hebrew; the Arabic every where employs a short vowel instead of a Sheva.

2. When the *second* Sheva, in such cases, is a *composite* one, then the vowel adopted by the preceding letter must be such as to correspond with it, so that we have $\overline{\text{ר}}\text{ֿ}$, $\overline{\text{ר}}\text{ֿ}$, $\overline{\text{ר}}\text{ֿ}$.

E. g. פִּאֲשֵׁר, לְעֵבֵד, לְאֶכֶל, בְּחֵלִי, for פִּאֲשֵׁר, etc. According to § 16, 2, *a*, this new short vowel of course has a *Methgeh* to support it.

3. Sometimes a composite Sheva occurs first in order, and stands after an open syllable with a short vowel. In such cases, the composite Sheva goes over, of course, into the short vowel which corresponds with it.

E. g. רֵעֵמְדוֹ for רֵעֵמְדוֹ; נִהַפְכוֹ for נִהַפְכוֹ; and so, פֹּלְכָהּ po-ol-kha.

4. At the end of a word, cases occur where a syllable ends with *two* consonants (§ 10, 3. § 26, 7). But this is only when the last of these consonants is one of a harder sound (as ט, ק), or else a *Tenuis*,* i. e. ב, ד, ג, ת, (not א, ש).

E. g. הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ, הַשֵּׁשׁ. In the mean time most of these are somewhat unusual forms, and the harshness of them is commonly avoided by a helping [off-sliding] vowel between the last two consonants. *This helping vowel is usually Seghol* (ֿ); *but under Gutturals it is Pattah* (ֿ), *and under Yodh consonant, it is short Hireq* (ֿ). E. g. הַשֵּׁשׁ instead of הַשֵּׁשׁ; הַשֵּׁשׁ for הַשֵּׁשׁ; הַשֵּׁשׁ for הַשֵּׁשׁ; הַשֵּׁשׁ for הַשֵּׁשׁ; הַשֵּׁשׁ for הַשֵּׁשׁ.

N. B. These short helping vowels *never support the tone*; and they *fall entirely away*, whenever any accession is made to the close of the word.

REMARK. These helping vowels have often been called *furtive*; but er-

* The Begadhkephath are called *Tenuis*, when they have a Dagghesh *lene* in them.

† Aleph, however, is exempt from this rule; e. g. אֲשֵׁר, אֲשֵׁר. Because of the feeble sound of א, the helping vowel may be dispensed with, and the word then becomes monosyllabic; e. g. אֲשֵׁר, אֲשֵׁר.

‡ In these and in analogous examples (§ 64, 2), the Dagghesh *lene* in the final ת shows that the sound of the *helping* Pattah is very short, and also that the derivation is from the form שָׁלַחַת. (In this way לָקַחַת lā-qā-hhāt, *thou hast taken*, is separated from the Inf. form with prefix preposition לָ, viz. לָקַחַת lā-qā-hhāth). Older grammarians, misled by the theory about *Pattah furtive* (as they called it), pronounced שָׁלַחַת shā-lā-āhht. But no one reads שָׁלַחַת as shā-āhht, but as shā-hhāth.

roncously. The Pattah under a Guttural, at the end of a word, which merely slides off the sound, is more properly named *furtive*; (see § 22, 2, b.)

5. Full vowels may arise out of *half-vowels* (Shevas), by a pause-accent falling upon them; see § 29, 4.

§ 29.

Of the Tone or Accent; changes of it and of the Pause.

1. The leading tone of a word, as marked by the accents (§ 15, 2), rests, (a) In most words, upon the *last* syllable; (b) Less frequently upon the *penult* syllable.

E. g. (a) קָטַל, דָּבַר, הִדְבֵּר, קָטַלְתָּם, (in the last two examples the tone goes forward to an adscititious syllable, in order to rest on the ultimate. (b) קָטַלְתָּ, בָּרַחְתָּ, קָטַלְתָּ.

A kind of secondary tone or counter-stress of the voice in respect to the leading tone, is marked by *Methegh*, (§ 16, 2). Words before Maqqeph lose the leading tone (§ 16, 1); [although they may have a Methegh, e. g. שֵׁטַח-לִי.]

It is unnecessary to recount the *penacuted* words here. To mark them to the eye of the reader, the sign (˘) is employed throughout this work; only now and then the accent on the ultimate is so marked, for special purposes.

In Arabic, the tone rests mainly on the *penult*; sometimes on the *ante-penult*. The Syrians also, for the most part, accent the *penult*. The German and Polish Jews, in spite of the accents, read Hebrew with the tone on the *penult*.

2. The original tone of a word is frequently shifted, by reason of changes which the word itself undergoes, or in consequence of its connection with other words. If the word receive increase at the end, the accent must be shifted one or two places, according to the length of the increase.

E. g. דָּבַר, pl. דְּבָרִים, with suff. דְּבַרְיָם; קָדַשׁ, pl. קְדוּשִׁים; קָטַלְתָּ, קָטַלְתָּהוּ, קָטַלְתָּהוּ. For the vowel changes incident to such cases, see § 27, 1, 3.

3. On the other hand, the tone is often shifted from the last syllable to the *penult*.

(a) In certain cases where a syllable is prefixed.

E. g. יִאֲמַר, יִאֲמַרְ; נִלְמַד, נִלְמַדְ; נָקַם, נָקַםְ. Accession by Maqqeph produces the same effect; אֶל-הוֹסֵסְ, הוֹסֵסְ, Prov. 30: 6.

(b) When a monosyllabic or penacuted word follows a normally accented syllable, the accent is thrown back in order to avoid bringing *two accented syllables* together.

E. g. אֹזֶלֶר, but אֹזֶלֶר בּוֹ; אֹזֶלֶם הָוּלָם פָּעַם instead of הָוּלָם פָּעַם Is. 41: 7. See Gen. 1: 5. 3: 19. 4: 17. Job 22: 28. Ps. 21: 2.

(c) On account of the Pauses; see No. 4.

To avoid the concurrence of two tone-syllables, (*b* above), Maqqeph is sometimes employed, which throws off the tone of the first word. E. g. וַיִּרְבְּהוּ-בְשֵׁם. If the penult be an open syllable, with a long vowel, the accent is normally retracted. (See § 47, note 1. § 50, note 3. § 51, note 2.)

4. The *Pause-accent* not only changes oftentimes the normal tone of words, but also occasions a variety of vowel-changes.

By this name is designated the strong intonation at the close of a sentence, or of a distinctive portion of one, on which the preceding portion seems to lean, and which receives the *greatest distinctive* accents; e. g. הָאָרֶץ, הָאָרֶץ. The general principles are the following:

(a) If the tone syllable has a *short* vowel, it becomes long.

E. g. קָטַל, קָטַל; מִים, מִים; קָטַלְתָּ, קָטַלְתָּ; אָרֶץ, אָרֶץ.

(b) When the last syllable normally has the tone, but is preceded by a *vocal Sheva* (half-syllable), this Sheva usually becomes a long vowel, and the pause accent rests upon it; which makes the intonation more pleasant to the ear.

E. g. קָטַלְתָּ, קָטַלְתָּ; מִלְאָה, מִלְאָה; רִקְטָלְךָ, רִקְטָלְךָ. The vowel substituted in these cases for the Sheva, is that which, in the ground-form, stood in the place of the Sheva; excepting that if this was *short*, it here becomes *prolonged*; e. g. ground-form קָטַלְתָּ, fem. with Pause קָטַלְתָּ. In the other examples, the ground-form has a long vowel, viz. מִלְאָה, רִקְטָלְךָ. If a *composite* Sheva be upon the half-syllable in question, then the *corresponding* long vowel is chosen; so אָנִי, in pause אָנִי; הָלִי, in pause הָלִי. With *simple* Sheva, thus: לְהִי, in pause לְהִי.

(c) This tendency to throw the pause-accent on the *penult* is shown in a number of words, [unlike in their structure to the preceding], which regularly draw it thither when opportunity occurs.

E. g. אָתָּה, אָתָּה; אָנֹכִי, אָנֹכִי; עָתָּה, עָתָּה. In other words occasionally the same thing is done; e. g. בְּלִי (for בְּלִי) Ps. 37: 20; לְעִי (for לְעִי) Job 6: 3, seq., from לְעִי.

The principle in (*a*) above relates mainly to *Pattah* and *Seghol*. The last, however, is of itself strong enough to remain unchanged, in case the syllable is a *Daghesht'd* one; e. g. רִקְטָלְךָ.

In some other cases, instead of *Seghol* as in וַיִּהְיֶה, *Pattah* is put in the final syllable, when it comes into *Pause*, as וַיִּהְיֶה. So אֶל-הָיָן, in pause אֶל-הָיָן, Judg. 19: 20. Even *Tseri*, at times, is exchanged in *pause* for *Pattah*; as הָשֵׁב (for הָשֵׁב) Is. 42: 22; טָבָאֵל, in pause טָבָאֵל, Is. 7: 6.

SECOND LEADING DIVISION.

PRINCIPLES OF FORMS.

OR

CONCERNING THE PARTS OF SPEECH.

§ 30.

Of Stem and Root Words, (biliteral, trilateral, quadrilateral).

1. The *Stem-words* of the Hebrew and other Semitic languages have this peculiarity, viz., that by far the greater part of them consist of *three consonants*, to which the meaning is essentially attached; whilst the varying vowels seem only to designate the various modifications of the original idea; e. g. אָרָם, *he was red*, אָרָם, *red*, אָרָם, *man*, (properly *the red one*). Such *stem-word* may be either a *verb*, or a *noun*; and usually the language exhibits both at the same time. Still, it is useful and of much practical advantage to our first instruction in Hebrew, that one should regard the *third pers. sing. of the Perfect*, (one of the simplest of the *verbal forms*), as a *stem-word*, and all the remaining formations of the verb, and also of the noun, and of the particles derived from it, as derived from the *Perfect*.

E. g. צָדִיק *he was righteous*, צָדִיק, [צְדִיקָה], *righteousness*, צְדִיק *righteous*, etc. The language, in its present state, does not always afford both a *nominal* form and a *verbal* one; e. g. מָזָל, only as verbs; מָזָל *the South*, תֵּשַׁע *nine*, only as nouns. The living language doubtless had a corresponding verb and noun, in nearly all cases, as stem-words; but many of these are now lost.

NOTE 1. The Jewish grammarians called the stem-word a *root* (שֹׁרֶשׁ); and so, in Latin, *radix* was usually employed to designate the same thing. So the three stem-letters were called *literae radicales*, in distinction from the

formative letters, which they called *literae serviles*. We employ, in this work, the word *root* in a somewhat different sense; see Note 2.

NOTE 2. Many etymologists name the three stem-consonants, considered independently of the vowels and of enunciation, the *root*. From this sprung *verbal* and *nominal stems*; as in the natural domain of plants, (from which the figurative language in question was borrowed), the *stems* spring out of unseen *roots*. So, according to them, מלך is *root*; the *verbal* stem of which is מלך he reigned, and the *nominal* stem, מלך king. But the assumption of an unpronounceable root is an abstraction which leads us too far away from the actual condition of the language; and when we come to treat of this language as a matter of fact, it is much preferable to consider the concrete verb as a *stem-word*.

NOTE 3. The three *stem-consonants* predominantly form two syllables in Hebrew. We should also reckon with these, those verbs which have a weak middle letter (ו, י), and which become monosyllabic only by contraction; e. g. קָנַם (originally and normally), but as contracted, קָם.

2. The *triliteral* stem is so predominant in all the Semitic languages, that one must regard it as a leading characteristic of this tribe of languages. Even those *dissyllabic* nouns which seem to be original, because they designate a most common and simple idea, still arrange themselves as if they were derivatives from *triliterals*. E. g. אַם (*mother*), with suff. אַמִּי, as if from אָמַם. So אָב *father*, אָח *brother*, etc.

On the other hand, *triliteral* stems may often be reduced to *biliteral* elements, which, with a vowel between, constitute a kind of *root-syllable*; and from this spring various *triliteral* stem-words, with different shades of meaning. Commonly such roots are *primary biliteral roots*. They are easily discovered, when the stem has a weak consonant, or when the second and third letter of the root are the same.

E. g. The stems דָּבַק, דָּבַק, דָּבַק, דָּבַק, have all the same essential meaning, viz. *to thrust, beat down*; and the stronger letters דָּך (dākh) make a monosyllabic root. Yet, in some cases, the third consonant may be a strong letter. To such a monosyllabic root a whole series of trissyllabic words may attach themselves, which have two radicals that remain the same throughout, and also have the same fundamental meaning. Here follow examples:

From the root-syllable קָץ, (which imitates the sound of *hewing*), come קָצַץ and קָצָה, *to cut down*; then קָצַב, קָצַע, קָצַר, *to cut off, mow down*; then the figurative meaning, *decide, determine*; and from this, קָצִין, *Cadi, judge*. So the syllables קָשׁ, קָם, are related to the preceding, and from the

latter is קטס to cut into. Then we have קטב to clip, קטף to shell off, strip off, destroy. Next the ט, ס, of the biliteral root is spoken as a Lingual, and we have קטל to kill, hew down, קטב to hew down, destroy, קטבן to hew off, to shorten, קטף to tear off, pluck off, קטר to hew down, to cleave. Somewhat weaker is the form כס (with כ instead of ק); and from this come קסם to cut off, shear off, קסם (Syr. to offer, kill offerings). Still further weakened is the root in גז and גר, and herefrom is גזז to mow down, shear off, גזז to hew (cut off) stones, גזז, גזז, גזז, גזז, to hew off, cut off, eat off; and the like in קטר to cut into, קטר to hew down; comp. קטר, קטר. Once more; by changing the Palatals into Gutturals, we have קטב, קטב to hew stone or wood, קטב, קטב to cleave, divide, קטב arrow (σχιζα, cleaver), קטר to sharpen, קטב arrow, lightning, and קטב to see, (cernere, to separate), etc.

The syllable הם expresses the sound of humming, murmuring, the tone which is uttered with closed mouth, (Greek μύω); thence קטב, קטב, (קטב), Arab. חמה, to hum, buzz; and further, קטב to be dumb, קטב to grow dumb, to be astounded.

The root syllable רע, consisting of two tremulous letters, means, in the stems קטר, קטר, קטר, קטר, to tremble, quake; then emotions which excite trembling, as קטר (קטר), dashing in pieces, smashing (קטר, קטר).

Compare also the root syllable גב, with the idea of elevation, arching, (gibbus); and see striking articles in the Lex. on קטר; on פר, breaking in pieces; קטר, לקטר, to lick, swallow up.

The more mature consideration of this subject affords the following results:

(a) These roots, aside from actual use in word-stems, are mere abstractions, and never employed by usage; they merely represent the hidden germs brought to light in the word-stems of language. Yet these latter, at times, are so abbreviated, that they present us with the mere elements of the root; e. g. קטר he is perfect, קטר light.

(b) Most of the monosyllabic roots are those which imitate sounds; and in this respect they accord sometimes with the Indo-Germanic stem-words; So קטר, τυπτω (τύπω); קטר, φάπτω (φάφω); קטר, κολάπτω; לקטר, λάφω, λαφάτω.

(c) The stems with harsher and stronger consonants, are, according to the general tenor of language (§ 6, 3), to be regarded as the older ones; those with more feeble letters as the later ones; which are therefore more frequently used with a metaphorical meaning. E. g. קטר, קטר to be smooth, deprived of hair, bald. Sometimes, however, the harder or more feeble tone, in the imitation of sounds, is essential: e. g. קטר to roll (spoken of a ball, and of the rolling of the waves); קטר more in relation to a rough scratching sound, = σαφω, σίφω, verro; קטר, to hew stones or wood, demands a stronger sound than קטר, to cut down grass, to mow.

(d) It should be noted, moreover, that consonants which are alike in strength or weakness more usually come together in root-syllables; e. g. קץ, כס, גז, גר, (never כץ, גץ, גס, קז); פץ, בז, (rarely פז); קט, גר (not גט). Very seldom are the two first radicals the same, (like דָּדָה); or even very much alike, (as in אָהֶל). On the other hand, the two last letters are very often the same, (§ 66).*

(e) The softening down, (mentioned under (c) above), is sometimes so much, that the letters *l, n, r*, as middle stem-letters, go even into vowels; e. g. דָּרַשׁ, דָּשׁ, *to tread, to thresh*, אָצַץ, אָץ (comp. אָצַם), *to squeeze, to press*, etc. Comp., [for like omissions of weak letters], *salvare* and *sauver*; *calidus* and Ital. *caldo*, Neapolitan *caudo*, French *chaud*; *falsus, falso*, Calabrian *fauzu*, French *faux*. So in the English words *walk, talk, stalk*, [where *l* loses its sound]. See § 19, 5.

(f) But after all, the three stem consonants must oftentimes be regarded as belonging to the *root*, since all are required, in order to make out fully the sound to be imitated; דָּרַשׁ, דָּרַשׁ, אָצַץ, אָץ, *to straiten, to torment*, ἄγγω, *ango*; דָּרַשׁ, דָּרַשׁ, βρέμω, *fremo, brummen*, etc.

REMARK. A more complete observance of this animated movement in the original elements of speech, is to be found in Gesenius' *Manual Lexicon*. It is important for beginners, that they should not regard the roots, and the meaning of them, as the work of a capricious and arbitrary law of a people remote from the rest of the ancient world, but as the fruit of a lively imitation of nature. He should consider these matters as standing in a natural connection, with the well known laws of speech that pertain to other nations.

2. To a *secondary* formation of words belong the stem-words which have *four*, or even *five*, consonants. Of these the Hebrew has much fewer than its kindred languages, (specially the Ethiopic). This prolongation of the stem is brought about in a twofold way: (a) By the addition of a fourth letter. (b) By compounding and amalgamating two trilateral words, by which a *quinteliteral* word is produced.

NOTE 1. Those prolongations of words, which arise from the repetition of one or two of the letters of any particular stem-word, are not reckoned to *quadriliteral* stems, but to *conjugation-forms* (§ 54). E. g. קָטַל, קָטַל, קָטַל, קָטַל. In like manner are reckoned the few words which are augmented by prefixing שׁ; e. g. שָׁלַחַח from שָׁלַח, Aram. Conj. *Shaphel*, שָׁלַחַח.

* Letters which cannot stand together in a root, are called *incompatibles*. These are such as are very nearly alike; as קָב, גָּב, בָּב. But several have been erroneously classed with these *incompatibles*, e. g. רָל, which often occurs, as in גָּרַל, חָרַל. These are softened down into גָּרַר, חָרַר. Comp. γραπτός and γράβδην, οκτώ and ὄγδοος, and much in the Sanscrit which is analogous.

NOTE 2 to letter (a). Between the first and second radical letter, *l* and *r* are often inserted; e. g. פָּרַס, פָּרַס; שָׁרַבַּיִט = שָׁבַט; וְזָרָה from וְזָרָה; and in Syriac such a usage is frequent. This method of formation is analogous to that in Piel; and in Aramaean it is found with the same; as יְרָגַל, יְרָגַל. In Latin is the like prolongation; e. g. *findo, scindo; tundo, jungo*; out of *fid-* comes *scid-* (σκειδάω); out of *tud, jug*.

As to the end of words, *l* and *n* are the letters usually appended in order to prolong them; e. g. גָּרָוּן, stem גָּרַו; פָּרְמַל from פָּרַם; גָּבַעַל from גָּבַע; הָרְגַל from הָרַג. (The ending *el* was probably a *diminutive* one, as in many languages).

NOTE 3 to letter (b). The compounding is usually so managed, that out of two stems none of the letters are repeated; e. g. צָפַרְרָהּ (frog) from צָפַר to hop, and Arab. ررأش marsh (lit. marsh-hopper); שָׁלֵמָן (quiet) from שָׁלַח (peaceful) and שָׁאָן (at rest). Sometimes a weak letter is merely cast away; as שָׁמַל from שָׁמַל and שָׁה. Sometimes bolder amalgamations take place; as אֶלְמַנִּי (ὁ δεινός) from אָלַמַּנִּי and אֶלְמַנִּי, Dan. 8: 13.

It should be added, that out of Quadrilaterals, by a shortening process, Trilaterals may be formed. Out of הָרְגַל to hop, comes הָגַל of the same meaning, and from this הָגַל partridge, (from its leaping motion); so שָׁרְשָׁהּ from שָׁרַר, שָׁרַר, out of שָׁרַר, שָׁרַר.

4. To an earlier stage of formation belong the *pronoun-stems* (§ 32, seq.), and also several of the *particles*, viz. *interjections* (§ 103, 1). These are as it were a rougher impression of speech, which does not conform to the *trilateral* law, and follows a freer method of formation.* Most of the *particles*, however, attach themselves to nouns, as to the modes of formation, or are derived from nouns, although, on account of their *enclitic* nature they are often greatly abridged, so that their origin becomes a matter of doubt. See § 97 seq.

§ 31.

Of grammatical Structure.

1. For the formation of words from stem-forms, and for their flexion, there exists two different ways; viz. *internal* change by alteration or exchange of vowels, and *external* by adding formative syllables.

A third way, viz. by periphrasis, which makes use of several

* Comp. Hupfeld, System der semitischen Demonstrativbildung, und die damit zusammenhängenden Pronominal-und Partikelbildung, Zeitsch. für die Kunde des Morgenlandes, Bd. II. s. 124 seq. 427 seq.

words to convey an idea of relation instead of changing the forms, (e. g. the comparative degree in Hebrew, and several relations of cases), belongs more appropriately to the Syntax; where the reader will find it.

The *external* mode of forming words by attaching formative syllables to them, (as is the case in the Egyptian), seems to have been the more ancient. Yet some of the stem-languages, e. g. the Semitic, along with this, have employed the *internal* method at a very early period. In the youthful days of the Hebrew, the formative process was very active; which, however, at a later period declined, and one was necessitated to resort to syntactical periphrasis. The same progress is exhibited by the Greek, (including the new Greek), and also the Latin, taken in its Roman branches. Formation of words by *agglutination* is predominant both in old and new Egyptian; that by *internal* declension, in Sanscrit and Greek. The Chinese is nearly without any grammatical structure, and everything is accomplished in a *syntactical* way.

2. In Hebrew both methods of formation coëxist. The formation by *change of vowels* is quite manifold; e. g. בָּשָׂר , בְּשָׂר , בִּשְׂר , בִּשְׂרָה , בִּשְׂרָה . But the other method is not wanting; e. g. בִּשְׂרָה ; both may unite in one word, as in בִּשְׂרָה . The method of formation by *annexation*, as in almost all languages, is common; specially so in the formation of the persons of the verb, where the meaning of them is usually very plain, (see § 44. § 47). The *gender* also is marked by changes, both in the verb and in the noun. Declension to make out *cases*, is hardly known in Hebrew.

CHAPTER I.

OF THE PRONOUN.

§ 32.

Of Pronouns personal and separate.

1. The Personal pronoun, (like pronouns in general), belongs to the most original* and simple parts of speech (§ 30);

* The high antiquity of the pronouns is evident from their most striking agree-

and is here treated of, because, in the flexion of the verb, it lies at the ground (§ 44. § 47).

2. The monosyllabic leading forms, as marking the Nominative, are the following:

<p><i>Sing.</i> 1. <i>comm.</i> אָנֹכִי, in pause אֲנִי; אַנִּי, in pause אֲנִי I</p> <p>2. { <i>m.</i> אַתָּה (אָתָּה), in pause } <i>thou.</i></p> <p>3. { <i>m.</i> הוּא <i>he.</i> <i>f.</i> הִיא <i>she.</i></p>	<p><i>Plur.</i> 1. <i>comm.</i> אֲנִיחֵנִי, (אֲנֵינוּ), (אֲנִי) <i>we.</i></p> <p>2. { <i>m.</i> אַתֶּם <i>f.</i> אַתֶּנּוּ, אַתְּנֶנּוּ } <i>ye or you.</i></p> <p>3. { <i>m.</i> הֵם, הֵמָּה } <i>they.</i> <i>f.</i> הֵנּוּ, הֵמָּה }</p>
---	--

The forms which stand in parentheses are *unusual*. The arrangement of the whole, with the corresponding abridged forms (*pronominal Suffixes*), see at the end of the Grammar, in Paradigm A.

NOTES.

I. *First Person.*

NOTE 1. The form אָנֹכִי is nearly as frequent in the O. Test. as אֲנִי. The first is found in the Phœnician; but in no other of the kindred dialects.* From the second are derived the suffixes (§ 33). In the Talmud, אָנֹכִי scarcely appears; אֲנִי is predominant.

NOTE 2. The formation of the plural in this, and in the following persons, has an analogy with the plural-formation of the *verb* and the *noun*; but still, like pronouns in other languages, it has more freedom and discrepancy of manner. At all events, אֲנִיחֵנִי is the plural of אָנֹכִי (with an exchange of כ for ח), just as אֲנִי is the plural of אֲנִי. The form אֲנֵנוּ, from which the suffixes proceed, occurs in the Kethibh only in Jer. 42: 6. The curtailed form אֲנֵנוּ occurs only six times; e. g. as in Gen. 42: 11. Num. 32: 32. (In the Talmud, the form אֲנֵנוּ has expelled altogether the longer forms; אָנֹכִי is also rare in the same work.)

NOTE 3. Only in the *first* person (sing. and plur.) is the pronoun of the *common gender*; because the *first* person, present and speaking, needed for himself no designation of gender, such as was convenient to make in respect to the *second* who is addressed, and the *third* who is absent. (In

ment with the old Egyptian ones, (the oldest of which we have any written monuments). See the comparison in Allgem. Lit. Zeitung, 1839, No. 80.

* In Phœnician, the first person is written אֲנִי, without the ending י, probably sounded *anekh*. Plaut. Poen. V. 2, 35. Gesen. Mon. Phœnic. pp. 365, 376, 437. A trace of this form is evident in the Ethiopic *qa-tal-ku* (I have killed). In old Egyptian it is ANK, (read *anok*).

Greek, Latin, German, English, the *second* person, as well as the first, has no distinction of gender).

II. Second Person.

NOTE 4. The forms of the second person, אַתָּה, אַתָּה; אַתָּה, אַתָּה; אַתָּה, אַתָּה; are contracted out of אַתָּה, etc. The kindred languages *express* the א before the ת; Arab. *anta*, fem. *anti*, plur. *antum*, fem. *antunna*. The syllable אַתָּה expresses the essence of the word, see § 44, 1. The *an* prefixed is a *demonstrative*, and gives to the form more firmness and independence.

The ה final of the sing. masc. is sometimes (in five cases) omitted, and it is written אַתָּה; e. g. in Ps. 6: 4. But the Qeri always gives אַתָּה, on the margin. As the vowels affixed in these cases to the Kethibh belong to the Qeri, the text may have actually read אַתָּה, as abbreviated, [or rather, as the old pronoun *generis communis*.]

The fem. form originally sounded אַתָּה (for אַתָּה is a sign of the fem., probably from אַתָּה), so that אַתָּה = *thou she*. (Comp. אַתָּה אַתָּה § 47, 2). So in Syriac, Arabic, and Ethiopic. This form appears in only a few cases, (e. g. Judg. 17: 2. 1 K. 14: 2); and it appears, also, in the corresponding personal ending of verbs, (e. g. אַתָּה אַתָּה, § 44, note 2), viz. in connection with suffixes (אַתָּה אַתָּה, § 58). The Yodh (י), however, was scarcely heard, (in Syriac it is written but not spoken), and therefore it came to fall away. In all these cases, the Jewish critics have supplied אַתָּה in the Keri for אַתָּה in the Kethibh, (§ 17). The same final אַתָּה shows itself in some of the unusual forms of the suffixes; e. g. אַתָּה, אַתָּה, (§ 57).

NOTE 5. אַתָּה and אַתָּה are curtailed forms of the plural, (comp. § 27, note 4, b), from אַתָּה (Arab. *antum*, Chald. אַתָּה, which form lies at the ground of some of the verbal-flexions, § 58); and אַתָּה and אַתָּה are formed in like manner as in the third person, אַתָּה and אַתָּה. Finally, אַתָּה is a *ἀπαξ λεγόμενον*, Ezek. 34: 31, (where some read אַתָּה); and אַתָּה (in some Codd. אַתָּה) occurs only four times, viz. Gen. 31: 6. Ezek. 13: 11, 20. 34: 17. Respecting the אַתָּה at the end, see Note 7 below.

III. Third Person.

NOTE 6. The א in אַתָּה, אַתָּה, indicates an original *after* vowel-sound in these words, something like *hua*, *hia*; (like the *e* in the German *die*, old German, *thiu*, *thia*); and a trace of this is still preserved in the Arabic, *huwa*, *hiya*; in the vulgar dialect, *hua*, *hia*.

The masc. אַתָּה is *common* gender in the Pentateuch, and stands for *she* as well as *he*. The Punctators, however, have, in all cases where it stands for *she*, given to the form the vowel of the fem. אַתָּה, i. e. they have written אַתָּה, indicating that it is to be read as אַתָּה, (comp. § 17). But one should rather, after the ancient manner, read it אַתָּה *hu*.

NOTE 7. The plural forms הֵם, הֵנּוּ, are derived from הוּא, הִיא; just as אֲנִי comes from אָנֹכִי. In Arabic, where these pronouns sound *hum, hunna*, the obscure vowel remains. The הֵ- in both forms has a *demonstrative* power, (comp. § 93, 1). In the Chaldee, הֵמֵן, הֵמֵי; the Arabic, *humū*; and the Ethiopic, *hōmū*; there is an appended *ō, ū*; which also appears in the Hebrew poetic forms of the suffixes, מֵי, מֵי־וֹ, מֵי־וֹי, (see § 57).

NOTE 8. The pronouns of the third person, הוּא, הִיא, הֵם, הֵנּוּ, are also *demonstrative*, as well as personal, pronouns, (§ 120, 1).

§ 33.

Suffix Pronouns.

1. By the leading independent forms of the pronoun, as given in the preceding section, only the *Nom. case*, is designated.* The *Acc.* and *Gen.*, however, are made by curtailed forms of the same, which are appended to the close of verbs, nouns, and particles, (*pronoun-suffixes*, or simply *suffixes*).

E. g. הוּא, ו (from הוּא), *him* and *his*. Hence קָטַלְתִּיהוּ, *I have killed him*, סוּסָו, *his horse*. Similar to this are several forms in Greek, Latin, and German; e. g. *πατήρ μου* for *πατήρ ἐμοῦ*; Lat. *eccum* for *ecce eum*; German, *du hast's* for *du hast es*. But in Hebrew this is carried through the pronouns; as it is in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these *suffixes* represent, let it be noted:

(a) When appended to *verbs*, they mark the *Accusative*, (with some variations, § 119, 3); as קָטַלְתִּיהוּ, *I killed him*.

(b) When appended to *nouns*, they mark the *Genitive*, and take the place of possessive pronouns; e. g. אָבִי *my father*, like *πατήρ μου* = *πατήρ ἐμός*.

(c) Appended to *particles*, they mark the *Gen.* or the *Acc.*, according to the nature of the particle. If this has a *nominal* meaning, then the *Gen.*; if a *verbal* one, then the *Accusative*.

E. g. אִתִּי *with me*, (lit. *nearness of me*), like the Latin *mea causa*; on the other hand, הִנֵּנִי *behold me!* There are a few adverbs, which require to be represented, in other languages, with the *Nom.* after them; see § 98, 5.

(d) The *Dative* and *Ablative* are made by prefixing appropriate prepositions.

E. g. לְ *to* or *for*, marks the *Dative*; בְּ *in*, and מִן (מֵ) *from*, designates the *Ablative*. These particles are often joined with *suffixes*; as לִי *to him*, בּוֹ *in him*, מִמֶּם (for מִנְּבָם) *from you*.

* See one exception, in § 119, 2.

3. Some of these *suffix-pronouns* are derived from older forms of independent pronouns, now extinct.

E. g. η (*thee*) comes from such a form as $\eta\eta$ (*thou*), which is altogether analogous with $\eta\eta$ (*thou*). The same is the case with the suffixes of verbs, (§ 44, 1).

4. The *verbal* and *nominal* suffix are usually of the same form, but not always.

E. g. $\eta\eta$, with suff. $\eta\eta$ *father of me, or my father*, (the suff. η constituting the Gen.); but with a verb, $\eta\eta\eta$, *he killed me*, (suff. η , being in the Accusative).

N. B. For a full view of the *independent pronouns* and their corresponding suffixes, see Paradigm A, near the close of this volume. For the suffixes of the *Verb*, with explanations, see § 57 seq., and comp. Par. C. For the suffixes of *Nouns*, see § 89 and comp. Parad. § 91. For the *Prepositions* with suffixes, see § 101.

§ 34.

The Demonstrative Pronoun.

Sing. masc. $\eta\eta$ this, that.*

fem. $\eta\eta$ ($\eta\eta$, $\eta\eta$) this, that.

Plur. comm. $\eta\eta$ (rarely $\eta\eta$) these, those.

$\eta\eta$ (mostly the relative *which*, and only in poetry), these, those.

The fem. form $\eta\eta$ comes from $\eta\eta$, (i. e. $\eta\eta = \eta\eta$, and the fem. ending η , § 79); and $\eta\eta$, $\eta\eta$, are merely forms abridged by dropping the η , [and adopting final Quiescents more appropriate to the Hholem than η].

$\eta\eta$, $\eta\eta$ form not a *grammatical* plural, but a plural of usage. They are related to the Arabic article $\eta\eta$, (§ 35, note 1). The form $\eta\eta$ occurs only in the Pentateuch, and 1 Chron. 20: 8, and always takes the article; e. g. $\eta\eta$, (note 1 below). The $\eta\eta$ in $\eta\eta$ is a demonstrative appendage = $\eta\eta$ as it appears in $\eta\eta$, (§ 32, note 7).

$\eta\eta$, mostly a fem. *relative* in poetry, and like $\eta\eta$, of all genders and numbers. [As a demonstrative it is equivalent to both $\eta\eta$ and $\eta\eta$. See Ps. 12: 8. Hab. 1: 11.]

NOTE 1. The demonstratives take the article, in accordance with the laws of *adjectives* (§ 109, 2); e. g. $\eta\eta$, $\eta\eta$, $\eta\eta$. With these forms are employed others having an epenthetic η ; e. g. $\eta\eta$, Gen. 24: 65. 37: 19.

* In most languages, Demonstratives begin with *d*; which is thence called *Deute-laut* (demonstrative sound). But this is sometimes exchanged for a *Sibilant*, or an *Aspirate*. Hence, in Aramaean, $\eta\eta$, $\eta\eta$, $\eta\eta$; Arab. *dhu, dhi, dha*; Sanscrit, *sa, sâ, tat*; Gothic, *sa, sô, thata*; German, *der, die, das*; Eng. *this* (= *dhis*), *that, those*.

הַיְזוּי *fem.* Ezek. 36: 36. Abbreviated is יְזוּי, usually *masc.*, as in Judg. 6: 20. 1 Sam. 14: 1. 17: 26; *fem.* 2 K. 4: 25. In Arabic *alladhi* corresponds, as a relative pronoun.

NOTE 2. Some other *pronominal* stems occur among the particles; see § 97 seq.

§ 35.

The Article.

Originally the article was a demonstrative pronoun, (as in Greek), which was related to the pronoun of the *third* person, but of so feeble a meaning that it is rarely employed except in connection with a noun, [or its conjunct adjective, or a participial word]. It is written with הַ, i. e. ה followed by a Dagghesh forte, has a short *ă*, and naturally *doubles* the consonant which follows it, except in cases to be noted.

E. g. הַשֵּׁשׁ הַשֵּׁשׁ *hăsh-she-mësh*, הַיָּאֵר (see § 20, 3, b), for הַיָּאֵר.

Gutturals cannot be doubled (§ 22, 1), and therefore cannot take the Dagghesh forte which follows the article. As a compensation, the short vowel of the article becomes long, (either \bar{a} or \bar{e}). Particulars follow:

(1) Before the weak Guttural א, and also before ה (§ 22, 5), the vowel of the article is *always* prolonged.

E. g. הָאֵב, הָאֵחָר, הָאֵם, הָאִישׁ; so הָרֵגֶל, הָרֵשֶׁע.

(2) Before other Gutturals the general principle is, that the stronger the Guttural, the more the *Patah* of the article is wont to remain unchanged. Two cases may be distinguished as follows:

(A) When the Guttural has any other vowel than (\bar{a}) or (\bar{e}), then,

(a) The article-vowel remains before the stronger ח and ה.

E. g. הַחַיִּל, הַחֲדָשׁ, הַחַיָּא. Rarely as הַחַי Gen. 6: 19; but always הַחַיִּם.

(b) Before ע, the article-vowel is more usually prolonged.

E. g. הַעֲבָדִים, הַעֲבָד, הַעֲבֹר, הַעֲנֹן. On the other hand, Jer. 12: 9, הַעֲנֹשׁ.

(B) When the Guttural takes (\bar{a}), then the article is prolonged

(a) Before הַ and עַ if they are in the tone-syllable, it is always הַ; when not in the tone, it is הֶ.

E. g. הַעֲבָד, הַעֲבֹר, הַעֲנֹן; on the other hand, הַעֲבָדִים, הַעֲבֹר, (art. הֶ).

(b) Before הַ, and also before הָ, the article-vowel is always הֶ, without reference to the tone.

E. g. הַחֶכֶם, הַחָג; so הַחֶלֶי, הַחֶרֶשִׁים. But before (ֶ־) i. e. Qamets Hhathuph or short *o*, the *ā* remains; as הַחֶכְמָה hā-hhōkh-ma.

N. B. Gender and number have no influence on the *form* of the article.

NOTE 1. It is usually assumed, that the original form of the article was הַל, and that the ל of this word always assimilates with the following letter.

But (1) הַ, הֶ, has in itself a demonstrative power; comp. Arabic and Aramaean הֵא *ecce*. (2) The form הַל no where develops itself, not even in הַלְלוּהָ (§ 34, Note 1), in which both the article הַ and the demonstrative ל are comprised. (3) The Arabic article אַל, to which appeal is made, belongs to another class of Pronoun-stems, kindred with אַלְהָ. And although אַל occurs in the O. Test., yet it is only in Arabic names; e. g. אַלְמוֹדָד Gen. 10: 26. Some find it in אַלְקִים, Prov. 30: 31, and also in אַלְגַּבִּישׁ Ezek. 13: 11, 13. 38: 22.

NOTE 2. When the prepositions בַּ, לַ, and the comparative particle כִּי (§ 100), come before the article, the latter usually falls away, and the vowel of the article passes to the prefix particle (§ 23, 5).

E. g. בַּשָּׂמַיִם for בַּהַשָּׁמַיִם, לְעַם for לְהָעָם, בְּהַרְרִים for בְּהָרִים. But after כִּי the הֶ is more frequently retained, as the connection is not so close; e. g. כִּי הַיּוֹם Gen. 39: 11, but also כִּי הַיּוֹם Gen. 25: 31, 33. Elsewhere it is retained only in the later books; e. g. לְהָעָם 2 Chron. 10: 7. (See however 1 Sam. 13: 31). The ׀ prefixed does not combine with the article; as ׀הָעָם.

§ 36.

The Relative Pronoun.

This is the same for both genders and numbers, viz. אֲשֶׁר, *who, which* (sing. and plur.). In the later books, also throughout the Canticles and several times in the book of Judges, ׀ is used for it; which drops the ׀ of the ground-form, and assimilates the ׀ by a Daghesh forte.

Sometimes this is pointed ׀ִשׁ, Judg. 5: 7. Cant. 1: 7. Once before ׀ (Judg. 6: 7) it is pointed ׀ִ; elsewhere, before Gutturals, ׀ִ. In two cases even ׀ִ is employed, Ecc. 2: 22. 3: 18.* On the notation of cases, see § 121, 1.

אֲשֶׁר is also used as a *conjunction*, like *quod, ōti, dass, that*. The same meaning attaches to כִּי, which originates in one of the pronoun-stems, § 102.

* In Phenician, it is always written ׀ִ, and spoken as *sa, se, si*; Monum. Phenic. p. 438. Comp. § 2, 5 above. In the recent Hebrew, also, ׀ִ is the reigning method of writing the word.

§ 37.

The Pronoun Interrogative and Indefinite.

1. The interrogative for *persons* is *מִי*, *who?* For *things* it is *מָה*, *what?*

The punctuation of *מָה* with Qamets, is confined to pause, and to cases when it precedes an *א* or a *ר*; e. g. *מָה אַתָּם*, *מָה רְאִיתֶם*. Rarely does this take place before *ה*; as in Josh. 4: 6, 21. On the other hand; when words are closely connected, (a) The *מָה* is written *מֵה־*, i. e. with Maqqeph and Daghesth forte *conjunctive* (§ 20, 2), e. g. *מֵה־לָּךְ* *māl-lākh*, (*what is it to thee?*) and thus it constitutes one word, as in *מֵה־לָּכֶם* Is. 3: 15; *מֵה־*, *what is that?* Ex. 4: 2. (b) Before the harder Gutturals, *ה*, *ה*, *ע*, the word retains the *Pattah*, with a Daghesth implied (but not written) after it, § 22, 1; as *מֵה־הוּא*, Num. 13: 18. (c) When the Guttural has Qamets, it takes Seghol (§ 27, note 2), as *מֵה־שָׁמַיְתָה*. Seldom is Seghol employed before words which begin with letters not Guttural; as *מֵה־קוֹל*, 1 Sam. 4: 6. 1 Kings 1: 7; never except when the tone of the sentence is far removed from the word. Besides these different ways of pointing, such cases occur as *בְּמָה*, *בְּמֵה*; see Lex. on *מָה*.

2. Both *מִי* and *מָה* are employed as indefinite pronouns, viz. as meaning *whoever*, *whatever*.

CHAPTER II.

OF THE VERB.

§ 38.

General View.

1. The verb, in Hebrew, is by far the most completely formed; and in many respects, it is the most important part of speech, inasmuch as it contains the *word-stem* (§ 30), and its various forms afford in a good measure a rule for the formation of the other parts of speech.

2. In the meantime all verbs are not *stem-words*. They may be distinguished into *three* classes, in reference to their origin.

(a) *Primitive verbs*; as *מָלַךְ to reign*, *יָשָׁב to sit*.

(b) *Verbal derivatives*, which come from other verbs; as *צָדַק to justify*, *הִצְתַּדַּק to justify one's self*, both from *צָדַק to be just*. These are usually denominated *Conjugations* (§ 39).

(c) *Denominative verbs*, which come from nouns (*de nomine*).

E. g. *אָהַל* and *אַהֵל*, *to set up a tent*, from *אָהַל a tent*; *שָׂרַשׁ* *to root up*, and *הִשְׁרִישׁ* *to take root*, from *שָׂרֵשׁ a root*. This third class are formed after the model of the two foregoing ones, and appear to be of somewhat later formation in imitation of the others.

In most cases, the noun from which the denominative verb is derived, is itself a derivate; e. g. *לָבַן brick*, (from *לָבַן to be white*), and thence *לָבַן to make brick*; *דָּג fish*, (from *דָּגָה to increase*), and thence *דָּג to fish*.

A peculiar kind of secondary verbs, and at all events a later formation of the language, (thence more frequent in the later dialects), are those *denominatives*, in which a consonant, that was originally *servile*, has now become a radical. E. g. *נָוָה to rest, to settle down*, thence *נָוָה settling down*, and then, from this latter, *נָחָה to descend*. In the same way, we have *שָׂחָה pit, destruction*, (from *שָׂחָה*), and then *שָׂחָה to destroy*.

§ 39.

Changes of the ground-form, or Conjugations.

1. *The third person of the Perfect* is usually regarded as the *stem-form*; e. g. *הָרַג he has killed*, *כָּבֵד he is heavy*.* From this the other persons of the Perfect and the participle are derived. A second form however, more simple in its structure, stands by the side of the Perfect, i. e. the *Infinitive*, (*הָרֵג, קָטַל*); from which, for the most part, the Imperative and Imperfect are derived.

2. From the ground-form, by an all-pervading analogy, are formed the *derivate verbs*. The forms of these, changed by definite rules, indicate of course a variation in the meaning; (which may be intensive, frequentative, causative, passive, reflexive, and reciprocal).

E. g. *לָמַד to learn*, *לָמַד to teach*; *שָׁכַב to lie down*, *הִשְׁפִּיב to lay down*; *שָׁפַט to judge*, *נִשְׁפַּט to contend before a tribunal*. In other languages such words are regarded as *newly derived verbs*; e. g. Germ. *fallen to fall*, *fällen to fell*; Lat. *jacere to cast*, *jacere to lie down*; *γίνομαι to be*, *γεννῶω to beget*. In Hebrew, however, since Reuchlin's time, such formations have been called *Conjugations*; and then the regularity of formation far exceeds that in other

* For brevity's sake, it is common, in lexicons and elsewhere, to translate the Perf. by the *Inf.*; e. g. *לָמַד to learn*, literally, *he has learned*.

languages. In grammar and lexicography they are treated of merely as modifications of the same *stem-form*. With more strict propriety they might be named *species* or modifications. (The Hebrew grammarians call them *בנינים*, i. e. *structures*).

3. The changes of the ground-form rest partly on their internal development, and the strengthening of the same by a change of vowels, or a reduplication of one or more consonants; partly in the prefixing of certain formative letters or syllables.

Examples of the first: *קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל*; of the second: *נִקְטַל, הִקְטַל*. (Comp. § 31, 2).

In Aramaean less is effected by vowel-changes, than by formative syllables. The differences made by *vocalization* are, in a large measure, out of use, so that, for example, all *Passives* are constituted by the *reflexive* forms with the prefix syllable *אָה* or *אָה*. The Arabic, on the other hand, exhibits great riches in both respects; while the Hebrew holds the middle path between the two, (§ 1, 6).

4. The *number* and *order* of these conjugations are given differently by grammarians. In the meantime all occasion for error is removed, in case that they are habitually called by their old grammatical names. The ground-form is named *Kal*, (i. e. *קָל* *light*, because it is augmented by no formative affixes); the others have their name from the model-verb *פָּגַל*, used for a *Paradigm* by the oldest Jewish grammarians.* Several of them have *passive* forms, which are separated from the *active* ones by vowels which are more obscure. The *most common* (including *Kal*) are the following *five* conjugations; which, however, rarely all actually occur in any one verb:

	<i>Active.</i>	<i>Passive.</i>
1. Kal.	<i>קָטַל to kill.</i>	(wanting.)
2. Niphal.	<i>נִקְטַל to kill one's self.</i>	(rare.)
3. Piel.	<i>קָטַל to kill much, to murder.</i>	Pual <i>קָטַל</i> .
4. Hiphil.	<i>הִקְטַל to cause to kill.</i>	Hophal. <i>הִקְטַל</i> .
5. Hithpael,	<i>הִתְקַטַּל to kill one's self.</i>	Hothpaal. <i>הִתְקַטַּל</i> .

* This Paradigm was inappropriate, because of the Gutturals. It was therefore exchanged, afterwards, for *קָטַל*; which had this advantage, viz., that all the conjugations actually occur. But there was still one disadvantage here, viz., that in such forms as *הִתְקַטַּל, הִתְקַטַּל*, a distinctness of enunciation is wanting. Since *Danz*, the common Paradigm has been *קָטַל*, which avoids this defect, and is well fitted for the *harmonic* treatment of the Semitic languages, since, with little change (Arab. and Ethiop. *קָטַל*), this verb is found in all these dialects. In Hebrew, indeed, it is rare, and occurs only in *Kal*, and moreover only in poetry; but still, as a model which has come down to us, it may well be retained.

Besides these are found several unusual conjugations ; which, however; are more common in the kindred languages, and also, in some of the irregular verbs, they are substituted for usual normal conjugations, (§ 54).

In Arabic the variety is still greater, and the consecution of each, as to its origin and its mutual relation, is more congruous, although still imperfect. The Hebrew conjugations, arranged in the Arabic fashion, would follow thus: 1. Kal. 2. Piel and Pual. 3. Poel and Poal, (§ 54, 1). 4. Hiphil and Hophal. 5. Hithpael and Hothpaal. 6. Hithpoel, (§ 54). 7. Niphal. 8. (is wanting in Hebrew). 9. Pilel. Most appropriately we may make *three classes*. (1) The intensitive Piel with its derivatives and analogous forms. (2) The causative Hiphil and analogous forms Shaphel, Tiphel. (3) The reflexive and passive Niphal.

1. The Hebrew, by virtue of the *derivate verbs*, i. e. conjugations, possesses a kind of richness and amplitude of expression. Yet in the formation of *tenses* and *modes*, it exhibits poverty. Every verb has only two *tenses*, (Perfect and Imperfect, § 47, foot-note); and as to *modes*, it has an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other absolute and relative designations of time must be expressed, partly by the aid of these, (and hence their manifold meaning, § 123 seq.), and partly by syntactical arrangement. Only the relations of the *Jussive* and of the *Optative* are in part expressed by means of significant modifications of the form of the Imperfect, (§ 48).

In German, Saxon, English, etc., the tenses are only *two*, in like way, made by change in the verb itself. The other tenses needed are made by the aid of helping verbs.

2. In regard to their relation to each other, the forms of each conjugation are divided into *two* groups, (§ 39, 1). The one attaches itself to the third pers. of the *Perfect*; but this consists of only the *participle*, (and not always even this). The other attaches itself to the *Infinitive*, and consists of the *Imperfect*, the *Imperative*, and (in part) the *Participle*.

E. g. I.	{	Kal. Perfect	שָׁפַט	Part.	שֹׁפֵט
		Niph. "	שִׁפְטָה	Part.	שֹׁפֵט
II.	{	Inf. and Imperf.	שִׁפְטָה	Imperf.	שֹׁפֵט
		Piel. Inf. Imp.	שִׁפְטָה	Imperf.	שֹׁפֵט Part שֹׁפֵט

3. The flexion of the two tenses exhibits something diffe-

rent from the dialects of the West, in that, for the most part, a distinction of the two genders is marked by difference in the forms of the verb; in like manner as the personal pronouns are distinguished, which stand connected with these.

§ 41.

General analogy in the formation of Verbs.

This *analogy*, taken in an extended sense, applies to all Hebrew verbs; so that, properly speaking, there are no *anomalous* verbs in this language, like the Greek verbs, for example, in μ . The actual departures from the general and normal formations arise in several ways: viz.

(a) When one of the stem-letters is a Guttural; in which case several vowel-changes are demanded, in accordance with the principles exhibited in § 22. (See Guttural Verbs, § 61—64).

(b) When a strong stem-consonant, by assimilation or contraction of two letters, falls away, (*contracted** verb); as in גָּנַשׁ , קָבַב , § 65. § 66.

(c) When one of the stem-letters is a feeble letter, (i. e. one of the *debiles*, § 23, § 24); in which case, by exchange, by falling away, or by a remission of the consonant-power, several changes are brought about; (*verb quiescent*, *feeble verb*, are some of the older appellations). E. g. in קָיַם , רָשַׁב .

Here also, it is customary, by a reference to the old *paradigm*al stem, פָּעַל , to call the first radical of the verb *Pe*, the second *Ayin*, and the third *Lamedh*. Hence we say: a verb *Pe Aleph* (אָפַע) is one whose *first* radical is א; a verb *Lamedh He* (לָהֶה) is one whose *third* radical is ה; a verb *Ayin Doubled* (עָיַע) is one whose second and third radical is the same.

I. *Of the regular Verb.*

§ 42.

Preparatory Remarks.

Inasmuch as the formation of the regular verb lies at the basis of the irregular one, so it will be most fitting for beginners, and at the same time

* The name *defective*, which others often employ to designate these verbs, is inapplicable, because we can properly name in this way only those verbs, of which but a few, or at least not all, of the forms occur, (§ 77).

most perspicuous, if we treat of everything which belongs to the general analogy of verbs, under the category of the *regular verb*.

A complete view of the most usual and normal forms the reader may find at the close of this volume, in Parad. B. A copious explanation follows here, in § 43—54. In these, everything is explained in the order in which it first occurs; of course, the flexion of the *Perfect*, of the *Imperfect*, and of the modifications of the latter in *Kal*, together with the forms and meaning of the Conjugations in a regular verb. To this model all other verbs are substantially conformed, although they may pass for *irregular verbs*.

[A] *Of the Ground-form or Kal.*

§ 43.

Form and Meaning of Kal.

The common form of the third pers. *Perfect*, is the ground-form of *Kal*, e. g. קָטַל, specially in verbs *transitive*. Besides this there are two other ground-forms, one with Tseri (־) and the other with Hholem (־) in the second syllable. The last two belong predominantly to verbs *intransitive*, and those which designate *condition* and *attributes*; e. g. כָּבֵד to *be heavy*, קָטַן to *be small*. Sometimes the ground-form belongs to both classes; e. g. מָלֵא and מִלֵּא, the first to *fill*, the second to *be full*, (comp. § 47, note 2); but sometimes it has both forms with the same meaning, e. g. קָרַב and קָרַב, both to *draw near*.

[The first class is named *verbs middle A*, the second *verbs middle E* or *O*, i. e. verbs whose *middle letter* is followed by A, etc.] Verbs middle A and E are designedly arranged together in Parad. B; but the latter verb is selected in such a way, as to make the principle of inserting or omitting *Daghesh lene* conspicuous.

NOTE 1. The vowel of the second syllable is the *principal* one; and on this the appropriate forms of the transitive and intransitive meaning are suspended. The *fore-tone* Qamets, in the first syllable, has but little stability, and by a removal of the tone-syllable it becomes a *Sheva*; e. g. קָטַלְהֶם. In Aramaean the principal forms are as קָטַל, קָטַל.

NOTE 2. *Denominative* verbs in *Kal* are like to the following: viz. קָמַר to *be pitch*, from קָמַר *pitch*; מָלַח to *salt* (quasi *besalt*), from מָלַח *salt*.

§ 44.

Perfect of Kal and its flexion.

1. The variations to express person, gender, and number here, are made by attaching fragments of pronouns to the end

of the *ground-form*, (hence called *Affirmatives*); which ground-form, moreover, sometimes constitutes a participle or verbal adjective,* as שָׂבֵלֵךְ *to be full*, and also, *full*; קָטַן *to be small*, and also, *small*.

E. g. $\text{הָרַגְתְּ$ *thou killest*, or a *killer* [art] *thou*, instead of הָרַגְתָּ אָרְאֵתֶם *ye are afraid*, or *fearful* [are] *ye*, instead of אָרְאֵתֶם . This is quite plain, then, in regard to the *second* person. In the *first* person, it is almost equally so; e. g. *plur.* הָרַגְתֶּם for אָנֹכִי הָרַגְתֶּם ; *sing.* הָרַגְתִּי , where the י is the substance or simple germ of the first person, and to this is added the demonstrative נִי , to give the Yodh a more stable character and make it more conspicuous; while, at the same time, this device distinguishes the verbal *formative* suffix י from other suffix forms of the same stem-pronoun, viz. נִי and וִי . (Besides, after the analogy of הָרַגְתָּ , הָרַגְתָּ *thou*, there may have been an old $\text{הָרַגְתָּ} = \text{הָרַגְתָּ}$, in which case, the source of the י is very plain). In the *third* person *sing. fem.*, the תָּ , (which originally was תִּי , see note 4 below), designates the *feminine* form, (as in Nouns, § 79, 2). In the *third pers. plur.*, the וּ ending is merely the old pronoun וְהִי ; [which, moreover, not unfrequently makes its appearance].

In the Indo-Germanic, the flexion as to persons is in the like way, viz. by appending personal pronouns; as, for example, in Greek, the Doric ending -μεν (from ἄμμεν *we*), and the corresponding Latin one -mus , shows. (See Bopp, Vergleich. Gramm. § 439 ff.). But the etymology in those languages is very much effaced. The like we meet with in some of the Semitic languages; e. g. *first pers. sing.* in Arab. *qa-tal-tū*, Syr. *qet-let*, where the characteristic (*i*) has entirely vanished.

2. In regard to the shortening of vowels, this takes place after the analogy of the *third fem. sing.* הָרַגְתְּ ; so the *third pers. plur.* הָרַגְתֶּם . After the analogy of the *second masc. sing.* הָרַגְתָּ , are all the other forms of the first and second person.†

But as to the *tone*, הָרַגְתֶּם , הָרַגְתִּי , have it on the ultimate, i. e. on the formative suffix. Hence a Sheva under the first stem-letter, (§ 27, 3).

* In regard to the close connection between the *third pers. Perfect* and *participial* or *verbal adjectives*, see § 39, 1. In *intransitive* verbs, the two forms are identical; as in the text above, שָׂבֵלֵךְ is both verb and *participial adjective*.

† [Roediger has distinguished, in his *Paradigms of the verbs*, those forms which he here designates as *normal forms* or *model-forms*, by an *asterisk*. I know of no valuable purpose to be answered by this, as to committing the verbs to memory; for as to any other use than this, it would be difficult to name it. I omit therefore this artificial distinction, because it multiplies, rather than removes, the difficulties that lie in the student's way. He will remember the original forms themselves more easily than such distinctions.—S.]

NOTE 1. The verbs middle (־), in their flexion, drop the (־), and conform to the usual inflection of verbs middle (־); see Par. B. under קָבַר. But verbs אָל, with such a feeble stem-letter, retain the long vowel (middle ־) throughout; e. g. אָלָה, first pers. אֶלְאֶתִּי, (§ 73, note 1). In stems whose letters are all strong ones, the (־) appears out of the third pers. sing. only in case of pause, and consequently only when some emphasis lies upon it; as אֶבְבְּקָהּ, Job 29: 10. Comp. 2 Sam. 1: 23. Job 41: 15.

NOTE 2. In some stems with middle *Patah* normally in the derivate forms, and whose second letter is one of the *debiles*, when the second syllable loses the tone and is a closed one, while the first stem-letter has a *Sheva*, the medial normal *Patah* goes over into (־) or (־) short; e. g. אֶשְׁאַלְתֶּם, 1 Sam. 12: 13; and so אֶרְשֶׁתֶּם (from רָשַׁת), Deut. 4: 1, 22; and so before suffixes, אֶשְׁאַלְתֶּי, 1 Sam. 1: 20; אֶלְוֶהְרֵי, Ps. 2: 7. (See § 27, n. 2, 3). One must guard against supposing these verbs in their ground-form to be middle (־), [as Ges. in Lex. has done]; for the short vowels in question come only in consequence of weakening the sound of the middle syllable, and the third pers. Perfect is אֶשְׁאַל, אֶרְשֶׁ, אֶלְוֶה, and not middle (־). See § 68, note 1. § 72 note 4.

NOTE 3. In verbs with middle O (Hholem), the O remains in all syllables that have the tone, and becomes short *ō* in all that have it not; e. g. אֶגְדֶּה, but with tone removed as אֶגְדֶּהְי, and so אֶרְדֶּהְי, Ex. 18: 23, where the ׀ prefix throws forward the tone, (§ 48 b, 3).

NOTE 4. Unusual forms, (common ones for the most part in the kindred languages), are the following: (a) *Third sing. fem.* in (־) (as in Arab. Aeth. Chald. Syr.); e. g. אֶלְוֶהְי, Deut. 32: 36. Before a suffix to the third fem. this form is the usual one, (§ 58, 2, note 3). In verbs אָל and אָה, the fem. is not unfrequently made by ־, (see § 73, n. 1. § 74, n. 1). (b) *The second pers. sing. masc.* sometimes puts ־ה for ־, (which is only an *orthographical* variation), as אֶבְבְּקָהּ, Mal. 2: 14, comp. Gen. 3: 12; and so oftentimes. (c) *The second fem.* has sometimes a ׀- at the end; as אֶלְוֶהְי, Jer. 31: 21. Specially may this be found in Jeremiah and Ezekiel. This form is properly to be read as אֶלְוֶהְי; for the vowel-signs which stand in the text, belong to the marginal *Qeri* הַלְבָּה (without ׀). Comp. the pronoun אֶתִּי, (§ 32, n. 4). Hence the form of second *fem.* before suffixes, viz. אֶתְּוֶהְי, (§ 58, 2). (d) *The first pers. sing.* is sometimes without its final ׀-; as אֶתְּוֶהְי, Ps. 140: 13. Job 42: 2. 1 Kings 8: 48; but only in the *Kethibh*. The *Qeri* designates the full form. (e) *The second plur. fem.* for ־ן sometimes takes ־הָ, or ־הָ, Amos 4: 3. (f) *The third plur.* sometimes (although seldom) has ׀- for ׀- in the Perfect, like Chald. and Syr., e. g. אֶרְדֶּהְי, Deut. 8: 3, 16; sometimes a *paragogic* א, as אֶלְוֶהְיָ, Jos. 10: 14. In the Imperf. the ending ׀ is more frequent, (§ 47, n. 4).

NOTE 5. When the formatives הָ, הִי, נוּ, are employed, the tone remains upon the *second* syllable of the verb; but the other endings draw it down

upon themselves. Yet the place of the tone may be changed by a pause-accent, § 29, 4; and, (1) Where in ordinary declension a vowel has fallen away, and a Sheva come in its place, there the pause-accent brings back the original vowel, and if it be short, prolongs it; e. g. הַזָּמֵר, הַזָּמֵר. (2) A Vav consecutive prefixed to the Perfect, throws the accent forward; (see § 48 b, 3).

§ 45.

Infinitive.

1. The second ground-form of every conjugation is the *Infinitive*; and of this the shortest form, (*Inf. construct*), as in Kal זָמֵר. This is the predominant form, not merely when a Genitive case follows, but also necessary when a preposition is prefixed, (e. g. לְזָמֵר, בְּזָמֵר). The longer form (*Inf. absolute*), in Kal זָמֵר, is employed when action is designated by itself without immediate connection; but most frequently when the Inf. is added to a finite verb, in order to make an *energetic* expression; (see § 128). The first form is the original one, and the last appears to be of later origin, and to be formed from it. The first has more the character of a verbal *noun*; the second expresses the *verbal idea in the abstract*.

E. g. הָרִג בָּקָר, Is. 22: 13, *there is an ox-killing*; while, on the other hand, הָרִג הַבָּקָר means *the killing of the oxen*.

2. In Kal, זָמֵר and זָמֵר stand in similar, although not altogether the same relation,* as *nouns* of such a form in the *absolute* and *construct state*, (§ 90, Parad. III.); but at the same time they differ in this respect, viz. that the first has a fixed and immutable *Hholem*, while the last has a pure and mutable one.

Hence, when a suffix is appended to the *Inf. const.*, it throws back and shortens its vowel; e. g. זָמֵר, but with suffix, זָמֵר qōt-li, *my killing*. But besides this usual *Hholem* in the second syllable, other vowels are sometimes employed; e. g.

(a) Like זָמֵר (final *Patah*); as in זָמֵר, Gen. 34: 7.

(b) Feminine forms, like זָמֵר, זָמֵר, (from זָמֵר, זָמֵר); e. g.

* The relation of these two forms is indeed like to that of the *absolute* and *construct state* of nouns (§ 87); but it differs from them in point of meaning. The form of the *Inf. abs.* is mostly a longer one; but oftentimes it takes other vowels than the *Inf. construct*; e. g. Piel. זָמֵר. abs. זָמֵר, and thus it is extended out of that, but that is not shortened out of this. The use of the *Inf. const.*, moreover, is not limited merely to the cases when the Gen. follows. In the Paradigm, therefore, the *Inf. construct* is put down as the predominant form, and represented as the *Inf.* κατ' ἐξοχῆν.

שָׂנְאָהּ *to hate*; קָרְבָהּ *to approach*, Ex. 36: 2; חָמְלָהּ *to spare*, Ezek. 16: 5. The Inf. may also have a *fem.* ending as a *nomen verbale*.

(c) Sometimes as מִקְטָל, (like the Chaldee Inf.); e. g. מִקְרָא *to call*, Num. 10: 2.

These unusual forms are also employed as *verbal nouns*; § 83, 10. 11. 14.

3. The Hebrew forms a kind of *Gerund* by using the *Inf. const.* with the preposition הֵ before it.

E. g. הֵלְחָט, *by slaying, for slaying*; הֵיָפַל *to the falling*. The הֵ in such cases is treated as being incorporated with the verb; as the division of syllables and the Dagghesh lene shows, e. g. in הֵיָפַל *hīn-pōl* (§ 28, 1), just as in the Imperf. we have הִלְחָט, הִיָּפַל. On the other hand, other prefixes which are more loosely attached, do not bring about such a division of syllables, or admit the Dagghesh lene in such cases; e. g. בִּנְפֹחַל *bī-n'phol*, Job 4: 13; בִּנְפֹחַל *kī-n'ephōl*, etc.

§ 46.

The Imperative.

1. The leading form of the Imperative, קָטַל (קָטְלִי) is the same which lies at the basis of the form of the Imperfect (§ 47), and in a different way from the Infinitive (§ 45) attaches itself to the noun.* It represents the *second* person, and forms a *feminine* and a *plural*. For the third person it has no special form (§ 127, note 2); and even the second person must be expressed by the *jussive* form, when a *negative* is added; e. g. אַל תִּקְטַל, *thou shalt not kill*, (not אַל תִּטַּל). The proper *Passives* have no Imper.; but the Reflexives admit one, such as Niphal and Hithpael.†

2. The inflection is altogether like to that of the Imperfect, and may be understood by the explanations in § 47, 2. Like that tense, the Imper. also has a prolonged and a shortened form; the first after the manner of the *hortatory*, the second after that of the *jussive*, (§ 48, 5).

* The *Inf. abs.*, moreover, like the Greek Inf., is sometimes used for the Imper., (§ 128, 4. b). This, however, is no reason for regarding the Imper. as an Infinitive; for the *Inf. abs.* stands also for the Present, Perfect, and Future. More admissible is it, to consider the Imper. as an abridgment of the second pers. of the Imperf., (קָטַל out of קָטְלִי). Better than all is it, to regard each of these three forms as an independent grammatical formation; and they are not out of one another, but all three together have arisen out of the basis of the abstract verbal form, (§ 39, 1). The *flexion* of the Imper. may perhaps have sprung from that of the Imperfect.

† Twice (Ezek. 32: 19. Jer. 49: 8) an Imper. form is found in *Hophal*; but with a *reflexive* meaning.

NOTE 1. Besides the form קָטַל, we have also forms like שָׁכַב, (as in the Inf. and Imperf.), 2 Sam. 13: 5. Normal is קָבַר from קָבַר; see Par. B.

NOTE 2. Sometimes in the fem. form and in the plural, a short *o* (Qamets Hhatuph) takes the place of *i*; e. g. קָשְׁכוּ, Ezek. 32: 30; קָלְכִי, Judg. 9: 10.

NOTE 3. In the form קָטַלְתָּ, the ה־ sometimes falls away, and then a helping-vowel comes in; e. g. שָׁמַעְתָּ for שָׁמַעְתָּה, Gen. 4: 23. Comp. קָרָאָן for קָרָאתָ, Ex. 2: 20. The shortening appears to be occasioned by the Guttural.

§ 47.

*The Imperfect and its inflection.**

1. The persons of the *Imperfect* are formed in a way opposite to those of the *Perfect*; inasmuch as abridged forms of the personal pronouns (*Praeformatives*) are put *before* the stem, i. e. before its abstract form קָטַל.

But since the tone is usually on the last syllable, the *Praeformatives* are more abridged than the *Afformatives* or suffixes of the *Perfect*, in order that the voice may not be delayed in hastening to the tone. The *Praeformatives*, therefore, retain only *one letter* of the pronouns, (י, ה, א, נ), and normally have a very short vowel. But since the stem-form becomes manifold by inflection, and the abridged prefix-pronouns are not sufficient in number and kinds always to distinguish the gender and number of the verb, the needed distinction is made by *suffixes* in addition to the *prefixes*.

2. The meaning and derivation of the *Praeformatives*, and also of the *Suffixes*, is for the most part quite plain. E. g.

* The name IMPERFECT is here directly the opposite of *Perfect*; and this name, as employed in Heb. Grammar, is to be taken in a much wider sense than in Greek or Latin. THE HEB. PERFECT designates in general that which is COMPLETED and PAST; at the same time, however, it designates also what is considered or supposed to be completed, and therefore it must extend to the present, and even to what is future as to actuality. The IMPERFECT, on the contrary, designates that which is incomplete and in a state of continuance, that which is becoming so or so, and of course also that which is future. Hence it has usually been called the *Future*. But besides this, the *Imperfect* designates that which was in a progressive state and a connected sequency, (like the Latin Imperf.). In the formation of the two tenses, the difference is specially marked by the fact, that the *Perfect*, which is more of an objective nature, is formed by placing the verb *before* personal suffixes, which are thus presented as something subordinate; while on the contrary, in the *Imperfect*, the subject or agent from whom the action proceeds, is designated by *prefix*-pronouns. (See further in Synt. § 123 seq.)

(a) *The first pers. sing.* אֶתְּכֹל, is marked by א a fragment of אָנִי I; the *first plural*, נִתְּכֹל, by the נ of אָנֹכִי we; and no suffix is here needed.

(b) *The second pers. sing. masc.*, תִּתְּכֹל, has ת from תָּהָא thou; the *fem.* form suffixes ו, as תִּתְּכֹלִי, from תָּהָאִי thou fem. (§ 32, n. 4).—*The second pers. plur. masc.*, takes ו, תִּתְּכֹלוּ, where the ו, (an abridgment of וָהֵן, the index of the plur., see note 4 below), shows the *plural* number of the person in question. (The same *index pluralitatis* is employed in the third pers. plur. here, and also in the Perfect, § 44, 1, and in the last as *common* gender, but in the case before us only as masculine*).—*The second plur. fem.*, תִּתְּכֹלְנָה, suffixes נָה־, perhaps from הָנָהֵן fem. plur., (Chald. הָנָהֵן), in order to distinguish it.

(c) *The third pers. sing. and plur. masc.* have י prefix formative, as יִתְּכֹל, יִתְּכֹלִי; and this Yodh is probable employed in the room of the weaker consonant ה (from הָאֵה he), which last would sound יִתְּכֹלִי vīq-tol.—*In the fem. forms*, תִּתְּכֹל sing. and תִּתְּכֹלְנָה plur., the ת is probably derived from the *fem.* ending ת־. The *second* persons sing. and plur. exhibit the same forms in part as the *third* persons [and the context therefore must decide for the reader which is meant]. The נָה־, as before, is an index of the *fem. plural*.

3. In respect to *retaining* the second vowel of the stem-form, or *dropping* it and putting a *Sheva* in its place, all the forms which have no *suffixes*, follow the model יִתְּכֹל; those which have them, follow the model תִּתְּכֹלִי, (dropping the second vowel, and substituting the *Sheva*), and תִּתְּכֹלְנָה.

[Much more simple and easily remembered is the rule, that *those persons which receive a suffix, beginning with a VOWEL, drop their second vowel and take a Sheva in its place; those whose suffixes begin with a CONSONANT, retain the second vowel.* E. g. יִתְּכֹלִי, תִּתְּכֹלִי; but תִּתְּכֹלְנָה, Imper. תִּתְּכֹלְנָה. Comp. § 44, 2, foot note.—S.]

NOTE 1. The Hholem (ō) in the last syllable is pure and mutable, (being a simple prolongation of the corresponding short vowel, § 9, No. 10, 3). Therefore, (a) Seldom is it written *plenè*, like יִתְּכֹלִי. (b) Before Maqqeph it goes into Qamets Hhatuph (ō); e. g. וַיִּתְּכֹבְשֶׁם (vay-yikh-tōbh shām). (c) It is *dropped*, when a suffix beginning with a vowel is attached. In a few cases, just before the tone, the Hholem shortens into ה [instead of Sheva]; e. g. וַיִּשְׁפֹּטָהּ, Ex. 18: 26. Ruth 2: 8. comp. Prov. 14: 3.

NOTE 2. This Hholem, however, is rarely found except in verbs middle (־), like תִּתְּכֹל. The *intransitives* (middle E and O), usually take (־) in the Imperfect; e. g. יִתְּכֹל, יִתְּכֹלִי. Sometimes the two forms *coexist*;

* This is the appropriate *gender* of יִתְּכֹל, יִתְּכֹלִי. In the Perfect, third plur., it stands, indeed, for both genders. But not so in the kindred languages; for the Syriac has masc. *qetalān*, fem. *qetalēn*; Arab. masc. *qetalu*, fem. *qetalna*.

and then those with O are *transitive*, and those with A are *intransitive*; e. g. חָצַרְהָ he will cut off, חָצַרְהָ he will be cut off, or it will be short. So חָצַרְהָ, Imperf. with O, to conquer, with A, to be conquered, Ex. 17: 13. Job 14: 10. Seldom have both forms the same meaning, as חָצַרְהָ and חָצַרְהָ, he will bite. In some of the irregular verbs, the Imperf. sometimes takes (—), instead of O or A; e. g. חָצַרְהָ for חָצַרְהָ, he will give. We name these three forms of the Imperfect, for distinction's sake, Imperf. A, Imperf. E, and Imperf. O; and these vowels we call *character-vowels*.

NOTE 3. For the third pers. plur. fem., חָצַרְהָ, the form חָצַרְהָ sometimes occurs, in order to distinguish the third plur. fem. from the second plur. fem.; and so it is in Chaldee and Arabic. E. g. fem. חָצַרְהָ, Dan. 8: 22, comp. Gen. 30: 38. 1 Sam. 6: 12. On the other hand, the plur. fem. חָצַרְהָ is in some cases employed for the third fem. sing.; as in Ex. 1: 10. Judg. 5: 26; and (as some suppose) in Job 17: 16. Is. 28: 3. (In vulgar Arabic, *nekal*, we eat is employed for the first pers. I eat; in the French *Patois*, *J'avons* for *J'ai*, I have. In the Pentateuch, חָצַרְהָ frequently stands חָצַרְהָ (*nā*), especially after חָצַרְהָ consecutive, (§ 48, b, 2), as also in Arabic. There is a form still more abridged in the Imperf., (see § 46, n. 3). An anomaly without a parallel is חָצַרְהָ in Ezek. 16: 50, after the analogy of verbs חָצַרְהָ and חָצַרְהָ, (§ 66, 4. § 71, 5).

NOTE 4. The plur. forms which end in חָצַרְהָ, not unfrequently appear with the full ending חָצַרְהָ; for the most part emphatic, and most frequently at the end of a sentence, in which case the vowel of the second syllable is mostly held fast by pause, as חָצַרְהָ, Ex. 15: 14, חָצַרְהָ, Deut. 1: 17. Sometimes the חָצַרְהָ— is adopted without such a condition; e. g. Ps. 11: 2, חָצַרְהָ, comp. Ps. 4: 3. Gen. 18: 28—32. Is. 8: 12. 1 Sam. 9: 13. The preference, however, for this prolonged form at the close of a sentence or separate clause, is shown plainly by Is. 26: 11, חָצַרְהָ חָצַרְהָ חָצַרְהָ חָצַרְהָ.* In Aram. and Arab. the חָצַרְהָ— is the usual ending; but in the vulgar Arabic it is shortened. An א after the plur. ending, is found only in Jer. 10: 5, חָצַרְהָא.

NOTE 5. In like manner חָצַרְהָ is sometimes prolonged, as חָצַרְהָ, and so usually in Arab. and Aramaean. In this case the חָצַרְהָ— is hardly to be regarded as original, but only as an imitation of חָצַרְהָ—. Examples in 1 Sam. 1: 14. Ruth 2: 8, 21. 3: 4, 18.

NOTE 6. In pause, the original vowel of the second syllable is restored, and prolonged if it be short; as חָצַרְהָ, in pause חָצַרְהָ. Comp. § 29, 4.

§ 48.

Jussive and hortative in the Imperfect and Imperative.

1. Some small compensation for the want, which the He-

* The book of Chronicles often drops the *Nun*, where it remains in the book of Kings; see 1 K. 8: 38, 43, comp. 2 Chron. 6: 29, 35—1 K. 12: 24. 2 K. 11: 5, comp. 2 Chron. 11: 4. 23: 1.

brew and its kindred dialects exhibit, of definite forms for the *relative tenses* and *modes* of the verb, is made by the changes which the Imperf. undergoes; for to these a peculiar meaning belongs, which is either exclusive or at least predominant.

2. The common form of the Imperfect is separated from the *prolonged* (hortative) form, and also from an *abbreviated* (jussive) one; the first of which develops itself (with very few exceptions) only in the *first* person, the second in the *second* and *third* persons. The shorter form, i. e. the *jussive*, is not always distinguished *orthographically*, but oftentimes it coincides with the common normal form.

In Arabic, the difference is always plain; and besides the common Indic. form, *yaq-tu lu*, there is, (a) A Subj., *yaq-tu-la*. (b) A Jussive, *yaq-tul*. (c) A so-called Fut. *energic*, *yaq-tu-lan*, which last comes near to the Hebrew *hortative*.

3. The characteristic of the *Hortative* is long A (הַ), appended to the first persons, sing. and plur.; e. g. הַלְּךָ, הַלְּכֶם. It occurs in all the conjugations, and in all classes of the regular and irregular verbs, *excepting the PASSIVES*. This hortative ending, הַ, has the tone in all cases where the formative suffixes ה־ and י־ have it; and consequently it changes the preceding vowel into a Sheva, just as they do.

E. g. אֲשַׁמְרֶהָ, Piel שְׁמַרְתָּהּ Ps. 2: 3; but in Hiphil אֲזַכֶּרְךָ, because the tone must rest on the penult.

Rarely the more obscure ending הֶ stands instead of הַ, (§ 27, n. 4); e. g. 1 Sam. 28: 15. Ps. 20: 4. Sometimes the *third* person takes the ending in question, [with an Optative sense], as Is. 5: 19. Ezek. 23: 20. Ps. 20: 4. The *second* person has it only in the Imperative; see No. 5 below.

The ending הַ appended to nouns as an Acc. ending, designates the idea of *direction toward a place* (§ 93, 1). Analogically with this, the *Hortative* with this ending designates *striving after a thing, directing the will towards any action*. The form in question is used, therefore, to express *excitement of one's self, resolution, wish, etc.*, i. e. it is used in an Optative sense, (see § 126).

4. The *Jussive* is employed only in the *second* and *third* persons, and its form is modified in various ways; as will be shown in appropriate places. In the *regular* verb, only *Hiphil*

has a *form* appropriate to it.^a Verbs ו form it in *Kal* and *Hiphil*;^b and verbs ה in *all* their conjugations.^c

(a) Jussive בַּקְּטֹל, usual form בַּקְּטִיל. (b) In *Kal*, הַבִּיח, common form הַבִּיחַ; *Hiph.* הַבִּיחַ, common form הַבִּיחַ. (c) הַבִּיחַ, common form הַבִּיחַ, *Hiph.* הַבִּיחַ, common form הַבִּיחַ; every where, here, does the *Jussive* throw away the usual and normal ending הַ, and therefore the jussive form is called *apocopate*.

But let it be carefully noted here, that the *plural Jussive* has no form different from the common one, excepting that it does not admit the ending הַ. Moreover, *the second pers. sing. fem.* sounds as הַבִּיחַ, [i. e. it has the normal form].

N. B. The *meaning* of this form of the second and third persons, is like to that of הַ appended to the *first* persons. It is employed particularly in expressing *command, wish, etc.* (§ 126).

5. The Imperative, which in general is closely allied to the Imperfect, admits both the *prolonged* and *abridged* forms, as described above. The Arabians have an Imper. *energic*. In *most* of the conjugations, however, only one of these forms is admissible; in others, *both are used together*.

E. g. the *prolonged* Imper. is found in *Kal* of the regular verb; as הַבִּיחַ, הַבִּיחַ; הַבִּיחַ, הַבִּיחַ. The *abridged* Imper. is employed in verbs הַבִּיחַ; as הַבִּיחַ for הַבִּיחַ. In *Hiphil*, however, both forms are employed; as הַבִּיחַ and הַבִּיחַ. The meaning here is not so discernibly different, as it is in the Imperf.; but still, the *longer* form is often used with emphasis; as הַבִּיחַ, *up! rise up!* So הַבִּיחַ, הַבִּיחַ.

§ 48 b.

Perfect and Imperfect with Vav consecutive.

1. The meaning of the two tenses is, as the Syntax will show more fully (§ 124. § 125, comp. note at the bottom of page 93 above), by no means limited to the designation of the *past* and the *future*. To the most striking peculiarities of their use, and of the Hebrew language in general, belongs this peculiar usage, viz. that in continuous narrations of the *past*, only the *first* verb stands in the *Perfect*, and then the narration is *continued* by the *Imperfect*. Just the reverse of this takes place in continuous descriptions of the *future*, which *begin* with the *Imperf.*, and are *continued* by the *Perfect*.

E. g. Gen. 1: 1, *In the beginning God created (Perf.) the heavens and the earth-*

(3) *And God said* (Imperf.): *Let there be light, and light was*, (Imperf.). (4) *And God saw* (Imperf.) *that*, etc. On the contrary: Is. 7: 17, *Jehovah will bring* (Imperf.) *upon thee and upon thy people, and upon thy father's house, days such*, etc. (18) *And it shall be* (Perf.), *in that day* . . . (19) *And they shall come* (Perf.). This advance of time, this *sequency* of thought, is predominantly marked by the *Vav copulative*; which, however, partly in itself here receives a form different from the usual one, and partly has an influence on the forms of the Perfect and Imperfect to which it is prefixed.*

2. *Vav consecutive of the Imperfect* takes the first rank. This is uttered by a *Pattah* followed by a *Daghesh forte*, with such variations as the letter which follows may require. E. g.

(a) Before the third pers., as וַיִּקְטַל; but before the *first* pers. (which prefixes א), as וַיִּצְטַקְטַל, (i. e. א excludes *Daghesh*, and so prolongs the vowel, § 22, 1). (b) Whenever the Imperf. is susceptible of abridgment in its form (§ 48, 4), the *Vav* in question demands it; e. g. Hiphil וַיִּקְטַל, (§ 52 n. 4). Oftentimes this *Vav* draws back the tone to the penult, (except the word is in pause), [and provided the penult is capable of sustaining it]; e. g. the usual form is וַיָּבוֹת, contracted וַיָּבוֹת, with *Vav consec.* וַיָּבֹתָ וַיָּבֹתָ, (§ 71, n. 4). It comes from this tendency to *shorten*, that the endings וַיָּבֹתָ, וַיָּבֹתָ, rarely occur after *Vav consec.*; as in וַיָּרִיבוּן Judg. 8: 1. Ezek. 44: 8. But in the first person, specially the singular, the case is somewhat different, particularly in the later books; for these frequently append וַיָּבֹתָ, when the *Vav* is prefixed; e. g. וַיִּצְטַקְטַל, Ezra 9: 3. (See more in § 126, 3).

N. B. In the earlier editions of this Grammar another view of the *Vav* in question is taken, according to which it is to be regarded as an abridgment of הָיָה (*it was*), which is prefixed to the Imperfect to circumscribe the narrative tense. Thus וַיִּקְטַל was considered as = הָיָה וַיִּקְטַל, *it happened* [that] *he killed*. But it is evident that the *Vav consec.* comprises in it the force of a *copula*; for, (1) The Imperf. with this *Vav*, standing before its noun, unites the clause or sentence to the preceding one; e. g. וַיִּצְטַקְטַל אֱלֹהִים, Gen. 1: 3. And where the noun comes first, the *Vav* still retains a place even before that, although it influences the verb in the same manner as before described; e. g. Is. 6: 4, וַעֲשֵׂן וַיִּמְלֵא יְהוָה וַיִּמְלֵא יְהוָה . . . וַיִּתְנֶנּוּ, *and* [the thresholds] *trembled*, . . . *and the house was filled with smoke*. Is. 3: 16. (2) This *Vav* is never used after those relatives and conjunctions which exclude *and*, (e. g. כִּי, אֲשֶׁר, אֲשֶׁר, בִּי). (3) In parallel passages, an ordinary ו often stands in the place of it; see Is. 59: 16, and comp. Is. 63: 3, 5, 6. In the same connection simple *Vav* stands, in Is. 43: 28. (4) When whole books or paragraphs commence with

* Because this *Vav* changes the meaning of the tenses to which it is prefixed, the Hebrew grammarians have named it *Vav conversive*, (i. e. conversive of the *Fut.* into the *Præter*, and of the *Praet.* into the *Future*). More appropriate is the name *Vav consecutive*, since it essentially denotes *sequency* — *progress*.

the *Vav consec.*, (as is often the case), this is to be regarded as a sign, that they are connected, or were deemed to be connected, with the preceding book, paragraph, etc.; e. g. Ex., and so Ezra; and in like manner, Ruth, Esther, etc. In the same manner, the 1 Kings begins with the simple וַ. (5) The other opinion, that וַ stands for וְהָרָה [has no analogy in the Hebrew], and no probability in its favour.

Vav consecutive, then, should be regarded as a strengthened form of the *Vav copulative*, with the meaning: *and then, and so*. We may compare with this the particles וַ, וְ, וּ, which, when strengthened, go into the like form; e. g. in בַּמָּוֶה, בַּמָּוֶה, בַּמָּוֶה. Moreover, the retraction of the tone, occasioned by *Vav consec.* has a parallel in like connections; e. g. לָמָּוֶה. The shortening of the verb after *Vav consec.* falls in with the *jussive* form only by accident; and so it is with the prolonging of the form in the *hortative*; for it corresponds with such a form united to the Vav, only accidentally and not essentially.

3. The Vav consecutive in the Imperf. is the counterpart of *Vav consecutive of the Perfect*, which unites the Perfect to a *future* that precedes. This *Vav of the Perfect*, differs not in form from the common Vav; e. g. וְהָרָה (after a Future) *and it shall come to pass*. But it affects that part of the forms of verbs, which have a *penult* tone, and throws the tone upon the ultimate.*

E. g. הֶלְכָתִי, but with Vav, וְהֶלְכָתִי (preceded by the future), Judg. 1: 3; הִבְרִיתִי, with Vav, וְהִבְרִיתִי. For particulars, see § 124. But this throwing of the tone forward by *Vav consec.*, is not carried uniformly through, and some particular cases of the contrary seem rather strange. E. g. (a) It does not affect the first pers. *plural*; as וַיִּשְׁבְּנוּ, Gen. 34: 16. (b) It produces no effect on verbs לָא and לָהּ.

§ 49.

Of the Participle.

1. Kal has a double *Participle*, viz. a participle *active* (named *Poelt*† from the form of the old Paradigm here), and a participle *passive*, (called *Paül*). This last should probably be regarded as the remnant of an old and lost passive form of קָטַל.

* Whether the throwing of the tone *forward* has a reference in itself to the *future*; and on the contrary, whether throwing the tone *back*, (as in וַיִּקְרָא), gives a nearer connection with the *past*, may be a matter of doubt.

† The Jewish grammarians call the active participle בְּיַנְיָ (i. e. *middle word*), not in conformity with the sense of the appellation *active*, but, inasmuch as this participle often has the sense of the *Present* (§ 131, 2), and therefore holds a *medium* between the two tenses (the Perf. and the Fut.), they call it the *intermediate*.

In Aramaean, the *passives* of Piel and Hiphil, even to the participial form, have fallen away and are lost.

2. In its original form, the *participle active* resembled in particular, the third pers. sing. of the *Perfect*, and is distinguished only by the longer vowel (־ָ for ־) peculiar to the *nominal* form.^a But as a present matter of fact, the most common participle of verbs *midd.* A has the form קָטַל, this form being derived from קָטַל, the O sound arising by means of obscuring the A, (§ 9, 10. 2). The form קָטַל now belongs only to *verbal nouns*, (§ 83, 1). Different in manner is the participle in Piel, Hiphil, and Hithpael.

(a) The original participial form seems to have been קָטַל from קָטַל; רָשָׁן from רָשָׁן (midd. E); רָגַר from רָגַר (midd. O). All the participles, except those of verbs middle A, retain the form of the *Perfect*.

3. The formation of the *feminine* and of the *plural* follows in the track of nouns which have a similar form, (§ 90. § 91).

NOTE 1. As a peculiar form we may regard הוֹמְיָהּ, Ps. 16: 5, (= הוֹמְיָהּ from הוֹמְיָהּ); comp. סִבְיָהּ 2 K. 8: 21, and the proper name אוֹבְיָהּ 1 Chron. 27: 30. Many reckon here הוֹסְיָהּ, Is. 29: 14. 38: 5; but this is rather third fem. sing. Imperf. Hiphil, from הוֹסְיָהּ. (Comp. a like construction in Is. 28: 16). The *Hholem* in קָטַל is *immutable*; although for the most part it is written *defectivè*. In Is. 41: 7, הוֹלְיָם stands for הוֹלְיָם, as is plain from the principles of tone, § 29, 3, b.

NOTE 2. The *passive* participle not unfrequently has an *active* meaning, especially when it occurs in verbs *intransitive*. Thus אֲרָהוּ *holding* (not *held*), Cant. 3: 8; בָּטַחְתָּ *trusting* (not *trusted*), Ps. 112: 7. One may compare this with the Latin *Deponent*.

[B] *Derived Conjugations.*

§ 50.

Niphal.

I. A complete characteristic of this conjugation consists in the prefix-syllable הַי, (corresponding to the seventh Conj. in Arab., which has *ان*). But this characteristic fully appears nowhere except in the Inf. (const.) הַיִּקְטַל = הַיִּקְטַל. This form is the *model* of the Imper. and of the Imperfect. The latter reads הַיִּקְטַל = הַיִּקְטַל. In the *Perfect*, the unessential הַ falls away, and leaves י only as the characteristic, viz. יִקְטַל. The Part. is the same as this, excepting that the *final* vowel is prolonged; see in Par. B.

The *distinctive* signs here are נ for Perf. and Part.; and Daghesth in the first radical of the stem for Inf., Imper., and Imperfect. The same applies to the *irregular* verbs; with the exception, that when the first radical letter is a *Guttural*, Daghesth is excluded, and the preceding vowel is prolonged as a compensation, (see § 62, 4).

2. In *meaning*, Niphal resembles the Greek Middle Voice. The following particulars will illustrate it:

(a) The most immediate meaning is *reflexive*; e. g. נִשְׂמַר to guard one's self, φυλάσσεισθαι; נִכְתָּר to conceal one's self. Often is it employed in verbs designating the affections; e. g. נִחַם to grieve one's self; נִאָּחַז to bemoan one's self, comp. ὀδύρεσθαι, lamentari.

(b) Often does it designate *reciprocal action*; as נִשְׁפָּט to judge, Niph. to implend each other; נִדְּבַר to counsel, Niph. to take counsel; comp. the Midd. and Depon. βουλευέσθαι, μάχεσθαι, (נִקְהָה), altercari, luctari, proeliari.

(c) Like (c) in Hithpael, and like the Greek Middle Voice, it has the meaning of the *active*, with the addition of *self*, for one's self, etc.; e. g. נִשְׁאַל to ask for one's self, (1 Sam. 20: 6, 28); exactly as αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα, to put a coat on one's self. In such cases, instead of the Acc. of the direct object, the *Dative* of an indirect one is comprised in the form of the verb.

(d) Often, however, it is used as *the passive of Kal*; e. g. נִלָּד to bear (children), Niph. to be born.

(e) When Kal is *intransitive*, or is not used, then Niphal is the *passive* of Piel or Hiphil; e. g. נִכְבָּד to be honoured, Niph. to become honoured, (passive of a causative verb); נִכָּהַר, Piel, to conceal, Hiph. to obliterate, destroy, and in Niphal, the passive of both these. In some cases, it comes in this way to agree in meaning with Kal *intrans.*; e. g. נִחַה, in Kal and in Niphal, means to be sick. In the way of an *active* verb, it sometimes takes the Acc. after it, (§ 135, 2, note).

Examples of *Denominatives* here are נִלְבָּב to be cordial, from לֵב heart; נִזְכָּר to be born manful, from זָכָר male.

N. B. The older Hebrew grammarians here represented Niphal as the *direct passive* of Kal. This is incorrect; for Niphal has by no means the characteristics of the other passives; and in Kal, there are still some remains of an *old passive*, (§ 49, 1). In Arabic, there is a Conj. which corresponds to Niphal (*in-qa-ta-la*), which has its proper passive. In the Hebrew itself, there is perhaps a mark of a passive of Niphal, in נִנְאָל, Is. 59: 3. Lam. 2: 14. By *usage*, Niphal is frequently *passive*; but this is derived first from the *reflexive*. The prefix הֵ has the force of a *reflexive pronoun*; just as הָ has in Hithpael.*

* In other languages one may notice the passing over of the *Reflexive* into the *Passive*. This is quite plain in Sanscrit and in Greek, where the *Middle* precedes the

NOTE 1. The form of the *Inf. abs.* is modelled after the Perfect, and stands related to it just as קָטַל does to קָטַל; and it is, moreover, the only Inf. of this kind. Examples are: קָטַל נִשְׁאַל *rogando*, 1 Sam. 20: 6; נִדְרָה *desiderando*, Gen. 31: 30; דָּן דָּן *dando*, Jer. 32: 4; once שָׁמַע *exaudiendo*, Ezek. 14: 3. The *i* in the last syllable (which is essentially long) is also exhibited by the forms in the Inf. abs. of Piel and Pual, and resembles many Arab. Infinitives, which have *á* long at the close.

NOTE 2. Instead of Tseri (־) in the last syllable here, *Pattah* is employed when the word is in pause; e. g. וְהִתְקַלַּל, Gen. 21: 8, as also in other cases; comp. § 29 ad fin. Moreover in the second and third pers. *plur. fem.*, this *Pattah* is more frequent than the form presented in the Paradigm; e. g. תִּתְבַּרְכֵּהָ, Is. 65: 17.

NOTE 3. When a monosyllable follows the Inf., Imper., and Imperf., it is common to *retract* the tone to the penult, [in order to avoid two accented syllables in immediate succession]. The ending (־) then, of course, goes into (־). E. g. וְרָשַׁע בָּהּ, Ezek. 33: 12; וְהִתְקַרְר לִי, Gen. 25: 21; comp. on the other hand, וְהִתְקַרְר אֶל־הַיָּדַיִם, 2 Sam. 21: 14. 24: 25. In some words, this retraction of the tone has become habitual throughout; e. g. הִשְׁמִיר, Ex. 23: 21; וְהִשְׁמִירָם, Num. 21: 14.

NOTE 4. For the first person sing. אֶתְקַלַּל (א with Hhireq) is equally common with אֶתְקַלַּל (Seghol) of the Paradigm; e. g. אֶתְקַלַּל, Ezek. 14: 3. אֶשְׁבֹּעַ, Gen. 21: 24. Comp. § 68, n. 3.

§ 51.

Piel and Pual.

1. The characteristic of these Conjugations, (Arab. Conj. II. qat-ta-la, Aram. קָטַל), consists in the *doubling* of the middle stem-letter. In the *active* (Piel), the Inf. and Imper. are the *model* of the *Imperf.* and the *Participle*; e. g. Inf. and Imper. קָטַל, Imperf. יִקְטֹל, Part. קָטֹל. The *praeformatives* of these two last have a vocal Sheva under them. In the *Passive* (Pual), the vowels are more obscure (*ũ*), and the Inf. here is of the same form as the Perfect. In other respects the analogy is the same throughout as above. In the Perfect, out of the *third* pers. in Piel, the (־) falls away and *Pattah* takes its place. This is easily accounted for, on the ground that the *final* vowel

Passive. The *r* in the Latin *passive* ending = the reflexive pronoun *se*. In Slavian and Bohemian, *amat-se* stands for *amatur*; in Dakoromanic, *io me laudu* = *I am praised*. See Pott. Etymol. Forschh. Th. 1. s. 133 ff. Th. 2. s. 92. Bopp, Vergleich. Gramm. s. 686 ff.

in the stem-form here, is often (-) as well as (-). See note 1 below.

The ה before the Part. in the following Conjugations, may be derived from מי *who?* in the sense of *any one, every one*.

The characteristic of the whole of Piel and Pual, is the *Daghesh in the middle stem-letter*; which is omitted only in case a verb has a *Guttural* for its middle stem-letter [in which *Daghesh* is inadmissible], or in those forms of a verb where the middle letter must have a *Sheva*, in which case the *Daghesh* is sometimes (but not often) omitted. Examples of the former are not needed; of the latter, are יִשְׁרְרוּ instead of יִשְׁרְרוּהוּ, Job 37: 3; שִׁלְחָה for שִׁלְחָההוּ, Ezek. 17: 9. 31: 4. Sometimes a *Hateph Sheva* is put under the *litera dagessanda* (§ 10, 2. note), to indicate a *Daghesh* omitted; e. g. לְקַחְהוּ for לְקַחְהוּהוּ, Gen. 2: 23. comp. 9: 2. Judg. 16: 16. In *Imperf.* and *Part.*, the *Sheva* under the *Praeformatives* serves to distinguish these Conjugations.

2. PIEL designates various shades of meaning, as exhibited in the sequel:

(a) *Intensity* and *repetition* of an action; (just as *intensive* and *iterative nouns* are formed by the *doubling* of the middle radical, (§ 83, 6—9).* E. g. צָחַק to *laugh*, in Piel to *joke* (to laugh often or much); שָׁאַל to *ask*, Piel to *beg*. Hence too it designates an action as having relation to *many*; e. g. קָבַר to *bury (one)*, Gen. 23: 4; Piel to *bury (many)*, 1 Kings 11: 15. So in the Syriac, often. It serves too to express several gradations in actions; e. g. פָּתַח to *open*, Piel to *loose, set free*; סָפַר to *count*, Piel to *recount*.

(b) The *zealous doing* of a thing causes one to influence and excite others; and so Piel has also a *causative* meaning (like *Hiphil*); e. g. לָמַד to *learn*, Piel to *teach*. Oftentimes it takes the shade of *permitting, helping, declaring, pronouncing, or seeming*, so or so; as הֵחִיָּה to *let live*, צָדַק to *pronounce guiltless*, יָצַר to *help bring forth*.

(c) Frequently *Denominatives* are formed in this Conjugation, which designate the *making a thing, or busying one's self therewith*; e. g. קָנָן to *make a nest*, from קֶן a *nest*; נָפַר to *throw dust*, from עָפָר *dust*. Also it indicates the *destroying* or *injuring* of a thing, like our *behead, berate*, etc.; as שָׁרַשׁ to *tear up by the roots, to root up*, from שָׁרֵשׁ *root*; וָזַב to *cut off the tail, to smite the rear* (of an army), from זָנַב *tail*; הִשָּׁן to *remove ashes*, from הֵשָׁן *ashes*.

* Analogous examples are obvious, from several languages, of the *strengthening power* of doubled-letters. E. g. Greek: τέλω to *end*, τέλλω to *bring to an end*; γένω to *commence existence*, γεννάω to *beget*. German: reichen, *rechen*, [ck=kk] *streichen*, *stroeken*; with causative meaning, *stechen*, *stecken*; *wachen*, *wecken*. Analogous to Pael (§ 54, 1) is *cado* to *fall*, *caedo* to *fell*.

The like in some verbs, whose corresponding nouns are not now extant; as *סָלַל* to stone, and to remove stones,* (quasi to unstone).

The meaning of the *Passive* (Pual) is obvious from the preceding view; e. g. *גָּנַב* to steal; Piel (the same); Pual, to be stolen.

In Piel, the proper and original meaning of a verb is not unfrequently preserved, when Kal has assumed a *tropical* meaning; and this, because Piel naturally indicates the first and stronger impression, and that which is regarded as more forcibly striking the eye. E. g. *רָפָא* to repair, mend, in Piel, but in Kal to heal; *בָּרָא* in Piel to hew, hew out, in Kal to form, create; *גָּלָה*, in Piel to uncover, in Kal to reveal.

With an *intransitive* meaning, Piel also occurs as an *intensive* form; but only in poetry; e. g. *הִתְהַר* to be broken in pieces, Jer. 51: 56; *פָּתַח* to be set wide open, Is. 48: 8. 60: 11; *רָדַד* to be thoroughly drunk, Is. 34: 5, 7.

NOTE 1. The verb in Piel frequently has (־) in the last syllable, instead of (־); e. g. *אָבַר*, *שָׁבַר*. Specially does this take place before Maqqeph, (Ecc. 9: 15. 12: 9); also in the middle of a sentence, in continued discourse; while (־) is more frequent at the end. Comp. *גָּהַל*, Is. 49: 21, with *גָּהַל*, Jos. 4: 14. Esth. 3: 1. Some verbs have, [even more usually], a *Seghol* in the second syllable here; e. g. *הִבְרִי*, *הִפְרִי*, *הִבְרִי*.—*Patah* in the first syllable, (instead of ־), occurs only in Gen. 41: 51, viz. in *נִשְׂאָה*, merely on account of its allusion to *נִשְׂאָה*. So also with *Quadriliterals*, as *פָּרְטָו* (§ 55), which is analogous to Piel.

NOTE 2. In *Inf.*, *Imper.*, and *Imperf.*, when a Maqqeph follows, the last syllable usually goes into (־); e. g. *רִבְּקִישׁ־לִי*, Is. 40: 20; *קָרָשׁ לִי*, Ex. 13: 2. The same in *Hithpael*. In the first person, the *Praeform.* א regularly takes (־), but in a few cases (־); e. g. *אָוֶרָה*, Lev. 26: 33, (because of the following long vowel); also (־), as in *אָסִי־ר*, Zech. 7: 14, (see § 23, 4. n. 2). With *Vav consec.* prefixed, we sometimes find forms pointed as *וַאֲתַעֲלֵל* instead of the normal *וַאֲתַעֲלֵל*, Judg. 6: 9. For the normal *הִתְקַטְּלָנָה*, forms occur like *הִתְקַטְּלָנָה*, Is. 13: 18. Ezek. 34: 14.

NOTE 3. *The Inf. absolute* has the distinctive form *קָטַל*; as *יָסַר*, Ps. 118: 18. In Pual *גָּנַב*, Gen. 40: 15; but more commonly the normal form remains in Piel, like *קָטַל*, Jer. 12: 17. 32: 33.

NOTE 4. Pual, in a few cases, takes short *ö* instead of short *ü*; e. g. *מָצַדְתִּי*, Nah. 2: 4, comp. 3: 7. Ps. 94: 20. The discrepancy is merely *orthographic*, when *Shureq* sometimes stands for *Qibbutz*; e. g. *רוּגְזִי*, Judg. 18: 29.

* In Arabic, *Denominatives* of Conj. II. are frequently employed to designate the injury of a limb, the removing of vermin, and of hurtful things. Still, this is not foreign to Conj. I. Comp. the Hebrew *שָׁבַר* (from *שָׁבַר*) to buy or sell grain.

NOTE 5. The Participle in Pual sometimes lets drop its *preformative* ׀, and is then to be discriminated from the Perfect, only by its final Qamets, (in a like way the Part. in Niphal); e. g. לָקַח for לָקַחְתָּ, 2 Kings 2: 10, comp. יָרַד for יָרַדְתָּ, Judg. 13: 8; the like in Ecc. 9: 12. Hos. 1: 6, 8.

§ 52.

Hiphil and Hophal.

1. The characteristic of the *active* is a ה prefixed to the Perfect, and a ׀ inserted in the second syllable. As to the *flexion* of the verb, here (as in Piel), out of the third pers., it takes the analogical *Pattah* in the second syllable of the other persons.

(a) The *Imperf.* and *Part.* follow the model of the Infinitive in Hiphil; e. g. Inf. הִתְקַדֵּשׁ, Imperf. יִתְקַדֵּשׁ, Part. מִתְקַדֵּשׁ; the last two being abridged out of הִתְקַדֵּשׁ, מִתְקַדֵּשׁ. (b) In the *Passive*, the *Inf.* is like the third Perf. sing.; and the other forms are analogous. (c) In flexion thus: הִתְקַדֵּשׁ, הִתְקַדֵּשְׁתָּ, etc.; which may be explained from the analogy of the Aramaean אֲתַקְדֵּשׁ, and Arabic اَتَقَدَّسَ. The *Yodh* of the third pers. is not so essential, as it might seem to be, (see Note 1 below); and probably it took its rise from vowels originally shorter.

(d) The distinctive signs of these conjugations are, a ה prefixed to the *Perf.*, *Inf.*, and *Imper.*; a *Pattah* in the *first* syllable of the Imperf. and Part., in *Hiphil*; and in *Hophal*, a *Qibbuts* or a *Qamets Hhatuph*, i. e. short *ũ* or *õ* under the *Praeformatives*.

2. The meaning is properly the *causative* of Kāl, (more frequently than in Piel, § 51, 2, b).

E. g. אָרַב to go forth, Hiph. to bring forth—out—along, etc. שִׁבְּחֵנוּ to be holy, Hiph. to make holy, sanctify. But there are other shades of meaning: viz.

(a) If Kāl has a *transitive* sense, then Hiphil governs a *double Acc.*; (see § 136, 1). (b) Often Piel and Hiphil coexist, with the *same* meaning; e. g. אָבַד he perished, Piel and Hiph. he destroyed. (c) Oftentimes *only one* of these two Conjugations is used; or, where both are employed, they have a *diverse* meaning; e. g. כָּבֵד to be weighty, Piel to honour, Hiph. to load, burden. (d) Verbs *intransitive* in Kāl, merely become *transitive* in Hiphil; כָּנַף to stoop down, Hiph. to incline, i. e. to bend this or that.

REMARKS. A *causative* and *transitive* meaning of Hiphil often exists, according to the conception of the Hebrews, where other languages make use of *intransitive* expressions. In particular, the Hebrew usually thinks of *getting* or *acquiring* a *physical quality*, (and rightly), as an *active production* or *begetting* of the same;* e. g. שָׁבַע, Hiph. to become fat, to fallen, (proper-

* The same ideas are also conveyed by the verb יָצַע to make; e. g. to make fat, for acquiring fat on one's body, Job 15: 27. To make fruits—boughs, i. e. to produce, to

ly to produce fat). So also עָטַהּ, Hiph. to become weak, (to develop weakness); הִזַּק and אָמַץ, Hiph. to become strong, (to develop strength). After the same analogy, עָשַׁר, in Hiph. to become rich, (prop. to acquire riches, to gain wealth). In particular is it applied to the assumption or acquisition of a colour; e. g. הָאָרִיב to become red; הִלְבִּין to become white.

The Hebrew also regards many things that seem to be of a *passive* nature, as of an active energy; e. g. הִחַרְרִישׁ, not to be silent merely, but to keep silence (silentium facere, Plin.); הִרְגִיעַ to keep at rest; הִאָּרַיַהּ to endure long, (prop. to make long). Often this Conj. is used in an elliptical way; e. g. הִישָׁרִיב to act well; הִשְׁחִירָהּ to act badly; i. e. to make one's life or way good, to make it corrupt or bad; the word הִרְגִיעַ being implied, for it is often actually supplied.

To *Denominatives* the same remarks apply. They show very frequently the *producing* or *bringing out* of a thing; e. g. הִשְׁרִישׁ to produce roots, הִקְרִין to produce horns. Moreover they indicate the active use of any member, as הִאָּזַן to give ear, (lit. to make ears); הִלְשִׁין, to babble, to slander, (prop. to make tongue, to use the tongue much), [quasi *betongue*].

The meaning of *Hophal*, (like that of *Niphal*), may sometimes agree with that of *Kal*; e. g. יָבֵל *potuit*, Hoph. Imperf., *he will be able*, i. e. *he can*.

NOTE 1. Only the *third pers. sing. and plur.* of Hiphil holds fast to the ׀ inserted or characteristic. On the contrary, the *Inf.*, *Imper.*, and *Imperf.* often take (־) in its room, (which is the reigning vowel in Chaldee). But the forms with (־) and (־׀), for the most part, differ by usage in their meaning. When Tseri (־) is here employed, it is pure, being a simple lengthened tone; consequently, when the tone is moved, it may go into a short vowel (־); or fall away and merely substitute a Sheva, when the form of a word requires it; or, in case a *Guttural* ends the stem-word, it may take *Pattah* in its room. More particulars in the sequel.

NOTE 2. *The Inf. absolute* predominantly takes (־) both with and without the epenthetic ׀; e. g. הִקְדַּשׁ, Judg. 17: 3; הִכְבֵּד, Ex. 8: 11; הִשְׁמִיר, Amos 9: 8. Sometimes with ׀ for the characteristic, instead of the ה, (after the Chaldee manner); as אִשְׁפִּיר, Jer. 25: 3. Unusual forms, where (־) stands even in the *Inf. construct*, may be seen in Deut. 26: 12. 32: 8.

NOTE 3. *The Imperative* very seldom is of the form הִקְטִיל, (Ps. 94: 1 in pause, perhaps in Is. 43: 8). Instead of this, the *shorter* form is usual; e. g. like הִקְטַל, or else the prolonged intensive one, הִקְטִילָהּ, [Imper. energetic]. Thus הִשְׁמַן, הִקְשִׁיבָהּ. In the shorter form, the (־) is shortened before a *Maqqeph*, as הִסְבִּיןָּ, Job 22: 21.

NOTE 4. In *Hiph. Imperfect* the form with (־) is predominant for the *Jus-*

cause to shoot forth, [like our vulgar phrase, *to grow corn, rice*, etc.], Job. 14: 9. Hos. 8: 7. Comp. in Latin, *corpus facere*, Justin. 11. 8; *robur facere*, Hirt. Bell. Afric. 35; *so-bolem—divitias facere*, Plin.; and Ital. *far corpo, far forze, far frutto*.

sive ; e. g. אֶל־הַגִּדְלָהּ, *do not boast*, Ob. v. 12 ; יִכְרֹת let him cut off, Ps. 12: 4. Specially is this form adopted, when the ו consecutive is prefixed ; as וַיִּבְרַךְ, and he divided, Gen. 1: 4. As this Tseri is pure, before a Maqqeph it is shortened, as וַיַּחֲזִק־בּוֹ, and he held him, Judg. 19: 4. In the plural, (after the Aramaean fashion), the (־) in question sometimes is dropped and goes into Sheva ; as וַיִּדְרֹכֵי, Jer. 9: 2 ; וַיִּדְרֹכֵי, 1 Sam. 14: 22. 31: 2. The form יִשְׁלַם with Hhireq written defective, = יִשְׁלִים, makes no difficulty to any one who understands well the insertion and omission of the Quiescents.

NOTE 5. In the Participle, the sing. with (־) is of doubtful authority, Is. 53: 3 ; but from such a form may easily be derived such plurals as מְחַלְמִים, Jer. 28: 8 ; מְצַוְרִים, 2 Chron. 28: 23. The feminine sounds as מְחַלְמִתָּה ; e. g. מְשַׁנֶּה, Lev. 14: 21, comp. Gen. 35: 8.

NOTE 6. As to the Perfect, there are some anomalous forms ; e. g. הִבְלִיטָה (Seghol under ה) ; אֶנְאֲחֲתִי, Is. 53: 3, (א for ה, in the Aramaean manner) ; comp. Job 16: 7.

NOTE 7. In the Imperf. and Part., the characteristic ה is regularly dropped after the Praeformatives ; e. g. יִבְרַכְךָ, מְבַרְכֶיךָ, for יִבְרַכְךָ, יִבְרַכְךָ. (For the omission of ה, see § 23, 5.) But the Inf. usually retains the ה ; as לְהַבְרִיחַ, the connection being somewhat looser. But there are EXCEPTIONS to both usages ; e. g. יוֹשֵׁרֶיךָ for יוֹשְׁרֶיךָ, Ps. 116: 6 ; so יוֹדְדֶיךָ for יוֹדְדֶיךָ ; (this takes place only in verbs פִּי). As to the Inf., sometimes we find לְאַבְרִיד instead of לְהַאֲבִיד, 1 Sam. 2: 33, comp. Is. 23: 11. Ps. 78: 17.

NOTE 8. As to the tone in Hiphil, the Affirmatives הֲ, הִ, הִי, do not take it. In the Perf. they have it, however, when Vav consecutive sends it upon them ; e. g. וַיְהַבְרִיחֶנּוּ, Ex. 26: 33.

NOTE 9. The passive Hophal has sometimes short ŭ, as well as short ö ; although in the regular verbs this is not frequent ; e. g. הִשְׁכַּב, Ezek. 32: 32, (also הִשְׁכַּבָּה. Ezek. 32: 19) ; הִשְׁלַח, Part. מְשַׁלֵּחַ, 2 Sam. 21: 20, (also הִשְׁלַחָה Is. 14: 19). The verbs שָׁן, however, always have (־) here ; (see § 9, 9. 2).

NOTE 10. The Inf. absolute takes (־) in the last syllable, for distinction's sake ; e. g. הִחַל, Ezek. 16: 4 ; הִחַד, Josh. 9: 24. The Inf. const., although presented in Par. B., does not actually occur in the Scriptures.

§ 53.

Hithpael.

1. This Conj. attaches itself to Piel, inasmuch as it prefixes a ה to its form.

This הה undoubtedly has the force of a reflexive pronoun, like הני in Niphil ; (comp. Chald. הא, Syr. הא, as prefixes). Perhaps it is from the same root as the particle הא, (§ 113, 1).

2. The ה of the prefix undergoes a variety of changes. (a)

When a word begins with a Sibilant, (ס, צ, ט), these are transposed, i. e. they exchange places with the ה, (§ 19, 5).

E. g. הַשְׁתַּמֵּר for הַשְׁתַּמֵּר; הַתְּחַבֵּל for הַתְּחַבֵּל. When צ begins a verb, the preceding ה is not only transposed, but also turned into a ט; e. g. הַצְּמִיחַ. (One exception to the general rule in Jer. 49: 3.)

(b) Before the Linguals, ד, ט, ת, the ה of the praefix is assimilated, (§ 19, 2).

E. g. הַתְּחַבֵּל, הַתְּחַבֵּר, הַתְּחַבֵּר. Sometimes this assimilation takes place in verbs whose first letter is נ or כ; e. g. הַנְּבֹא, also הַהְּנַבֵּא; הַהְּכַוֵּן for הַהְּכַוֵּן. (Once before ר, in Is. 33: 10.)

3. Hithpael has a variety of meanings, which may be arranged as follows:

(a) *Reflexive*, which is the predominant meaning; e. g. הַתְּקַדֵּשׁ, *to sanctify one's self*; הַתְּנַקֵּם, *to avenge one's self*; הַתְּאַזְרֵר, *to gird one's self*. Then, *to make one's self* what the first conjugation (in Kal) expresses; or *to demean one's self* as such; or *to show, think, or represent one's self* as so and so, or *to do so and so*; e. g. הַתְּגַדֵּל, *to show off one's self as great*; הַתְּחַכֵּם, *to show one's self as cunning, to feign wisdom*, Ecc. 7: 16; הַתְּעַשֵּׂר, *to represent one's self as rich*. Sometimes it falls in with Kal; e. g. הַתְּאָבֵל, *to mourn*, (in Kal only in poetry); but in prose, Hithpael in the same sense; and moreover it can claim an Acc. case after it, (§ 135. 2. n. 1); [like the Greek Midd., *to grieve one's self for*].

(b) *A reciprocal meaning*, (like Niph. lett. b). E. g. הַתְּרְאֶה, *to look at one another*, Gen. 42: 1.

(c) [Like the Midd. Voice in Greek], *it indicates a reflex action*, in some way, *upon one's self*, (comp. Niph. lett. c). It may then take an Acc. to itself; e. g. הַתְּפַשֵּׁט, *he stripped off his (Acc. vest)*; הַתְּפַתֵּחַ, *he loosed his (Acc. chains)*. It may also be used without an Acc.; as הַתְּהַלֵּךְ, *to walk about for himself*.

(d) Seldom, yet sometimes, *Passive*; e. g. הַתְּפַקֵּד, *to be reckoned*; Judg. 20: 15, 17. 21: 9. (See Niph. lett. d.)

THE PASSIVE HITHPAEL is found only in a few cases; e. g. הַתְּפַקֵּדוּ, (so always, for הַתְּפַקֵּדוּ), Num. 1: 47. 2: 23; הַתְּמַא, [as in Hoph. *û* for *ô*]; Inf. הַתְּשַׁנֵּה, *הַכֶּבֶד*.

The *Denominatives* with *reflexive* meaning, are: הַתְּיַהַר, *to turn Jew*, from יַהוּד; הַתְּיַחַד, *to furnish one's self with food for a journey*, from יַחַד.

NOTE. As in Piel so here, the last syllable frequently has a *Pattah*; e. g. הַתְּחַנֹּק, 2 Chron. 13: 7. 15: 8. So in the *Inf.*, *Imper.*, and *Imperf.*; e. g. הַתְּחַנֹּשׁ, Jos. 3: 5; הַתְּחַחֵם, Ecc. 7: 16. In pause, such forms take *Qamets*; הַתְּחַחֵם, Ezek. 7: 27. As in Piel we find the form frequent, which is like הַתְּשַׁלֵּךְ (§ 51. n. 2, penult syllable with *Pattah* instead of (—)); so here we have הַתְּחַלֵּכֵנּוּ, Zech. 6: 7.

§ 54.

Unusual Conjugations.

The unusual Conjugations (§ 40, 2) follow partly the model of *Piel*, and are formed by the doubling of one or more of the stem-letters, or [where this cannot take place] by a prolongation of the preceding vowel, and so generally by internal modification; and partly are they analogous to *Hiphil*, and are formed by letters or syllables *prefixed*. The first class of these have a *Passive* distinguished by its end-vowel; and also a *Reflexive*, formed by prefixing הַה, after the manner of *Hithpael*.

Those which are analogous to *Piel*, and imitate it as to the manner of inflection, are as follows:

(1) *POEL*; like קוּיַל; *Pass.* קוּיַל; *Reflexive* הַהקוּיַל. (These correspond to the Arabic Conjugations III. VI., *qá-ta-la, qú-ti-la, ta-qá-ta-la*). Other forms of *Poel* are: Imperf. וְקוּיַל, Part. מְקוּיַל. The *passive* is obvious: וְקוּיַל, etc. The examples are few in the *regular* verb; but those on which we may rely, are מִשְׁפָּטַי (*my judge*), Job 9: 15; יוֹדֵקְחִי, 1 Sam. 21: 3 (if indeed it should not be written הוֹדֵקְחִי); *Denominative* שׁוֹרֵשׁ, (from שָׂרַשׁ). In verbs *Ayin Doubled* (טָט, § 66), however, the forms in question are very frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן, etc.

The meaning, like that of *Piel*, is often *causative* of *Kal*. It occurs sometimes with *Piel*, and has the same meaning; as רוּצֵץ and רוּצֵץ, *to oppress*; sometimes it has a peculiar shade of meaning; as סָבַב *to turn, to change*, סוֹבֵב *to go round, to encompass*; הִלַּל *to praise*, הוֹלֵל *to make foolish or mad*, (from הִלַּל *to shine or be splendid*, and so הוֹלֵל *to set off one's self as splendid, to act haughtily*, and thence, *to act like a fool, or to make one act like a fool*); הִנֵּן *to make lovely*, הוֹנֵן *to compassionate*; שָׂרַשׁ *to root up*, שׁוֹרֵשׁ *to take root*.

On this form (*Poel*, קוּיַל), hangs the formation of the *Quadrilaterals* by inserting a letter after the close of the first syllable, (§ 30, 3); like קָטַל, קָטַל, קָטַל, קָטַל,

(2) *PILEL, PULAL, and HITHPALEL*; like קָטַל and קָטַל, *pass.* קָטַל, *reflex.* הַהקָטַל, (like the Arab. Conj. IX. *iqṭalla* and Conj. XI. *iqṭalla*). These forms are predominantly used to designate permanent condition, or colour; e. g. שָׁמֵן *to be quiet*, רִבֵּן *to be green, flourishing*; *pass.* אֶמְצַל *to be withered*; and of all these there are no forms in *Kal*. Very frequent are these forms in verbs טָט, where they supply the place of *Piel* and *Hithpael*, (§ 71, 7).

PEALAL; like קָטַל, with a repetition of the last two stem-letters, and employed to designate rapid and repeated movements or emotions of the smaller kind; as סָבַב *to go swiftly round, to beat* (as the heart does), Ps. 38: 11, from סָבַב *to travel about*; הִמְצַח *vehemently to ferment, to bluster*,

Lam. 1: 20. In the construction of nouns, this form designates *littleness, smallness*, (§ 83, 23). Nearly related to this, is,

(4) **PILPEL**; which consists in the doubling of the two essential consonants in the stems of פָּעַע and פָּעָע; e. g. סָבָב from סָב = סָבָב; כָּלְכָל from כָּל (כול). This form also usually designates swiftly repeated motion, (even as all languages are prone to repetitions of sound); e. g. זָפְזָפָה to chirp, צִלְצִל to tinkle, גִּרְגָר to gurgle, פִּפְפָּה to flutter, (from עָף to fly).*

On the other hand; the following forms attach themselves to *Hiphil*.

(5) **TIPHEL**; like תִּקְטֹל, with ת prefixed; e. g. הִרְגֵּל, (Denom. from רָגַל); תִּחַרְרָה, Imperf. רִתְחַרְרָה to emulate, Jer. 12: 5. 22: 15, (from חָרַרָה to be hot—zealous). In Aramaean the like is found; e. g. תִּרְגַּם to interpret.

(6) **SHAPHEL**; like שִׁתְקֵט, (more frequent in Syriac); e. g. שָׁלַחַב, from לָחַב to flame up; but in Hebrew only the noun שִׁלְהָבָה (flame) appears, (§ 83. No. 35).

Only in solitary examples forms appear, (7) Like קָטַטַּט, *pass.* קָטַטַּט; e. g. מְהַסְסָה, *scaly*, Ex. 16: 14, (from חָסַה or חָסָה to scale off). (8) Like מְזַזְזָה, as in the noun זֶרְזוּה a violent shower, (from זָרַה). (9) Like נִתְקַטַּט, (frequent in Rabbinic), arising out of the mixture of *Niph.* and *Hithpael*; as נִתְזַזְזָה for נִתְזַזְזָה, Ezek. 23: 48; נִתְפַפֵּר for נִתְפַפֵּר, Deut. 21: 8.

Worthy of note is הִצְוִצֵר (*trumpet*), which is usually derived from הִצַּר. It is, however, a *Denominative* from הִצְוִצְרָה, and this imitates (like the vulgar *taratantara*) the tone of a trumpet. Enn. apud Servium ad Aen. IX. 503.

§ 55.

Quadriliterals.

Of the formation of these we have already spoken (§ 30, 3). The few verbs of this kind, (of nouns there are many), are modelled after *Piel*; one only after *Hiphil*. All the cases that occur follow:

Perf. פָּרַשֵׁז, Job 26: 9, (with *Pattah* in the first syllable, after the manner of the Chaldee). *Imperf.* יִכְרַסְסִינָה, Ps. 80: 14.—*Passive* רִטְפַּשׁ, Job 33: 25.—*Part.* מִבְּרַבֵּל, 1 Chron. 15: 27.—*After Hiphil*, הִשְׁמַמְאִיל, Gen. 13: 9, al. (from the noun שָׂמַאֵל).

* Comp. *tinnio, tintinnus*; the German *Ticktack, Wirwar, Klingklang* [Eng. vulgar *ding-dong*]. The repetition of a letter in verbs *Ayin Doubled*, brings about the same purpose; as in לָקַק to lick, רָבַק to rap, תַּפַּס to tap, to trip along. Elsewhere these niceties are expressed by *Diminutives*; in Latin, these end in *-illo*, as *cantillo*; in German the ending is made by *-eln, -ern*, as *flimmern* (to glimmer), *trillern* (to trill), *tröpfeln* (to drop, trickle); and from this one may see the relation of these forms with the *Diminutives* mentioned under No. 3 above.

[C] *Verbal Pronoun-suffixes.**

§ 56.

The Accusative of a pronoun, which follows an active verb, can be designated in two ways; (1) By uniting with the suffix-pronoun, the usual sign of the Acc., viz. ׀ (§ 101); as ׀ִי אֶת־אֲנִי. (2) By a pronoun-suffix appended to the verb; as אֶת־אֲנִי or אֶת־אֲנִי. The last is the usual method (§ 33); and here we speak only of this.† We are concerned only with *two* things here, viz. the *form* of the suffix, and the *changes* which the form of the verb undergoes in consequence of its being appended.

§ 57.

The Suffixes of the Verb.

1. These *Suffixes* express the Acc. case of the personal Pronoun. They are as follows:

Sing. 1. *com.* ׀ִי; ׀ִי; ׀ִי *me.*

2. { *m.* ׀ִי, ׀ִי (*chā*) in pause ׀ִי } *thee.*
 { *f.* ׀ִי; ׀ִי; ׀ִי; ׀ִי }

3. { *m.* ׀ִי, ׀ִי; ׀ִי, (׀ִי), ׀ִי; ׀ִי *him.*
 { *f.* ׀ִי; ׀ִי; ׀ִי *she.*

Plur. 1. *com.* ׀ִי; ׀ִי; ׀ִי *us (nos).*

2. { *m.* ׀ִי, ׀ִי } *you (vos).*
 { *f.* ׀ִי, ׀ִי }

3. { *m.* ׀ִי, † ׀ִי; ׀ִי (out of ׀ִי), ׀ִי; ׀ִי (out of ׀ִי),
 { ׀ִי, poet. ׀ִי, ׀ִי, ׀ִי, *them (eos).*
 { *f.* ׀ִי, † ׀ִי; ׀ִי, ׀ִי; ׀ִי, *her (eas).*

2. That these suffixes are *abridged forms of the personal pronouns*, is quite clear for the most part, and only a few forms need some explanation.

(a) In the suffix forms of the second person, (׀ִי, ׀ִי, ׀ִי), there appears

* We here connect the general principles of attaching suffixes to verbs, with the *regular* verb, in order to exhibit their true nature. In respect to the *irregular* verbs, all the variations from the regular usage will be noticed in their appropriate place.

† For the other cases under No. 1, see § 119, 3.

‡ The form ׀ִי- occurs very seldom as a *verbal-suffix*, (Deut. 32: 26); ׀ִי- does not occur at all. They are here presented as ground-forms, because they are frequently connected with *nouns* and *prepositions*.

to be at the basis a kindred lost form of the pronoun הָאֵת , with a כ^* in stead of the ת , (הָאֵתְכָה , הָאֵתְכֶם ; הָאֵתְכֶם); which seem to be chosen, in this case, to distinguish them from the affirmative suffixes of the Perfect, (§ 44, 1).

(b) In the third person, *masc.*, the feeble h in הִיאֵת is dropped, and then $\bar{a}-u$ remains, out of which \acute{o} (§ 7, 1) comes, which is usually written י —more seldom ה —.*In the fem.*, the suffixes from הִיאֵת would analogically be הָ , הָֿ , הָֿ ; but, to avoid cacophony, the הָֿ goes into הֿֿ , where the proper consonant remains, and as such takes Mappiq. Once הָֿ for הָ , Ezek. 41: 15, as in Chald. and Arabic.

3. The *variety* of forms arises from a regard to the various phases which the verb assumes, to which the pronoun is annexed. In almost every case, *three* forms are distinguished:

(a) One which begins with a *consonant*; as גִּי־ , הוּה־ , גִּי־ , הֶם־ , ם־ , etc. These are appended to the forms of verbs which *end in a vowel*; e. g. הִשְׁתַּחֲוִּיתִי , $\text{הִשְׁתַּחֲוִּיתֶהּ}$.

(b) A *second* and a *third* with the so-called *union-vowels*, (גִּי־ , גִּי־), for the verbal forms which *end in a consonant*; and of these, גִּי־ belongs to the *Perfect*; e. g. הִשְׁתַּחֲוִּיתִי , $\text{הִשְׁתַּחֲוִּיתֶהּ}$, הִשְׁתַּחֲוִּיתֶם . For the *Imperfect*, the union-vowel (־) is the usual one, (in a few cases ־); and the same for the *Imperative*; e. g. הִשְׁתַּחֲוִּיֶהּ , Imper. הִשְׁתַּחֲוִּיֶם .—Of י the same may be said as of הוּה־ , out of which it comes.—In the forms הִי־ , הֶם־ , הֵן־ , the union-vowel is only a *Sheva vocal*; e. g. הִי־ , הֶם־ , הֵן־ [$-l^e\text{khem}$, $-l^e\text{khen}$]; or, when the verb has a final *Guttural*, הִי־ , etc.; as הִשְׁתַּחֲוִּיֶהּ . In pause, this union-half-vowel Sheva goes into (־), having the tone, as הִי־ .†

NOTE 1. FORMS PECULIAR AND UNCOMMON. *The second pers. sing. masc.*, הָ , 1 K. 18: 44; in pause הָֿ , Is. 55: 5. Again, הָֿ Prov. 2: 11; *fem.* הָֿ , הָֿ , Ps. 137: 6, and often in the later Psalms. (Also הָֿ in the Perfect, Judg. 4: 20, against the rule).—*In the third masc.*, הִי Ex. 32: 25. Num. 23: 8. *In third fem.*, הִי־ without Mappiq, Num. 15: 28. Jer. 44: 19.—The forms הִי־ , הִי־ , הִי־ are exclusively poetic, excepting Ex. 23: 31. For הִי־ stands הִי־ once, in Ex. 15: 5. On the rise of these forms, see § 32, n. 7.

NOTE 2. If one compares these *verbal* with the *nominal* suffixes (§ 88), he will see, (a) That here is a greater *variety* of forms than there, (because the relations and forms of the verb are more various). (b) The *verbal* suf-

* Marks of the same are found in the Affirmatives of the Aethiopic: *qa-tal-ka*, *thou hast killed*; also in the Samaritan, (see Ges. *Anecdota Orientalia*, I. 43). Comp. the remark on הָֿ , § 44, 1. In general, the forms t and k not unfrequently interchange.

† The usual name *union-vowel* we retain, although it seems to rest on mere external appearance, and is somewhat vague. These *union-vowels* appear to be the fragments of old verbal endings. Let any one reflect on the Heb. form *qatal-ani*, in comparison with the Arabic *qatala-ni*.

fix, when it differs from the *nominal* one, is longer; e. g. אֲנִי , אֲנִי , אֲנִי (*me*); but אֲנִי (*mine*). The reason is, that the object of the verb is less closely connected with the verb, than the pronoun possessive with the noun; on which account the former may be expressed by as it were a separate word, (§ 119, 3).

4. The suffix acquires more stability, at times, by rejecting the usual union-vowel, and taking a union-syllable in its room, (viz. נִי , נִי), which is inserted before it, in the Imperfect and for the most part when it is in Pause.

E. g. $\text{וְרַבְרָבֵי בְנֵיהֶם}$, Ps. 72: 15; וְרַבְרָבֵי בְנֵי , (-dhān) Ps. 50: 23. Commonly this is called *Nun epenthetic*; it might more properly be named *Nun demonstrative*. This *Nun* is, for the most part, drawn into one with the suffix נִי , and in this way a series of new forms arise; viz.

1 *Pers.* אֲנִי for אֲנִי ; אֲנִי for אֲנִי .

2 *Pers.* אֲנִי , once אֲנִי (Jer. 22: 24).

3 *Pers.* אֲנִי for אֲנִי , also נִי — (Num. 23: 13). *fem.* אֲנִי for אֲנִי .

1 *Plur.* אֲנִי for אֲנִי . (This נִי is not inserted in the other persons).

NOTE. The forms written fully with the *Nun*, are rare, and merely poetical, Jer. 5: 22. In the third *fem. sing.*, moreover, they do not occur; nor in the first *pers. plural*. The contracted [Daghesh'd] forms are somewhat frequent, specially in pause.

This *Nun* is of a *demonstrative* nature, and it belongs not to the verb itself, but to the pronoun which follows it, and serves *energetically* to designate the Acc. case. In Chaldee, besides the *Nun*, there is a *Yodh* consonant also inserted. In Samaritan, נִי is added in the Perfect; and in like cases נִי also is inserted.

§ 58.

Perfect with pronominal Suffixes.

1. The endings (*affirmatives*) of the Perfect have, in connection with pronoun-suffixes, in part a form different from what is found elsewhere; viz.

(a) In the third *pers. sing. fem.*, נִי , נִי , the original feminine ending, for נִי .

(b) In second *masc. sing.* not only נִי , but also נִי , to which the union-vowel attaches itself; yet only with נִי .

(c) The second *sing. fem.* נִי , (the older form for נִי , comp. אֲנִי)

and fem. 2 pers. קָטַלְתִּי, § 32, n. 4. § 44, n. 4), which, taking the form of the first person, can be distinguished from it, only by virtue of the context.

(d) *The second plur. masc.*, הוּ- for הֵם-, is easily explained by the corresponding Arab. pron. *antum*, and verb *qataltum*.

So also the Chaldee, אַחֲוֹן, אַחֲוֹן, קָטַלְתֶּיךָ, corresponding to אָחָם, אָחָם, קָטַלְתֶּם, (§ 32, n. 5). Of the fem. קָטַלְתְּךָ, no example is to be found with suffixes. Probably it was read, with them, as the masc. form is.

We shall first present the suffix-forms of the verb in the *Perf.* of *Hiphil*; because here, neither the *stem-letters*, nor the *tone* (see No. 2), is changed throughout.

HIPH. PERF.

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַלְתִּי	3 c. קָטַלְתֶּיכוּ
3 f. קָטַלְתְּךָ	
2 m. קָטַלְתְּךָ, קָטַלְתְּ	2 m. קָטַלְתֶּיךָ
2 f. קָטַלְתְּךָ, קָטַלְתְּ	
1 c. קָטַלְתֶּיךָ	1 c. קָטַלְתֶּיךָ

2. The tone inclines to the suffix appended, so as not to rest upon the stem. On this account, Kal demands several vowel-changes, which the shifting of the tone brings with it. The forms assumed in Kal, by reason of the suffixes, are the following: viz.

KAL PERF.

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַל (קָטַל, note 1)	3 c. קָטַלְתֶּיכוּ
3 f. קָטַלְתְּךָ	
2 m. קָטַלְתְּךָ (קָטַלְתְּ, note 4)	2 m. קָטַלְתֶּיךָ
3 f. קָטַלְתְּךָ (קָטַלְתְּ, note 4)	
1 c. קָטַלְתֶּיךָ	1 c. קָטַלְתֶּיךָ

The connection of these forms with their respective suffixes, see fully exhibited in Par. C. The same shows, that (־) in Piel goes sometimes into (־־), and sometimes into *Sheva vocal*.

NOTE 1. The suffixes of the second pers. plur., הֵם-, הֵן-, are, (like הֵם-, הֵן-), of the graver sort, and always bring down the tone upon them. Hence they are usually named *grave suffixes*. They of course occasion a greater change in the third pers. sing. masc., than elsewhere takes place;

e. g. *קָטַלְתָּ*. A still greater change is wrought in the forms of *nouns*, by these suffixes, § 88.

NOTE 2. In the *third sing. masc.*, *קָטַלְתָּהוּ* is contracted into *קָטַלְתָּ*, according to § 23, 5. In like manner, the *second masc. sing.*, *קָטַלְתָּהוּ* goes into *קָטַלְתָּ*.

NOTE 3. The *third sing. fem.* *קָטַלְתָּ* (= *קָטַלְתָּהּ*) has a two-fold peculiarity, viz. (a) It draws down the tone upon itself, (excepting when *מָה*-, *כֵּן*-, are appended, see n. 1), and so it takes the suffixes which make a syllable of themselves, *without any union-vowel*, viz. *יָנִי*-, *הָ*-, *הוּא*-, *הָ*-, *נָנִי*-, *מָה*-, *כֵּן*-, (against the general rule in § 57, 3, a). (b) The other suffixes take *union-vowels*, but the tone is thrown back upon the penult, so that the final vowels are short; e. g. *הָ*-, *מָה*-, as in *הָיָה־הָיָה*, Ruth 4: 15; *מָה־מָה־מָה*, Is. 47: 14; *מָה־מָה־מָה*, Gen. 31: 32. For *יָנִי*-, *הָ*-, the form in pause is *יָנִי־*, Ps. 69: 10; *הָ*-, Cant. 8: 5. Sometimes euphony (without pause) employs the same form, as *הָיָה־הָיָה*, *ib.* The forms *קָטַלְתָּהוּ*, *קָטַלְתָּהּ* are employed as *contracts* of *קָטַלְתָּהוּ*, *קָטַלְתָּהּ*, (after the analogy of *יָנִי־* for *יָנִי־הוּא*-, see in § 57, 4, third pers.).

NOTE 4. In the *second masc. sing.*, the form *קָטַלְתָּ* lies everywhere at the basis, and the suffixes have no union-vowel, excepting in the case *קָטַלְתָּהוּ* out of *קָטַלְתָּ* and *יָנִי*-, e. g. *יָנִי־קָטַלְתָּ*, Ps. 139: 1; but also as *יָנִי־קָטַלְתָּ*, Ps. 22: 2. In the *second sing. fem.*, *הָ*- is sometimes written *defectivè*; as *יָנִי־הָ*, Jer. 15: 10. Cant. 4: 9. Ex. 2: 10. For the fem. with suff. the *masc.* is sometimes employed; as *יָנִי־הָ*, (*thou [fem.] hast adjured us*), Cant. 5: 9. Josh. 2: 17. Sometimes (־) is the penult vowel for the *fem.* with suff.; as *יָנִי־הָ*, (*thou [fem.] hast let us down*), Josh. 2: 18.

NOTE 5. Of the verb midd. O, one specimen occurs, in Ps. 13: 5, of shortened *ö* with the accent thrown forward; e. g. *קָטַלְתָּ* (Qam. Hat.).

§ 59.

Imperfect, with pronoun suffixes.

In the forms of the *Imperfect*, which end in the final stem-letter, when the suffix is added, the vowel Hholem either falls away and becomes a mere Sheva vocal, or, before *הָ*-, *מָה*-, *כֵּן*-, a short *ö*; (See in Par. C).

Once Hhateph Qamets (ֶ) is employed, in Jer. 31: 33. Instead of *קָטַלְתָּהוּ*, in third and second plur. Imperf., the form *קָטַלְתָּהוּ* is employed before suffixes, Cant. 1: 6. Jer. 2: 19. Job 19: 15; sometimes the same form without suff. is used as *fem.*, Jer. 49: 11. Ezek. 37: 7. The form with *Nun demonstrative* (§ 57, 4), stands principally at the end of a sentence.

NOTE 1. The verbs with *Imperf. A*, (to which class all that have a Guttural for the *third stem-letter* belong), retain, in the second syllable of the Imperf. and the Imper. the full A; and when this comes to stand in a

open syllable, it goes of course into Qamets (ַ); e. g. שָׁלַחְנִי, Is. 6: 8; וְלִבְשָׁנִי, Job 29: 14; וְגִאֲצֹהוּ, Job 3: 5.

NOTE 2. In the way of exception, but yet not unfrequently, the *union-vowel* of the Imperf. with suffix is sometimes (־). E. g. וְלִבְשָׁנִי, Ex. 29: 30, comp. 2: 17. Gen. 19: 19. 29: 32.

NOTE 3. Sometimes the suffixes are appended to the plur. forms in ו־; e. g. הִרְבֵּאתִינִי, Job 19: 2. Elsewhere they are always appended without a union-vowel, as וְרִמְצֵאתִינִי, Prov. 1: 28. Is. 60: 7, 10. Jer. 5: 22.

NOTE 4. In *Piel*, the (־) goes into *Sheva vocal*, (like the *ō* in *Kal*); but before the suffixes ו־, כ־, נ־, it is shortened into *Seghol*; e. g. הִרְבֵּאתִי, Deut. 30: 4; more seldom into *Hhireq parvum*; as וְרִמְצֵאתִי, Job 16: 5, comp. Ex. 31: 13. Is. 25: 1. In *Hiphil*, the *Hhireq epenthetic* normally remains; but in a few cases it falls out, and we have forms like הִתְקַשְׁרָה, Ps. 65: 10. 1 Sam. 17: 25, comp. § 52, n. 4.

§ 60.

Inf., Imper., and Participle with suffixes.

1. The Inf. of an *active* verb may take suffixes in the Acc., and then it takes to itself the *verbal* suffix; e. g. תִּבְּלֵנִי *to kill me*. The Inf. as a *nomen verbale*, may have the *nominal* suffix, as תִּבְּלֵנִי *the killing of me*, (§ 130, 1, n.). It sounds, in this case, as *Segholate* nouns of the form תִּבְּלֵ [when they take a suffix], i. e. תִּבְּלֵנִי; for with this form תִּבְּלֵ is nearly related, (§ 90, Parad. VI.)

NOTE 1. The Inf. with final (־) sounds, before suffixes, as תִּבְּלֵנִי, Gen. 19: 33; which is after the manner of nouns like הִבְּשֵׁנִי.

NOTE 2. Differing from the analogy of *Segholate nouns*, are forms which occur with ו־, כ־, נ־; e. g. אֲכַלְתֶּם, *your eating*, Gen. 3: 5; עֲמַדְתִּי, *thy standing*, Obad. v. 11. But again, after the analogy of *Segholates* we find other forms; e. g. תִּבְּלֵנִי, *your harvesting*, Lev. 19: 9; and מִדְּבַרְתֶּם (mō-ōs'khem) *your despising*, Is. 30: 12.

2. The leading suffix-form of the Imper., תִּבְּלֵנִי, is explained in the same way as the Infinitive.

The forms תִּבְּלֵנִי, תִּבְּלֵנִי, remain unchanged before suffixes. Instead of the form תִּבְּלֵנִי, the suffix form is like the masc. תִּבְּלֵנִי. Respecting וְלִבְשָׁנִי, see § 59, n. 1.

3. The Participles shorten their vowels agreeably to the rules which belong to nouns; e. g. see תִּבְּלֵנִי, תִּבְּלֵנִי, in § 90, Par. VII.

On the difference between תִּבְּלֵנִי and תִּבְּלֵנִי, see § 132, n.

II. *Of the irregular Verb.**

(A). VERBS WITH GUTTURALS.

§ 61.

Those verbs, in which one of the stem-letters is a *Guttural*, differ from the regular verb, in accordance with the prescriptions of general rules, § 22. The \aleph and τ belong to the present subject of our inquiries only as *consonants*, and not as vowel-letters. *Resh* (τ) participates in only a portion of the anomalies which belong to the Gutturals, § 22, 4. We shall separate, for the sake of convenient inflection, the cases where the Guttural constitutes the *first*, the *second*, or the *third* stem-letter. The Paradigms marked D, E, F, (at the close of this work), in which only such Conjugations are omitted as are altogether *regular*, will make the whole matter quite plain; and this and some following §§ are designed for illustration of them.

§ 62.

Verbs first Guttural.†

The departures here from the regular verb may be reduced to the following particulars: viz.

1. When the first stem-letter at the beginning of the verb would regularly have a *simple Sheva*, it here takes a *composite* one.

E. g. *Inf.* אָמַר, אָבַל; *Perf.* אָמַרְתָּם, אָבַלְתָּם from אָמַר, (see § 10, 2. § 22, 3).

2. When *Praeformatives* are employed, these take to themselves the short vowel that corresponds with that which is in the composite Sheva under the first stem-letter, (§ 28, 2).

E. g. אָמַרְתָּ, אָבַלְתָּ.

Vice versa, if to the *Praeformative* belongs a vowel which is *characteristic of form*, then the first stem-letter takes a *Sheva composite*, which will be analogous to this.

E. g. *Niph.* אָמַרְתָּ (for אָמַרְתָּ); *Hiph.* אָמַרְתָּ (for אָמַרְתָּ); *Inf.* אָמַרְתָּ, Im-

* See a view of the Classes of Verbs, in § 41.

[† In some former editions of my Heb. Grammar, I proposed the technical and analogical names, *Pe Guttural*, *Ayin Guttural*, and *Lamedh Guttural*. Roediger chooses *first*, *second* or *middle*, and *third* Guttural. It is unimportant which is preferred.—S.]

perf. יַעֲמִיד; Hoph. Perf. הִעֲמִיד, Imperf. יַעֲמִיד. (Respecting the Methegh in these forms, see § 16, 2, a).

Many verbs *first* Guttural, especially those which begin with ה, when a Praeformative is annexed, take a *simple* Sheva under the Guttural, instead of a composite one; but in this case the Praeformative takes the same short vowel which the composite Sheva (if inserted) would exhibit.

E. g. הַחֲמִיד, הַחֲבֵשׁ, Niph. נִהַחֵשׁ, נִאָּזַר (part.), Hiph. הִחֲסִיר. Grammarians call this the *rough conjunction*, the other the *smooth* one. Both forms often occur in respect to the same verb.

3. When in such forms as יַעֲמִיד, יַעֲמִיד, the vowel of the *last* syllable comes by declension to fall away, i. e. becomes a *Sheva*, the *composite* Sheva under the Guttural goes into the corresponding short vowel.

E. g. יַעֲמִיד, but plur. יַעֲמִידוּ (yā-ām-dhu); נִעְזָבָה. But here also the *rough conjunction* frequently is chosen; e. g. יַחֲזִיקוּ, יַחֲזִיקוּ (also יַחֲזִיקוּ). Comp. § 22, 4. § 28, 3.

4. In *Inf.*, *Imp.*, and *Imperf. Niphal*, where the first stem-letter would normally be *doubled*, the doubling is of course omitted before the Guttural, and the *Praeformative* takes (־).

E. g. The regular verb would be as יַחֲזִיק, יַחֲזִיק, but in a verb *first* Guttural, as יַעֲמִיד, יַעֲמִיד (for יַעֲמִיד).

NOTES.

I. Kal.

NOTE 1. In verbs אָ, the *Inf. const.* and *Imper.* take (־) under the א, (§ 22, 4. n. 2); therefore אָזַר, Job. 38: 3; אָחַב, Hos. 3: 1; אָכַל, with *Gerundial* praeifix, אָכַל, אָכַל. In cases where the tone is moved forward, and the voice hastens toward it, the shorter (־) is put in the room of (־); as אָכַל, Num. 26: 10; and so אָמַרְהֶם (not אָר) because of the tone on אָמַר.

In other forms of the *Imper.*, the Guttural often exercises its influence over the vowel, and makes it *Seghol*; e. g. עָרְבָה, Job 33: 5; חָטְפִי Is. 47: 2; particularly when the second radical is a Guttural, as אָהָבִי, Ps. 31: 24. In Prov. 20: 16, *Patah* is used, as חָבְלָהוּ.

NOTE 2. The *Imperf.* with A, as the Paradigm shows, has regularly (־) at the commencement; and in the *rough conjunction* it takes (־), e. g. יַחֲזִיק, יַחֲזִיק; even in verbs *first* Guttural and also לִּי this takes place, as יַחֲזִיק, יַחֲזִיק. Sometimes, but not very frequently, this (־) is adopted,

when the verb has an *Imperf.* O ; e. g. יְהַשֵּׁב , יִשְׁבֹּב . Altogether *sui generis* is וַהֲעִיב , Ezek. 23: 5.

Oftentimes (---) goes into the more rapid (---), when the tone is advanced in the same word, (§ 27. n. 5); e. g. יִאָסֵר , plur. יִאָסְרוּהוּ ; and analogically, יִחָסֵר , plur. יִחָסְרוּ .

II. *Hiphil and Hophal.*

NOTE 3. The principle exhibited in Note 2 above, respecting (---) and (---), is applicable here also, when the *Vav consecutive* is prefixed to the *Perfect Hiph.*, because the tone is then thrown forward ; e. g. וַהֲעִיבֵהוּ , but with *Vav*, $\text{וַהֲעִיבֵהוּ$, Num. 3: 6. 8: 13. 27: 19; with *Vav*, $\text{וַהֲעִיבֵהוּ$.

NOTE 4. In *Hiph. Perf.* (---) is sometimes changed into (---); and in *Hophal* (---) goes occasionally into (---), inasmuch as the short vowel is supported by a *Methgeh*, and may therefore be extended, as וַהֲעִיבֵהוּ , Josh. 7: 7; וַהֲעִלָּה , Hab. 1: 15; *Hoph.* וַהֲעִלָּה , Nah. 2: 8.

III. *Peculiarities.*

NOTE 5. In the two verbs הָיָה (*to be*) and חָיָה (*to live*), the *Guttural* is seldom treated as one: e. g. *Imperf.* יִהְיֶה , יִחְיֶה . Under the simple *Iuf.* form, the usual law of Gutturals has its influence, as הַיְיֹוֹת , (see No. 1 of this §); but when any accession is made, the normal punctuation is the rule ; as לְהַיְיֹוֹת , וַיִּחְיֶינָם , Ezek. 37: 5, 6.

§ 63.

Verbs middle Guttural; e. g. שָׁחַט.

In this class of verbs, the departures from *normal* punctuation are comparatively unimportant, and are limited to the following:*

1. Where the Guttural would normally have a *simple* Sheva, it here takes a *composite* one, (which is ---).

E. g. שָׁחַט , *Imperf.* יִשְׁחַט , *Imper. Niph.* $\text{הִשְׁחַט$. In the *Imper.*, moreover, the comp. Sheva determines the preceding vowel ; as שָׁחַט , $\text{שָׁחַט$; and the same in *Inf. Kal fem.*, as אֲחַבֵּה , אֲחַבֵּה .

2. Inasmuch as the Gutturals prefer the A sound, and operate *less* on the vowels which *follow*, than on those which *precede*, the normal vowels of the *Inf. Kal*, and of the *Imperf. Niph.* usually remains unchanged.

E. g. שָׁחַט , שָׁחַט , and so, for the most part, *Niph.* and *Piel Imperf.*; as יִשְׁחַט , יִשְׁחַט . Even the more feeble Seghol (after a *Vav consec.*) may remain in such cases; e. g. יִשְׁחַט . It is only in the *Imper.* and *Imperf. Kal*, that

* *Hophal* (not in the Paradigm) is declined as *Kal*; *Hiphil* is regular.

the *last* syllable becomes *Pattah* by the influence of the Guttural, even in *transitive* verbs; e. g. שָׁחַט, רָשַׁחַט, וְצַק, וְרָצַק, בָּחַר, וְרָבַחַר, (seldom as וְרָבַחַם). In *Piel Perf.*, however, *Pattah* is more common with verbs *second Guttural*, than in the regular verb; e. g. נָחַם.

3. In *Piel*, *Pual*, and *Hithpael*, the Daghesh forte is inadmissible, (§ 22, 1); but in the greater number of examples, the *short* vowel remains before ה, ח, and ע, the Guttural having a *Dag. forte implicitum*, § 22, 1.

E. g. *Piel* שָׁחַק, *Pual* רָחַץ, *Hithp.* הִשְׁחַחַ. The prolonging of the vowel is not common except before א, and *always* before ר; e. g. מָאֵן, בָּרַךְ, וְרָבַרַךְ, בָּרַךְ, seldom as נָאָה.

NOTE 1. In the forms of *Piel* and *Hithp.*, the tone is sometimes thrown back on the *penult*, and then the (–) of the ultimate is shortened. Thus, (a) Before monosyllabic words, according to § 29, 3. b; e. g. לְשָׁרֵת שָׁם, Deut. 17: 12, comp. Gen. 39: 14. Job 8: 18. (b) After *Vav consecutive*; e. g. וְרָבַרַךְ, Gen. 1: 22; וְיִצְרָשׁ, Ex. 10: 11, comp. Gen. 39: 4.

NOTE 2. Peculiar *departures* from rule are some forms in *Perf. Piel*; as אָחַרַו, Judg. 5: 26, (for אָחַרוּ); and so רָחַמְהֵנִי, (for רַחֲמֵהֵנִי or רַחֲמֵנִי), Ps. 51: 7.

§ 64.

Verbs third Guttural; e. g. שָׁלַח.

1. According to the principles in § 22, 2, two cases occur here, the special usage of which should be shown; viz. (1) Either the normal vowel of the last syllable is retained, and then the Guttural takes a *Pattah furtive* under it; or, (2) The last vowel is dropped, and then a *Pattah* comes in its place. Particulars follow:

(a) The strong immutable vowels, א, ו, י, (§ 25, 1), always remain. Hence *Inf. abs. Kal* שָׁלוּחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הַשְּׁלוּחַ, *Imperf.* הַשְּׁלִיחַ, *Part. pres.* מְשַׁלֵּחַ. So in regard to the more mutable O of the *Inf. const.*, שָׁלַח, which thus distinguishes itself from the *Imperf.*, (as in verbs *second Guttural*).

(b) The O of the *Imperf.* and *Imperf. Kal* goes over into *Pattah*; e. g. שָׁלַח, רָשַׁלַח; with *suff.* רָשַׁלְחֵנִי, (§ 59. n. 1).

(c) In all the forms which take (–) in the last syllable, both modes of pointing may coexist; although usage somewhat distinguishes them. E. g. *Kal* and *Piel*, the *Part.* is שָׁלַח, מְשַׁלֵּחַ, but in *stat. const.* of the same, we have שָׁלַח, מְשַׁלַּח.

In the *Imperf.* and *Inf. Niph.* and in *Perf.*, *Imperf.*, *Inf. Piel*, the form with (–) stands at the beginning, or in the middle of a sentence; while that

at the end takes (־) with Pattah furtive. E. g. וְהָרַע, Num. 27: 4; וְהָרַע, Num. 36: 3; וְהָרַע, Hab. 3: 9; וְהָרַע, Ezek. 13: 11; וְהָרַע, Hab. 1: 13. Num. 4: 20. The *Inf. abs.* holds fast the (־); the *Inf. const.* loses it; e. g. וְהָרַע, Deut. 22: 7, elsewhere וְהָרַע.

In the *shortened forms* of *Imper.* and *Imperf. Hiphil*, only (־) is employed; as וְהָרַע, וְהָרַע. In the *Inf. abs.* the (־) remains; as וְהָרַע; while the *Inf. const.* is as וְהָרַע; Job. 6: 26.

2. When the Guttural has a Sheva here, it retains the *simple* Sheva; and this because it is really always *quiescent*.

E. g. וְהָרַע, וְהָרַע. But in the *second fem.* of the *Perf.*, the *helping-vowel* (־) comes in the place of Sheva simple; e. g. וְהָרַע (§ 28, 4). More seldom in such cases as וְהָרַע, Gen. 30: 15, and וְהָרַע, 1 Kings 14: 3.

The smoother conjunction with Sheva *composite* occurs only in some examples of *first pers. plur. Perf.*, when the tone is thrown back; as וְהָרַע, Hos. 8: 2. Gen. 26: 29. In other cases the (־) instead of the (־) is found before the suffixes ה־, נ־, כ־; e. g. וְהָרַע, 1 Sam. 16: 1; וְהָרַע, Gen. 21: 37; וְהָרַע, Jer. 18: 2.

(B) Contract Verbs.

§ 65.

Verbs נוּן, or first radical Nun; e. g. נָגַשׁ.

The irregularities of these verbs depend on the feebleness of the nasal letter *Nun*. They are comprised in the following particulars:

1. The *Inf. const.* and *Imper.* frequently lose their *Nun* (§ 19, 3), which would here be pointed with Sheva vocal; e. g. נָגַשׁ for נָגַשׁ. But the *Inf.*, in such cases, usually assumes a *fem.* ending, viz. ת־, (after a Guttural ת־), § 79, 2; e. g. נָגַשׁ from נָגַשׁ; נָגַשׁ from נָגַשׁ. The *Imper.* abridged, has usually (־) for its vowel; but sometimes (־), as in נָגַשׁ from נָגַשׁ. The *prolonged* form is common here; e. g. נָגַשׁ.

2. In all cases where *Nun* comes, by reason of a *Praeformative*, to stand in the *end* of a syllable, it assimilates itself to the second stem-letter, (§ 19, 2).

E. g. *Imperf. Kal*; as וְהָרַע (yip-pol) for וְהָרַע; וְהָרַע for וְהָרַע; וְהָרַע for וְהָרַע. The *Imperf. O* is the most frequent; that in *A* is actually of rare occurrence, but is feasible; that in *E* occurs only in the instance given. Out of *Kal*, we have *Niph.* וְהָרַע for וְהָרַע; *Hiph.* וְהָרַע; *Hoph.* וְהָרַע (always short *ü*).

All the other forms are *regular*; e. g. *Perf.*, *Inf. absolute*, *Part.* in *Kal*; *Piel*, *Pual*, *Hithpael*, etc.

In the Parad. H, only the irregular Conjugations are presented.

The distinctive mark of this class of verbs is, that a *Daghesh forte* in the second radical immediately follows a *Praeformative*. But still this is not always sufficient; for some verbs פִּי (§ 70), and some עֵע (§ 66, 5), assume the same appearances. The *Imper.*, moreover, as גִּשׁ, (also גִּשׁ־, Gen. 19: 9), and הִן, is like to that of verbs פִּי.

NOTE 1. It belongs rather to the list of *exceptions*, than of *normal* forms when the cases No. 1 and 2 above hold fast their *Nun*; e. g. Imper. נָשַׁב, נָפְלוּ (2d plur.), Inf. נָגַץ (also נָגַחַת, Imperf. וְנָגַר, Jer. 3: 5, (elsewhere וְנָגַר). In *Niphal* the *Nun* radical is *never* retained; in *Hiph.* and *Hoph.*, very seldom; as וְהִתְהַיָּה, Ezek. 22: 20; וְהִתְהַקֵּוּ, Judg. 20: 31.

On the other hand, when the second stem-letter is a *Guttural*, normally *Nun* is not dropped; e. g. וְיִתְחַל. Seldom does the *Nun* fall out in such a case; e. g. as in וְיִתְחַח (also וְיִתְחַחַת), *Niph.* וְיִתְחַח for וְיִתְחַחַח.

NOTE 2. In the anomalies of these verbs, the verb לָקַח has taken a part; for the ל in this is treated after the manner of נ, (§ 19, 2). Hence Imperf. וְלָקַח, Imperf. וְלָקַח (rarely וְלָקַח); Inf. const. וְלָקַחַת, Hoph. Imperf. וְלָקַחַת. But *Niphal* is regular, וְלָקַחַח.

NOTE 3. The verb נָתַן has this irregularity, moreover, viz., that the third radical assimilates itself like a feeble letter; e. g. וְנָתַתִּי for וְנָתַתִּי; וְנָתַתִּי; Inf. const. וְנָתַתִּי for וְנָתַתִּי (§ 19, 2), with suffix וְנָתַתִּי.

§ 66.

Verbs Ayin doubled (נִיב), or middle radical doubled.

1. The principal irregularity of these verbs consists in this, viz., that the last two stem-letters are often uttered together as one doubled letter; e. g. וְסָבְבוּ for וְסָבְבוּ; and this, even in cases when a full vowel would normally stand between them, as וְסָבְבוּ for וְסָבְבוּ, וְסָבְבוּ for וְסָבְבוּ. Only those forms remain *uncontracted*, which have *immutable* vowels, or a *Daghesh forte* characteristic; e. g. וְסָבְבוּ, וְסָבְבוּ, וְסָבְבוּ.

2. The *contracted* monosyllabic stem obtains throughout the vowel which would normally belong to the *second* syllable of the full stem, and which (in a regular verb) comprises the essential characteristic of the verb, (§ 43. n. 1).

E. g. Perf. וְסָבְבוּ for וְסָבְבוּ; Inf. וְסָבְבוּ for וְסָבְבוּ; וְסָבְבוּ for וְסָבְבוּ, (comp. No. 6).

3. After this contraction, the last letter ought properly to have a *Daghesh forte*. This, however, (according to § 20, 3),

cannot be written at the *end* of a word; and the duplication of the radical letter makes its appearance by Dagghesh forte, only when a form receives increase at the the end; as סָבִי, סָבִי, Imperf. יָסֹבִי, but not סָב, סָב, etc.

4. When the *Affirmative* begins with a *consonant*, (ג, ר), then, in order that the doubling of the the radical may be made more audible, a vowel is inserted between the stem-syllable and the affirmative.

This vowel in the *Perfect* is ו; in the *Imper.* and *Imperf.* it is וְ, e. g. סָבִיוּ, סָבִיוּ, Imperf. third plur. fem. הִסְבִּירָהּ, The Arabian writes regularly *مدرته*, but pronounces vulgarly *مديره maddit*; according to Lumsden, *maddāta*; which last is more analogous to the laws of Hebrew inflection.*

5. The *Praeformatives* of the Imperf. Kal, Perf. Niphal, and of Hiphil and Hophal, (which, in the mode of contraction above described, come to stand by themselves in an *open syllable*), take the *long* vowel which corresponds with the short one that they would normally have had, (§ 27, 2, a).

E. g. Imperf. O, in Kal יָסֹב, for יָסֹבֵב = יָסֹבֵב [comp. § 27, 3. n. 3, the Arabian moreover says *yāq-tul*]; the Imperf. A takes another form; e. g. יִמְרֵר for יִמְרָר. In Hiphil Perf., הִסָּב, for הִסָּבֵב; Inf. הִסָּבֵב for הִסָּבֵב; Hophal, הִסָּבֵב for הִסָּבֵב. The long vowel of the Praeformative throughout, (ו only in Hophal excepted) is pure and *mutable*.†

Besides this usual method of constructing these forms, there is also another, (which is the predominant one in Chaldee), according to which the Imperf. runs thus: יָסֹב (*yissobh*) out of יָסֹבֵב; Imperf. Hiphil, יִמְרָר out of יִמְרָרֵב; Hoph. יִמְרָר out of יִמְרָרֵב, so that the first syllable is made sharp by the doubling of the *first* radical. Even when accession is made to these forms, the second radical remains simple and without any Dagghesh; which seems to imply, that the doubling of the first radical is a sufficient com-

* The common explanation which is here given of this *epenthetic* vowel, inserted in order to make the Dagghesh letter more audible, may suffice; particularly if one compares the resemblance between this and some forms in verbs סָבִי; e. g. comp. סָבִיוּ and the Arabic *maddita* with the forms סָבִיוּ or סָבִיוּ; and again comp. הִסְבִּירָהּ with הִסְבִּירָהּ. Gesenius (edit. 13th of this Gramm.) brings forward the suggestion, whether the ו and וְ epenthetic here may not be a *part of the appended pronoun*, deriving הִסְבִּירָהּ from הִסְבִּירָהּ. The ו he explains by the Egyptian, where *eNTOK* (thou), *eNTOTeN* (ye), *ANOK* (I, comp. אֶנֶּכֶּ), etc., show a corresponding *O*.

† It might appear easier to explain the form of the Imperf. יָסֹב, (also the Imperf. יִשָּׁב in verbs יָע), as if made up of the contracted syllable סָב, with וְ Praeformative; and the like in Hiph. and Hophal. But this mere mechanical way of explanation is not always congruous with the real nature of things.

pensation; e. g. וְקָרַי (from קָרַר); Hiph. וַיִּקְרֹי (from קָרַר). See however וַיִּשְׁבֹּי, Judg. 18: 23, וַיִּשְׁחֹי, Job 4: 20.

Occasionally the epenthetic ו and ו־ are omitted; e. g. Jer. 19: 3, הַצִּלְנָה (from צָלַל). In the Paradigm G, the Imperf. of the form in question is presented.

6. Several unusual forms lie at the basis here, which in part are more ancient and original than those of the regular verb. [So in Greek, in respect to verbs in -μ].

E. g. וְסָב is contracted out of וְסָבַב (with *ā* in the Praeformative), which is the manner of the regular verb in Arabic.* Hiph. הִסָּב (for הִסָּבַב) has, in the contracted stem-syllable, the shorter and more original *ē*, (like the Aramaean אִסָּבַל, comp. § 52, 1, and n. 1); Perf. נָסַב for נָסָבַב; Imperf. Niphal וְסָבַב for וְסָבַב; comp. וְסָבַל, § 50. n. 2.

7. The Accent has the peculiarity here, that it does not go forward upon the Affirmatives which *begin with a vowel*, viz. הַו־, הֵו־, הֶו־, but remains on the ultimate stem-syllable; e. g. וְסָבַב. † In respect to the other Affirmatives (beginning with a *consonant*), the accent falls on the epenthetic ו or ו־, which precedes them; (excepting הִסָּבַב-, הִסָּבַב-, which always claim the accent for themselves).

The consequence of this last usage is, of course, to shorten preceding vowels of the verb; e. g. הִסָּבַב, but הִסָּבַבַּי (ō into ū); הִסָּבַבַּי, but הִסָּבַבַּי (first vowel goes into ו־, the second into short *ī*).

8. Instead of Piel, Pual, and Hithp., in many verbs of this kind is employed the unfrequent Conjugation *Poel*, with its *Passive* and *Reflexive*, (§ 54, 1).

E. g. וְיָלַל, *Pass.* וְיָלַל, *Reflex.* הִתְעַלְלַל (from עָלַל). Some verbs form Pilpel, etc. (§ 54, 4); as וְגָלַל, *Reflex.* הִתְגַּלְלַל; *Passive* וְשָׁעַשְׁעַשְׁעַ, from שָׁעַשַׁע. These are all regularly declined, like Piel.

NOTES.

I. Notes to Kal.

NOTE 1. The third pers. *Perfect* with O final, (like וְכָלַל, § 43, 1) may preserve this O in other forms; as וְרָמַם from רָמַם, Job 24: 24; וְרָבַב from רָבַב, Gen. 49: 23.

NOTE 2. The Hholem (O) of the Inf., Imper., and Imperf., (וְסָב, וְסָבַב), is

* The Hebrew וְסָבַב comes from וְסָבַב, § 9, 5. This *ā*, moreover, shows itself in verbs *first Guttural*; especially in verbs וְסָבַב, § 67, and וְסָבַב, § 71.

† The *gender* and *number* endings of the Participles have the tone, as in the case of nouns, since they do not properly belong to the *verbal flexion*.

a *mutable* vowel, and is written *defectively*, with few exceptions specially belonging to the later orthography, such as לָבוֹז for לְבוֹז, Esth. 3: 13. 8: 11. Since the vowel is mutable, it goes into short *ō* and *ū* when it loses the tone; e. g. רֶן (*rōn*), Job 38: 7; with suffix as בְּחָקוֹ (בְּ prep.), Prov. 8: 27. Imper. חַנְּנִי; Imperf. with *Vav consec.*, וַיַּחֲסֹב (vay-ya-sōbh), Judg. 11: 18; with suff. וַיִּשְׁדָּם, Prov. 11: 3, *Qeri*.

NOTE 3. Examples of the form with *ā* (*Pattah*) in the Inf., Imper., and Imperf., (like קָטַל, רָקַטַל), are שָׁהָ Jer. 5: 26; גָּל, Ps. 119: 22; רָמַר, Is. 24: 9; חָקַל, Gen. 16: 4, 5.

Examples of the Chaldaizing Imperf. are חָסַב together with חָסַב, 1 K. 9: 8; חָסַב from חָסַב.

NOTE 4. Of the Part. an Aramaean form, שָׁסַס for שָׁסַס, occurs in Jer. 30: 16, Kethibh.

II. *Niphal*.

NOTE 5. Together with the most common form of the Paradigm, which has *Pattah* in the second syllable, other forms exist, which employ (ֿ) final through the whole Conjugation; while some others employ *Hholem*; (analogous to the three forms of the regular verb, קָטַל, כָּבַד, יָבַל, § 43, 1). E. g. Perf. נָקַל (and also נִקַּל), Jer. 49: 6. Inf. הִחֲסִים, Ps. 68: 3. Part. נִחְסֵם, 1 Sam. 15: 9. Of the form with O, נִגְלִי, Is. 34: 4. Inf. abs. הִבּוֹז, Is. 24: 3. Imper. הִרְמִי, Num. 17: 10. Imperf. תִּדְמִי, Jer. 48: 2. Examples of *Niphal*, where the *first* syllable is sharpened, are נָחַל, Ezek. 25: 3, (from תָּחַל); נָחַר (from דָּחַר) Ps. 69: 4. 102: 4, (also נָחַר, Jer. 6: 29); נָחַת, (from דָּחַת).

III. *Hiphil and Hophal*.

NOTE 6. The second syllable, instead of (ֿ), may also have (ֿ), specially with Gutturals; e. g. הִמְרִי, Inf. הִבְרִי, Jer. 4: 11. In like manner without the Gutturals; as הִרְקִי, 2 K. 23: 15, plur. הִחֲסִבּוּ, 1 Sam. 5: 10. Part. מִצַּל, Ezek. 31: 3.

NOTE 7. The Imperf., with accent retracted, sounds as חָסַרְ, Ps. 91: 4; וַיִּלְלֵם, Gen. 29: 10.

NOTE 8. Chaldaizing forms of *Hiphil* and *Hophal*, are וַיַּחֲסֹב, Ex. 13: 18; וַיַּחֲסֹב, Deut. 1: 44; *Hoph.* יִחְסֹב, Is. 24: 12; יִחְסֹב (in pause) for יִחְסֹב, Job 19: 23.

IV. *General Remarks*.

NOTE 9. Nearest related to verbs חָסַב (*Ayin doubled*) are the verbs חָסַב, as the Paradigms of their forms will show. The forms of חָסַב, however, are for the most part the shorter of the two; e. g. comp. חָסַב and חָסַב, חָסַב and חָסַב. In some cases they appear exactly alike; e. g. in the Imperf. Kal and *Hiphil* with *Vav consecutive*; also in *Hophal*, and in the unusual Conjugations. On account of this intimate relation they have borrowed forms from each other; e. g. חָסַב for חָסַב, Prov. 29: 6.

NOTE 10. Together with the contracted forms, and particularly for cer-

tain Conjugations and tenses, the regular forms coexist. E. g. בָּזַז, בְּזִזוּ, בְּזִזוּנִי (also בְּזִזוּנִי, Deut. 3: 7). Inf. סָבַב and סָב. Imperf. רָחַן Amos 5: 15, (elsewhere רָחַן). Hiph. הִרְחִין, Imperf. יִרְחִין (never contracted). Part. מְרַחֵם, Ezek. 3: 15. Sometimes the full form appears to be energetic, Ps. 118: 11.

NOTE 11. In the remarks under No. 5 above, we have seen instances, where, in case of accession to the verb, the doubling is omitted, and also the full vowel, as רָחַן. The same finds place, however, elsewhere; e. g. נָבֵאָה for נָבְאָה, Gen. 11: 7, (from נָבַל, and used hortatively). So רָחַן for רָחַן, Gen. 11: 6. Perf. Niphal, נָסַבָה for נָסְבָה, Ezek. 41: 7; comp. Is. 19: 3. Jer. 8: 14. Without a Daghesth, but still with a full vowel, הִצִּיחַ for הִצְחַח, Prov. 7: 13; and so נָבֵאָה, 1 Sam. 14: 36; נְחַמִּים, Is. 57: 5, for נְחַמִּים.

NOTE 12. Although the tone in these verbs is not drawn forward by the Affirmatives, (see No. 7 above), yet, when suffix-pronouns are appended, they move it forward; e. g. סָבַנִּי, Ps. 118: 11. The vowels which precede the Daghesth, in such cases, must, when long, of course be shortened; and in this process, *Hholem* of the Imperf. goes into *Qibbutz*, (rarely into *Qamets Hhatuph*), and *Tsere* in Hiphil into short *Hhireq* (as in third plur. fem. of the Imperf., הִסְבִּיחָה, second masc. sing. in Hiph. Perf., הִסְבִּיחָה). Of course, also, by a removal of the tone, the Praeformatives lose their full vowel. Examples of change by the pronoun-suffix are רָסַבְנִי, Ps. 49: 6; רָסַבְהוּ, Job 40: 22; יִרְחַנִּי, Ps. 67: 2. Hiph. רָסַבְנִי, Ezek. 47: 2.

(C). FEEBLE VERBS. (VERBS QUIESCENT).

§ 67.

Verbs quiescent וָא; e. g. אָכַל (to eat).

So far as א is a Guttural, and has a consonant-power, it has already been treated of in § 62, under verbs first Guttural. Here we are to consider it only as quiescent, i. e. as dropping its consonant sound, and coalescing with the vowel which precedes it. This happens only in a very few (and as it were worn out) verbs and forms, according to rules which follow:

1. There are five verbs in Kal Imperf., which make א quiesce in *Hholem* (ó); and some others use this form together with the Guttural one.

The five are אָכַל, אָבַח, אָמַר, אָפַח, e. g. יֹאכַל, etc. Some others are like יֹאחֵז and יֹאחֶז. The ó arises out of an obscure á, (§ 9, 10, 2); and the á itself must be a contraction of (אָ) or (אָ). The feebleness of these forms extends itself also to the last syllable, which usually has (א) instead of O; or, in case of conjunctive accents and continued discourse, it takes (א); e. g. תֹּאכַל לְעַד, Ps. 9: 19. On the other hand, תֹּאכַל in Ps. 1: 6.

(Comp. the exchange of *é* and *ā*, § 64, 1, lett. c). When the accent is drawn back, also, the last syllable sometimes takes (-), יֵאָבֵד רִים, Job 3: 3, וַיֵּאָבֵד; and sometimes (-), as in וַיֵּאָפֵר with *conjunctive* accents, but וַיֵּאָפֵר (*Mitra*) with the *distinctive* ones. (Only in the book of Job, do we find the form וַיֵּאָפֵר in pause).

NOTE. Very seldom, (-) stands under the Praeformative in Kal Imperf.; e. g. תִּתְּנֶנּוּ, Mic. 4: 8, out of תִּתְּנֶנּוּ. So always in the Inf. לֵאמֹר (for לֵאמֹר).

2. In the first pers. sing. of the Imperf., where *two Alephs* come together, the second, (i. e. the first stem-letter of the verb), is dropped, (§ 23, 4).

E. g. אָבֵר for אֶאָבֵר. Elsewhere *א* seldom falls away; although there are some few cases in which this happens; as תִּסְתֶּה for תִּסְתֶּה, Ps. 104: 29; יִמְרֹדָה for יִמְרֹדָה, Ps. 139: 20; תִּזְלֵי for תִּזְלֵי, Jer. 2: 36.

N. B. The Paradigm I. gives, with the feeble forms of the Imperf. Kal, only a synoptical view of the others.

NOTE 1. In the derived Conjugations, the feeble forms occur only here and there; e. g. Perf. Niph. נִאֲרָחוּ, Jos. 22: 9; Hiph. וַיִּשְׁאָל, Num. 11: 25; אֶזְיֵן (*I hear*), Job 32: 11; אֶבְרִיחָה, Jer. 46: 8; מְזַיֵּן, Prov. 17: 4. Imp. הִתְיַיֵּי, Is. 21: 14. [יִהְיֶה, in Is. 13: 20, = יִהְיֶה, adds another vowel (-) to those after which *א* may quiesce].

NOTE 2. In Piel, *א* sometimes falls out by contraction, (like the ה in יִרְחֹקְטִיבֵל for יִרְחֹקְטִיבֵל); e. g. מְצַלֶּה for מְצַלֶּה, Job 35: 11.

§ 68.

Verbs פִּי. First Class, or those originally פִּי; e. g. רָשַׁב.

Verbs *Pe Yodh* (פִּי) are divided into *two* classes, which differ both in their origin, and in their mode of flexion. The *first* comprises the verbs *which properly have a (י) for their first stem-letter*; (in Arabic such are read with a *v*), but this is softened down by the usage of the Hebrews to *Yodh* (י), and thus begins a considerable number of verbs.

The *second* class comprises those which in reality commence with a *Yodh* (י), as in § 69. A *peculiar* and *third* class, moreover, is formed, partly from the first and partly from the second class just named, whose peculiarity is, that in certain forms they take a *Daghesh forte* after them, inserted in the second radical, like verbs פִּי, (§ 70).

The verb רָצַר presents forms accordant with those of the first two classes above; e. g. (1) רָצַר, Imperf. יִרְצַר, to be harassed, vexed. (2) רָצַר, Imperf. יִרְצַר.

The declension of the *first class* named above, (analogous to the Arabic فִּי), is regulated as follows:

1. In the Inf. construct, Imper., and Imperf., there are two modes of formation. About *one half* of these verbs have the feebler forms, viz. (a) Imperf. הָשַׁב, with (־) also in the *second* syllable, which may be shortened into *Seghol*, or into *Sheva vocal*, as the case requires; while in the *first* syllable the (־) is more fixed, inasmuch as the first radical (י) quiesces in it. E. g.

Imper. יָשַׁב out of יִשָּׁב, abridged by dropping the *Yodh*.

Inf. יִשְׁבֶּה, abridged in like manner, and provided with the fem. ending הָ, which imparts to the form more length and stability.

(b) The *second class* of these verbs constructs these forms with more strength, has an Imperf. A, and retains the *Yodh* radical. E. g.

Imper. יָרַשׁ; Inf. as יִרְשֶׁה, (י as consonant).

Imperf. יִרְשֶׁה, where the *Yodh* radical coalesces in the *Hbireq*, (§ 24, 2).

That this last method of flexion may also be adopted by verbs of the *first class*, (which has often been overlooked and denied), may be established partly from the fact that verbs פִּי frequently exhibit it in *Kal*, while they resume their proper י in *Niph.*, *Hiph.*, and *Hophal*; and partly from the fact, that the corresponding Arabic verbs פִּי have a double method of inflexion. In fact, both forms sometimes occur in the same verb; e. g. צָק, 2 K. 4: 41, and יָצַק, Ezek. 24: 3; רָשׁ, 1 K. 21: 15; רָשׁ, Deut. 2: 24, (also יָרַשׁ, with prolongation יִרְשָׁה, Deut. 33: 23). In the Imperf. יִרְשֶׁה, Deut. 32: 22, and יִרְשֶׁה, Is. 10: 16.

In the first manner are formed הָלַךְ, הָצַא, הָשַׁב, הָרַד, הָרַע, Imperf. הִרַע, (second syllable has ־ by reason of the *Guttural*); to the second class belong הָבֵשׂ, הָבֵץ, הָבֵה, (in Arabic the last is פִּי).

2. The original and radical *Vav* (י) appears continually in *Conj. Niph.*, *Hiph.*, *Hoph.*; and in the *Perf.* and *Part. Niph.*; and in all *Hiph. Hholem* is joined with *Vav*; in *Hophal*, *Shureq*. In *Niph.* Imperf., *Inf.*, and *Imper.*, the *Vav* remains as a *proper consonant*.

E. g. as quiescent, נוֹשַׁב (for נוֹשֵׁב); הוֹשִׁיב (for הוֹשֵׁיב); הוֹשֵׁב (for הוֹשֵׁב). As consonant in *Niph.*, הוֹשֵׁב, הוֹשֵׁב. Sometimes this consonant power remains in *Hithp.*; as הוֹשִׁיב; and in a few nouns also, as הוֹלֵךְ, from הָלַךְ.

3. All the other forms, with few exceptions, (see n. 3, 4 below), are entirely *regular*.

In those forms where *Yodh* is omitted, one may determine the nature of

the verb in the Imperf. Kal, by the (ֿ) under the *Praeformatives*. In Niph., Hiph., Hoph., the character of the verb may be recognized by the (י, ו, ו), before the second radical. But forms like $\text{פָּרַעַ$, they have in common with verbs $\text{פָּרַעַ$; and Hophal takes the same form as in verbs $\text{פָּרַעַ$ and $\text{פָּרַעַ$.

NOTE 1. The *Inf. Kal.*, of the feebler form, has very seldom a masc. form, like $\text{פָּרַעַ$, Job 32: 6, 10; or a fem. ending $\text{פָּרַעַ$, like $\text{פָּרַעַ$, Ex. 2: 4. In the concurrence of a Guttural, the fem. form $\text{פָּרַעַ$ becomes $\text{פָּרַעַ$, e. g. $\text{פָּרַעַ$ (to know). The *Inf. Kal.* is contracted into $\text{פָּרַעַ$, 1 Sam. 4: 19, (§ 19, 2). Examples of the regular and firmer form with a *suffix*, are $\text{פָּרַעַ$ (*Yōsdhi*), Job 38: 4; $\text{פָּרַעַ$, Ezra 3: 12. In the stronger form, moreover, the fem. *Inf.* is rare; e. g. $\text{פָּרַעַ$.

NOTE 2. The *Imper. Kal.* has frequently the (ֿ) of prolongation; e. g. $\text{פָּרַעַ$ (*sit*), $\text{פָּרַעַ$ (*come down*), $\text{פָּרַעַ$ (from $\text{פָּרַעַ$), and so $\text{פָּרַעַ$, $\text{פָּרַעַ$, with *tone* on Qamets; which [perhaps] depends on the influence of the Guttural ה.

NOTE 3. The *Imperf.* of the form $\text{פָּרַעַ$, takes (ֿ) final, when a Guttural concurs; as $\text{פָּרַעַ$, $\text{פָּרַעַ$, Jer. 13: 17. When the *tone* is drawn to the *penult*, the (ֿ) of the second syllable is of course shortened into (ֿ), i. e. before monosyllabic words, and after *Vav consecutive*; e. g. $\text{פָּרַעַ$, Gen. 44: 33; $\text{פָּרַעַ$, in pause, however, these words run thus: $\text{פָּרַעַ$. Rarely is the first (ֿ) here written *plene*; as $\text{פָּרַעַ$, Mic. 1: 8.

The form $\text{פָּרַעַ$ can also drop its radical *Yodh*, when it comes to be prolonged; $\text{פָּרַעַ$, Is. 40: 30; $\text{פָּרַעַ$, Is. 65: 23. Yet seldom, and nearly doubtful, are the cases where this *Yodh* is dropped, after any other *Praeformatives* than *Yodh* (י). See Is. 44: 8.

NOTE 4. In some stems, the feebleness of the form reaches even the *Perf. of Kal*, inasmuch as the *a* gives way to *ē* and *ī*; e. g. $\text{פָּרַעַ$, $\text{פָּרַעַ$, (from $\text{פָּרַעַ$), Examples may be found in Ps. 2: 7. Num. 11: 12. Deut. 4: 1. 8: 1. 19: 1. 26: 1. Ps. 69: 36, et al. In *Syriac*, the *e* is predominant here. In Hebrew, the feeble vocalization is found only in such forms of the *Perf.* as lose the full vowel under the first radical (י).

NOTE 5. In the *Imperf. Niphal*, in the way of exception, *Yodh* (י) stands instead of (י); as $\text{פָּרַעַ$, Gen. 8: 12, comp. Ex. 19: 13. The first pers. here always sounds as $\text{פָּרַעַ$, (not $\text{פָּרַעַ$ with a *Seghol*), § 50, n. 4.

NOTE 6. In *Piel* the radical *Yodh* (י) sometimes is dropped, after the *Praeformative* (י); and then the *Praeformative* takes the vowel which belonged to the radical *Yodh*, (see § 67, n. 2). E. g. $\text{פָּרַעַ$, for $\text{פָּרַעַ$, Nah. 1: 4.

NOTE 7. The *Imperf. Hiphil*, with accent retracted, takes a final *Seghol*, (as in *Kal*); e. g. $\text{פָּרַעַ$, Prov. 1: 5; $\text{פָּרַעַ$. In respect to such forms as retain the formative ה, like $\text{פָּרַעַ$, see § 52, n. 7.—In *Hophal*, some examples exhibit ו for ו; as $\text{פָּרַעַ$ for $\text{פָּרַעַ$, Lev. 4: 23, 28.

NOTE 8. To the verbs $\text{פָּרַעַ$ the verb $\text{פָּרַעַ$ attaches itself; for the *Imperf.* is

יָלַף, and with *Vav* וַיִּלְפֹּף, in pause וַיִּלְפֹּף; *Inf. const.* לִפֹּף; *Imper.* לִפֹּף, prolonged לִפֹּף (and also לִפֹּף); *Hiph.* הוֹלִיף. Seldom, and almost only among the later writers and in poetry, will one find the *regular* forms of הִלְפֵּף, *Imperf.* הִלְפֵּף, *Inf.* הִלְפֵּף, (Num. 22: 14, 16. Ecc. 6: 8, 9); *Imper. plur.* הִלְפֹּפוּ, Jer. 51: 50. On the other hand, the *Perf. Kal* is always and only הִלְפֵּף, *Part.* הוֹלֵף, *Inf. abs.* הוֹלִיף, *Piel* הִלְפֵּף, *Hithp.* הִתְהַלְפֵּף, so that a *Yodh* as first radical nowhere appears. The common solution of the difficulty is, to assume an obsolete הִלְפֵּף; although one may well suppose that in a word so much used, the weak letters in הִלְפֵּף itself might easily permit those other forms, after the analogy of verbs פִּי. Comp. moreover the feeble פִּי, e. g. in the above cited (§ 67) הוֹלִיף from הוֹלֵף, and הִלְפֵּף from הִלְפֵּף, *Imperf. Hiph.* הוֹלִיף from אֶבֶר, and אֶבֶר from אֶבֶר, 2 K. 6: 19.

§ 69.

Feeble Verbs פִּי. Second Class, properly פִּי; e. g. רָטַב.

These verbs separate themselves from verbs פִּי essentially in the following particulars:

1. In *Kal*, only the stronger method of construction finds place, in which the radical *Yodh* (י) remains, (§ 68, 1).

E. g. *Inf.* רָטַב. The *Imperf.* has א; as רִיטַב, רִיטַב; and the *Pattah* here, when the tone is retracted, becomes *Seghol*; as רִיטַב, Gen. 9: 24; רִיטַב (from רִיטַב), Gen. 2: 7.

2. In *Hiphil* the *Yodh* radical remains, and quiesces in (י).

E. g. הִרְטִיב (for הִרְטִיב); *Imperf.* הִרְטִיב. *Yodh* in a few cases resists quiescence and remains a consonant; as הִרְטִיבוּ, Prov. 4: 25. Ps. 5: 9, *Qeri*.

The verbs of this kind are only רָטַב, רָטַב, רָטַב, רָטַב, *Hiph.* הִרְטִיב, רָטַב.

Anomalous are certain forms of the *Imperf. Hiph.*, where *before* הִלְפֵּף the *Praeformatives* are inserted; e. g. הִלְפֵּפוּ, הִלְפֵּפוּ, Is. 15: 2. 65: 14. Jer. 48: 31. Hos. 7: 14. Besides, there are הִרְטִיב, Job 24: 21; and sometimes even in the *Imperf. Kal*, as הִרְטַב, Ps. 138: 6, from הִרְטַב. The ground of this anomaly consists in this, viz. that the (י) of the simple form looks like a radical letter, and is treated as belonging to the stem. [? This seems to be rather too superficial to be fairly charged upon the Masorites, who have surely shown an extensive knowledge of the language. Are not this and the preceding form to be put to the account of poetry, or perhaps to a *dialectic* pronunciation? Comp. the *Doric*, in the Greek tragedians].

§ 70.

Verb פִּי. Third Class, or contracted Verbs פִּי.

To this *third Class*, are to be reckoned those verbs of Class

1. and Class II, whose *Yodh* does not quiesce in *i* or *e*, but, like a verb **בִּי**, assimilates itself to the next letter.

This takes place in some verbs throughout their actual forms; e. g. **רָצַע**, Hiph. **הִרְצִיעַ**, Hoph. **הִרְצַע**; **רָצַח**, Imperf. **רֹצֵחַ**, Hiph. **הִרְצִיחַ**. In some verbs, both these forms and also the weaker ones of the first or second class are found: **רָצַק**, with **וַרְצַק** (1 K. 22: 35); **רָצַר**, Imperf. **וַיִּרְצַר** and **רֹצֵר**, (Is. 44: 12. Jer. 1: 5); **רָשַׁר**, Imperf. **וַיִּרְשַׁר** and **רֹשֵׁר**, (1 Sam. 6: 12).

The beginner may very easily be led to regard these as belonging to the **בִּי** class; he must therefore, when he does not find them under that category, resort in his lexicon to the words under *Yodh*.

In the Paradigms K, L, the discrepant forms of the two classes are appropriately represented. The third follow **בִּי**; and besides this, they very seldom occur.

§ 71.

Feeble Verbs בִּי; e. g. **קוּם**.

1. The middle stem-letter *Vav* (ו) gives up its consonant-power throughout, and is swallowed up in the leading vowel of the form, not only in the more usual cases (§ 24, 1), where a *Sheva* precedes or follows, as **בוֹשׁ** for **בְּוֹשׁ** (*be-vosh*), but also when the *Vav* stands between two full vowels; as **קוּם** for **קוּם** (*qā-vūm*), **קוּם** for **קוּם** (*qa-vōm*). The root, of course, always appears to be *monosyllabic*.

2. The vowel of the *contracted* stem is essentially the vowel of the *second* syllable; which, nearly throughout, comprises the essential characteristic of the forms, (§ 66, 2). This character-vowel becomes *extended* by its union with *Vav*, but not immutable.

E. g. Inf. and Imper. **קוּם** for **קוּם**, Perf. **קָם** for **קָם**. That still the vowel is *mutable*, is shown by **קָם**, **קָמָה**, **קָמָה**, etc. Hiph. Imperf. **תִּקְרַם** out of **תִּקְרַם**, and in the *Jussive*, **תִּקְרַם**.

The verb *intransitive*, middle (..), sounds in Kal Perf. as **מָח** (for **מָח**); the middle (-) sounds as **אָזַר** (from **אָזַר**), **בוֹשׁ** (for **בוֹשׁ**), see n. 1 below.

3. The *Praeformatives* of Kal Imperf., Niph. Perf., and of all Hiph. and Hoph., which, before a *monosyllabic* stem, must make a simple or open syllable, obtain of course a *long* vowel, corresponding to the short one which by analogy they would receive, (§ 27, 2).

E. g. **תִּקְרַם** for **תִּקְרַם**; **תִּקְרַם** for **תִּקְרַם**; **תִּקְרַם** for **תִּקְרַם**. This *Praeforma-*

tive vowel, moreover, is of course a *mutable* one; and therefore it may fall away, i. e. go into Sheva, when the tone is moved forward; as רַמִּיתָנִי, Imperf. plur. רַמִּיתָנִי. Only in *Hophal* is there an *exception* to the mutability in question; for the ו there seems to be more steadfast than the other simple pure vowels. Besides, the ו seems to have been brought backward by a metathesis, in order to gain a position meet for contraction; e. g. הִקְנַם becomes הִקְנַם, (the like is not unfrequent in Hebrew), and then by contraction we have הִקְנַם.

4. The *unusual* forms of the regular verb seem to lie at the root of the forms here; and in fact the forms in this class of verbs which are built on the *normal* forms of the regular verb, are more unfrequent than the others.

E. g. Kal Imperf. יִקְוֹם comes from יִקְוֹם, (see § 66, 6); Part. קָוֹם for קָוֹם, (like קָטַל, comp. § 49, 2. § 83, No. 1). Seldom as יְבוֹשׁ (from the normal רִבִּישׁ). The O in Niphāl (יִקְוֹם) arises out of a *va* (ו) = *ua*, and thus Niphāl represents יִקְוֹם; Niph. Imperf. יִקְוֹם comes from יִקְוֹם.

5. In *Perf. Niph.* and *Hiphil*, before the Affirmatives of first and second persons, an ו *epenthetic* is inserted; and in *Kal Imperf.*, before the ending נָה— an epenthetic וֹ (§ 66, 4); probably in order to soften the hardness of such forms as the normal יִקְוֹמָה, יִקְוֹמָה. These epenthetic syllables *always take the accent*, and (as usual in such cases) shorten the preceding vowels.

E. g. as to the latter: יִקְוֹמָה, יִקְוֹמָה; יִקְוֹמָה, יִקְוֹמָה or (—הֹ), and also יִקְוֹמָה. But sometimes *harder* forms occur, without the *epenthetics*; so Kal Imperf. תִּשְׁבֹּךְ, Ezek. 16: 35, (and in the same verse תִּשְׁבֹּכֶיךָ); more frequent still are the harder forms in *Hiphil*, e. g. תִּשְׁבֹּכֶיךָ, Ex. 20: 25; also תִּשְׁבֹּכֶיךָ, Job 31: 21; תִּשְׁבֹּכֶיךָ, Job 20: 10; once תִּשְׁבֹּכֶיךָ, Jer. 44: 25. The *Imper.* admits no epenthetic ו or וֹ; e. g. קָמְנָה, Hiph. קָמְנָה.

6. The tone, as in verbs עִי, falls not on the Affirmatives הֹ, הֹ, הֹ, e. g. קָמְנָה, קָמְנָה, excepting the full plural form יִקְוֹמָה. When the Affirmatives are preceded by no epenthetic syllable, *the tone is altogether normal*; e. g. קָמְנָה, Hoph. קָמְנָה. As to the tone of the epenthetic ו and וֹ, see No. 5 above.

7. The normal Conjugations, Piel, Pual, and Hithp., occur here very seldom. The only case in which ו medial remains a *consonant*, is that of עִיר, Piel עִיר (but see n. 10 below). In some others, the ו goes into וֹ; as קָמְנָה from קָמְנָה, הִוֵּב from הִוֵּב. This last formation belongs to the later Hebraism, and is borrowed from the Aramaean.

On the other hand; the place of Piel, etc., is occupied by *Pilpel* (§ 54, 2), with its *Passive* and *Reflexive*.

E. g. קָיָם from קָוִים; רוּחַם, Pass. רוּחָם from רוּחַם; עָוַר from הִתְעוֹרַר; Rarely is *Pilpel* (§ 54, 4) employed here; e. g. כָּלְכַל from כָּלַל.

NOTES.

I. Notes to Kal.

NOTE 1. Verbs middle E and O, in which normally the Part. and the Perf. are of the same form, are found in such forms as יָחַת (for יָחַתָּה), first pers. מָתַי (mat-ti), first plur. מָתַמְנֵי, third plur. מָתַה. So midd. O, בּוֹשֵׁ (for בּוֹשֵׁה), בּוֹשֵׁנִי, בּוֹשֵׁתִי, אֹרֵר. Part. בּוֹשֵׁי, Ezek. 32: 30.

The form קָם, as Part. and Perf., is very seldom written קָאם, (IIs. 10: 14), after the Arabic manner, (§ 9, 1). So שָׁאֲמֵי, Ezek. 28: 24, 26, comp. 16: 17.

NOTE 2. In the Inf. and Imper., some verbs always take י; as בּוֹא, אֵר, אֵרֵךְ; most of them take ה. But even these have י in the *Inf. abs.*, (like יָבֹא, e. g. קָוִים, Jer. 44: 29. Those verbs which constantly have י in all Infinitives, preserve this also in the Imperf.; e. g. רָבֹא. The verb רָבֹשׁ (with ׀ under the Praeform.) is altogether *sui generis*.

NOTE 3. In the Imper., the verbs with Affirmatives keep the tone on the ground-form; e. g. קָוַמְנֵי, קָוַמְנֵי. To this there are a few exceptions, as עֲוֹרֵי, in Judg. 5: 12. On the other hand, the הַ of prolongation here, brings down the tone usually upon the *ultimate*; e. g. שִׁוְיָה, קֹהֵלָה. To this also there are a few exceptions; see in Ps. 7: 8. Jer. 3: 12. 40: 5.

NOTE 4. The *shortened* Imperf., employed as Jussive (§ 48, 4), has the form יָקָם (very seldom written יָקֹם, יָקָם). E. g. רָשֵׁב (let him turn back), Deut. 20: 5—8; אֵל רָשֵׁב, Ps. 74: 21; וְרָמָה, 1 K. 21: 10; (comp. § 27, n. 1). As *Indicative*, in poetry, we find יָרָם, יָרָם, Num. 24: 7. Mic. 5: 8. With *Vav consec.*, and before monosyllabic words, the tone is drawn back, and the O shortened; e. g. וַיָּקָם (vay-ya-qōm), יָקָם לָךְ (ya-qōm lāk), Job 22: 28. In pause, the tone remains on the *ultimate*; e. g. וַיָּקָם, Gen. 11: 28, 32, comp. 5: 5, 8. By the concurrence of a Guttural, or of a ר, the last syllable may have a *Pattah* (־); e. g. וַיָּסֵר, Ruth 4: 1, (from סָר).

The full plur. ending יָם־, (see No. 6 above), has the tone; hence תַּמְרוֹתַיִם, Gen. 3: 3, 4; וַיְהִי־וַיִּבְרָא, Ps. 104: 7; וַיְהִי־וַיִּבְרָא, Joel 2: 4, 7, 9.

II. Niphal.

NOTE 5. Varying forms in Niphal are: Perf. נִפְצַחְתָּם, Ezek. 11: 17. 20: 34. 41: 43. Inf. const. הִדְהִישׁ, Is. 25: 10. Comp. Note 9 below.

III. Hiphil.

NOTE 6. Examples of the *Perf.*, without the epenthetic ה, are הִנְפַחְתָּ, Ex. 20: 25; הִמְתַּחַח, Num. 17: 6, etc.

NOTE 7. In the *Imper.*, besides the usual הָקַם, the prolonged form is also employed, e. g. הִקְיָמָה.

The *shortened Imperf.* sounds as קָם; e. g. וְקָם, Ex. 10: 17. After *Vav consec.*, the tone rests on the *penult*; as וְקָם, וְקָם. In concurrence with a Guttural or a ר, the ultimate takes *Pattah*, as in Kal; e. g. וְקָם, Gen. 8: 13.

IV. General Remarks.

NOTE 8. These verbs are most nearly related to verbs עָו (§ 66); on which account one in analyzing them must look carefully to their diversities. Many forms of both verbs fully coincide; e. g. *Kal Imperf. with Vav consec.*; moreover, *Piel* of עָו and *Poel* of עָו. Hence it comes, that they often borrow forms from each other; e. g. *Kal Perf.* בָּזַ (from בָּזַ), the same form from בָּזַ, Zech. 4: 10; so טָח (for טָח), Is. 44: 18.

NOTE 9. In common with verbs עָו also, (§ 66, 5), these verbs have, in *Niphal* and *Hiphil*, the Chaldee and Rabbinic punctuation, according to which a short vowel followed by *Daghesh forte* is *plut* under the *Praeformatives*, instead of a long vowel. This form occurs often together with the usual one; e. g. *Hiph.* הִסִּיר, Imperf. יִסִּיר (together with הִסִּיר and הִסִּיר, from סָר; so יִסִּיר, 2 Sam. 22: 33, (together with יִסִּיר, Prov. 12: 26). Sometimes with a modified meaning; as הִנְיָה to give rest, הִנְיָה, Imperf. יִנְיָה to lay down, settle down; הִלִּין to spend the night, to lodge, הִלִּין, to be obstinate, stiff-necked. Other examples are רָמַז, he is circumcised, Gen. 17: 26, 27. 34: 22, (from מָזַ, not from מָזַ). Forms with a Guttural: יִסִּיר, Zech. 2: 17; *Hiph.* הִנְיָה, Lam. 1: 8; יִלְיָה, Prov. 4: 21.

Therewith may be reckoned some forms of verbs *first Guttural with Daghesth implicitum*, (which some would derive in a different way, or amend); as יִסִּיר for יִסִּיר (from סָר), Job 31: 5; יִסִּיר, 1 Sam. 15: 19. 25: 14, from יִסִּיר, עָו.

NOTE 10. The verbs whose middle stem-letter (ו) remains a *consonant*, are, in respect to this consonant, entirely regular. E. g. יִסִּיר, Imperf. יִסִּיר; יִסִּיר, Imperf. יִסִּיר; and regular, as to the ו, are all of those whose third radical is ה, and the second one ו; as יִסִּיר, *Piel* יִסִּיר, etc.

§ 72.

Feeble Verbs עָו, e. g. בָּזַ.

1. These verbs agree, in regard to their structure, altogether with the foregoing ones, and the *Yodh* here is subjected to all the changes of the *Vav* there.

E. g. שָׁח (for שָׁח), Inf. שָׁח, Inf. abs. שָׁח (for שָׁח), Imper. שָׁח, Imperf. וְשָׁח, Jussive וְשָׁח, with *Vav consec.* וְשָׁח.

In *Kal Perf.*, moreover, several verbs have another series of forms, which

are like to a Hiphil which has suffered the aphaeresis of the ה; e. g. בִּינְיָתִי = הִבְנִיתִי, Dan. 9: 2, together with בָּנִיתָ Ps. 139: 2; Job 33: 13, and also רָבַח Lam. 3: 58. Besides these, the *full* Hiphil also occurs; e. g. הִבְנִיתֶם, הִבְנִיתָ, Inf. הִבִּין (together with בִּין); Imper. הִבֵּן (also בִּין); Part. מְבִינָה (also מְבִין), and so מְרַיֵב (also רָב); מְשִׂים, (also שָׂם); מְצַיֵּן, Perf. צִיָּן. Besides, there are *Passives*; as Hoph. Imperf. הוּשָׁר (from שָׂר); הוּשָׁתָה (from שָׂתָה).

2. The Hiphil-forms brought to view may easily be traced to verbs ע"י, and may in part belong to them. The same is true also of Niphal, Pilel, and Hithpalel.

E. g. בּוֹנֵן; Pil. בּוֹנֵן; Hith. הִתְבּוֹנֵן, (all as if from בּוֹן). In every respect are these verbs nearly related to those ע"י. Hence several of them occur promiscuously, and with the same meaning, both as ע"י and ע"י, as לָרַח to lodge, also לָרַח; לָרַח to place or set, also שָׂם; Imperf. הִשָּׂים, also הִשָּׂים. In others, one form is more dominant; as גִּיל to rejoice, גִּיל once in Prov. 23: 24. Only a very few appear to be exclusively ע"י, viz. שָׂר, רָב, שָׂשׂ.

REMARKS. The old grammarians allow of no such class of verbs as these, but ranged them all under ע"י; which in part is correct. In the later Arabic, there occurs the like abridgment of the Hiphil, (Conj. IV), in respect to verbs ע"י. But on the other hand, both the Arabic and the Ethiopic have verbs actually ע"י; and the Hebrew clearly has some with a *Yodh consonant*; e. g. אָנַח, אָנַח. It is certain that there is a fluctuation here, and a mutual approximation of stems so nearly related. The Par. (N) is connected with the verbs ע"י (Par. M); so that the parallelism between them is quite plain. All which is not developed in the former Paradigm, coincides with the forms in the latter.

NOTE 1. Examples of the Inf. *abs.* are רָב, Judg. 11: 25; שָׂר, Is. 22: 7; also, in Jer. 50: 34, we have רָב.

NOTE 2. The shortened Imperf. is as רָבַח; with tone retracted, as לָרַח, Judg. 6: 31. So with *Vav consec.*, as הִשָּׂים, הִשָּׂים.

NOTE 3. As *Part. act. Kal*, לָרַח is once found, in Neh. 13: 21. *Part. passive*, שָׂים, or שָׂים (var. lect.), 2 Sam. 13: 32.

NOTE 4. Verbs ע"י hold fast the consonant power of א, at all times, and are irregular only in the manner described in § 63. Still, the weakness of the א in the Perf. of the frequent verb שָׂאֵל, occasions the weakening of its normal (־) into (־), and in a closed syllable into (־), when the tone is thrown off, and no full vowel precedes it; (altogether in the manner of verbs ע"י, § 68. n. 4). E. g. with suff. שָׂאֵלְךָ, Gen. 32: 18; שָׂאֵלְנוּ, Ps. 137: 3; second pers. plur. שָׂאֵלְתֶם, 1 Sam. 12: 13. 25: 5; first sing. with the suff. שָׂאֵלְתִּי, Judg. 13: 6. 1 Sam. 1: 20, also in Hiph. 1 Sam. 1: 28. Comp. § 44. n. 2. Some examples, where א has given up its consonant-power, i. e. become quiescent, are נָאֵן, נָאֵן (from נָאֵן) for נָאֵן, Ecc. 12: 5.

§ 73.

Feeble Verbs in אָל; e. g. אָצַר.

The א appears in these verbs partly as a very slender *Guttural*, scarcely audible, and partly as a *Quiescent*, in accordance with the following rules:

1. In the forms which end with the third stem-letter, the last syllable has always the normal vowels; with the exception that *Patah*, when it comes to stand before the א, goes of course into the corresponding long vowel, i. e. *Qamets*.

This extension of the *Patah* into *Qamets* takes place in *Kal Perf., Imperf., Imper.*; in the *Perf.* of *Niphal, Piel, Pual, and Hophal*, (§ 23, 1); but still, as this is a kind of accidental prolongation, the long vowel (ֿ) is *mutable*, (§ 25, 2. note); and so it may fall away by declension; e. g. אָצַרִּי, plur. אָצַרִּים.

N. B. The *Kal Imperf.* and the *Imper.* have a final (ֿ), in accordance with the laws of *third Gutturals*, § 64, 1.

2. Also before the Affirmatives which begin with ה or ו, the א becomes *quiescent* in various ways: viz.

(1) In *Perf. Kal*, in (ֿ); as אָצַרִּי. (2) In the *Perfect* of the other Conjugations, it takes (ֿ) before it; e. g. אָצַרִּי; but, (3) In the *Imper.* and *Imperf.* of the same, it takes (ֿ); e. g. *Kal Imper.* אָצַרִּי; *Imperf.* אָצַרִּי; and so of the rest.

The ground of (ֿ) and (ֿ) in these Conjugations has its basis in the resemblance of these verbs to those אָל, (§ 74, 2), and their approximation to them.

Before the suffixes הֿ-, מֿ-, כֿ-, the א remains a *Guttural*, and takes under it the vowel (ֿ); e. g. אָצַרִּי, Cant. 8: 1; אָצַרִּי, Ezek. 28: 13. (Comp. § 64, 2. note). The ground of this punctuation is, that those suffixes require a *vocal Sheva* before them, while they usually take the tone upon themselves.

3. Before the Affirmatives which *begin with a vowel*, the א is a consonant, and the form is normal. (See in full, Par. O).

NOTES.

NOTE 1. Verbs middle (ֿ), retain this even in the other persons of the *Perfect*; e. g. אָצַרִּי, אָצַרִּי. For the *third fem. Perf.*, instead of the normal form (אָצַרִּי), the Aramaean is sometimes employed. e. g. אָצַרִּי for אָצַרִּי, Is. 7: 14. Gen. 33: 11, (like to אָצַרִּי, § 44. n. 4).

NOTE 2. In the *Inf.* a *fem.* form is sometimes employed, as אָצַרִּי, Lev. 12: 4, for אָצַרִּי.

NOTE 3. The *fem. Part.* is usually *contracted*; e. g. בִּיצָה, seldom as בִּיצָהּ, Cant. 8: 10; so יוֹצֵה (written *defectivè* for יוֹצֵהָ), from יוֹצֵא, Deut. 28: 57. In the form הוֹצֵאִים, 1 Sam. 14: 33, and בִּרְאֵם, Neh. 6: 8, the vowel is drawn back after the manner of the Syriac.

NOTE 4. *Aleph* sometimes falls out, when quiescent; e. g. מִצָּהָי, Num. 11: 11; מִצָּהָי, Job 32: 18; נִבְצָהָם, Lev. 11: 43; הִחְטֵי (for הִחְטֵיא, Jer. 32: 35). See more respecting these Verbs, in § 74. No. VI.

§ 74.

Feeble verbs לָהּ; e. g. גָּלָהּ.

1. These verbs, (like verbs פָּי, § 68, § 69), comprise under one name *two classes* of the irregular verbs, viz. those of לָהּ and לָהּ; which in Arabic and Ethiopic are more plainly separated. Instead of the original י and ו, in all the forms which end with the *third radical*, a ה appears in their place as the representative of the vowel to be sounded, (§ 25, 5. note). Hence they are named (merely from their appearance) לָהּ.

E. g. גָּלָהּ for גָּלִי, שָׁלָהּ for שָׁלִי. But let it be noted, that by far the greater part of these verbs are לָהּ; the verbs לָהּ appear in only a few forms. The separation is therefore less distinct than that of פָּי and פָּי.

A real לָהּ verb is שָׁלָהּ, for from this we have שָׁלַחְתָּהּ, and a Part. שָׁלִי, and also a derivate noun שְׁלִיחָה. Still the Imperf. has יִשְׁלַחְתָּי (with *Yodh* third radical). In יַעֲנֶה *to answer*, (Arab. עני), and יַעֲנֶה *to suffer*, (Arab. עני), two verbs essentially different appear; (see Lex. sub יַעֲנֶה). The Syrians go still further in amalgamating these forms, inasmuch as they commingle לָהּ and לָהּ, and the latter includes both לָהּ and לָהּ.

Entirely different are the verbs whose final letter is ה consonant (i. e. ה *He Mappiq*); e. g. גָּבַהּ. These verbs are treated simply as *third Gutturals*. In the meantime, there appears to be some feeble verbs, whose ה final has arisen from ה consonant, which gives up its consonant-power; e. g. בָּקָהּ, (Arab. כהה). In this way it comes about, that feeble verbs לָהּ appear sometimes as kindred with verbs לָהּ, the medium of transition being verbs לָהּ; e. g. קָשָׁהּ and קָשָׁהּ, *to be rigid*; פָּתָהּ = פָּתַח *to be open*.

The grammatical structure of these verbs (see Par. P) rests on the following basis:

1. Instead of the *original Yodh* or *Vav* radical, there appears in all cases where this would appear at the *end* of a word, a ה vicarious, which better represents the vowel to be sounded there. This vowel, moreover, is, for every form and Conjugation, the same.

E. g. הַֿ, in all the *Perfects*; as גָּלָה, נִגְלָה, גָּלָה, etc.

הַֿ, in all the *Imperfects* and *Participles*; e. g. יִגְלֶה, רִגְלָה, etc.

הַֿ, in all the *Imperatives*; as גָּלֵה, נִגְלֵה, etc.

הַֿ, in the *Inf. absolute*, (excepting *Hiph.* and *Hoph.*); as גָּלֵה, etc.

Only the *Part. pass. Kal* is excepted, where *Yodh* appears at the end of the word; e. g. גָּלְיָהּ; and thus with some of the derivatives, (§ 84, V.).

The *Inf. const.* always has the *fem.* ending הַ; as גָּלְתָהּ, *Piel* גָּלְתָהּ, etc.

The explanation of these forms may now be subjoined:

(a) In *Kal Perf.*, גָּלָה stands for גָּלֵה, agreeably to § 24, 2. c; and the same in *Niphal* and *Hophal*. (b) In *Piel* and *Hithp.*, the forms with final א are the basis, (like קָטַל, הִתְקַטַּף, § 51. n. 1); and also in *Hiphil*, the form הִתְקַטַּף, (like the Arab. *aqtala*, § 52, 1). (c) The *Imperf. Kal*, יִגְלֶה, is from an *Imperf. A*, i. e. יִגְלֵה, (§ 24, 2. note); and from this comes the plur. form יִגְלֶיָהּ, (see note 4 below). The same applies to the other Conjugations, where, even in the regular verb, kindred forms having (ֿ) develop themselves, (§ 50. n. 2. § 53. note).

The (ֿ) of the *Imper.* has its ground in this, viz., that the shorter form here throws more of the tone on the ultimate, which acquires more stability by the (ֿ). (See and comp. the *const.* state of nouns in הַֿ, § 87, 2. c).

The *Hholem* of the *Inf. abs.* is used in all the Conjugations, which admit a separate form for it.

2. Before the Affirmatives which begin with a ה or נ, the original י comes in, *but never as a consonant*. The *Patah* which precedes it would appropriately form the diphthong *ai*; but in the *Perfect*, this concurrence makes (יֿ) in *Kal*, and (יֿֿ) in the other Conjugations; while in the *Imper.* and *Imperf.* it goes into (יֿֿֿ), as less full and distinct.

E. g. in *Piel*, out of the old form הִגְלִיתָ (= קָטַלְתָּ) comes גָּלִיתָ; which sometimes is further narrowed into גָּלִיתָ. In the *Imperf.* we have (instead of a form as הִתְקַטַּףְתָּ) the form הִתְקַטַּףְתָּ. In all the *Passives*, the (יֿֿ) here is held *fast*; but in *active* and *derived* Conjugations, and in the *Reflexives*, the forms (יֿֿ) and (יֿֿֿ) are interchangeably used; (see Notes 8 and 12). Arranged they stand thus:

יֿֿֿ, in *Kal Perf.*; as גָּלִיתָ.

יֿֿ, יֿֿֿ, in other *Actives* and *Reflexives*; e. g. גָּלִיתָ and גָּלִיתָ, etc.

יָ, in Perf. *passives* throughout.

יָ, in Imper. and Imperf. always; as גְּלִינָה; הַגְּלִינָה, etc.

The diphthongal forms are preserved throughout in the Arabic and Ethiopic, and contracted only in the popular dialect. In Chaldee and Syriac, the contracted forms are predominant; yet the Syriac has also, in Kal, such forms as גְּלִינָה: and so the Chaldee, together with גְּלִינָה.

3. Before the Affirmatives beginning with vowels, (הִי, הֵ, הִי, הֵ), *Yodh* with its preceding vowel both fall away.

E. g. גָּלוּ for גְּלוּ; הַגְּלוּ for הִגְלוּ; and so גָּלוּ, גְּלוּ. But in the *full* form, and specially in *Pause*, the *Yodh* is preserved; e. g. רָגְלוּ; see below, n. 4. 11.

In like manner, *Yodh* with the preceding vowel, falls out, when a suffix is appended; e. g. גְּלוּךְ, (note 18).

4. The *Yodh* or third radical also falls away in the *fem.* of the third sing. Perf., inasmuch as הִי is appended as a *fem.* ending; e. g. גְּלוּהָ. Such was the older form; but it has now become rare (Note 1), for there has been added to it another index of the *fem.*, i. e. הִי, so that the ordinary form now is הַגְּלוּהָ; and so it is, in all the Conjugations.

E. g. The older form in Hiphil was הַגְּלוּהָ, now it is הַגְּלוּהָ, and in pause הַגְּלוּהָ. See like cases in § 69. note, § 89, 3.

5. Very conspicuous here is the *abridged Imperfect*, which occurs in all the Conjugations, and arises from casting away the ending הִי; which also occasions some other changes in the form; (see in Notes 3, 7, 9, 14). In like manner, in some Conjugations, is the shortened Imper. formed, by casting away the הִי (see Note 10, 15).

NOTES.

I. Notes to Kal.

NOTE 1. The older and more simple form of the *third fem. sing.* גְּלוּהָ, (made from גְּלוּהָ, comp. verbs לָא, § 73. n. 1), is nearly expelled from common usage, (see above in No. 4). An example of the old form is in עֲשֵׂהָ, Lev. 25: 21. The like in Hiph. and Hoph.; e. g. הַרְצֵהָ, Lev. 26: 34; הַגְּלוּהָ, Jer. 13: 19. But in connection with suffixes, the old ending is everywhere still preserved, (see n. 18 below).

NOTE 2. The *Inf. abs.* is also written as רָאָה, Gen. 26: 28. The *Inf. const.* seldom occurs in the form עֲשֵׂהָ, Gen. 50: 20; רָאָה, Gen. 48: 11. Also unusual is a *fem. Inf.* form, רָאָהָ, Ezek. 28: 17, after the manner of קִטְלוּהָ, § 45, 2. lett. b.

NOTE 3. The *shortening* of the Imperf. (see No. 5 above) occasions in Kal the following changes:

(a) Most frequently the first stem-letter takes a helping-*Seghol*, or, in case of a Guttural, a helping-*Pattah*, (§ 28, 4). Thus וְיָגֵל for יָגֵל, so וְיִבְרֹךְ; also as וְיִשָּׁע for יִשָּׁע.

(b) In consequence of this, the short Hhireq of the Praeform. sometimes goes into (ֿ), and this, because it now stands in an open syllable; e. g. וְיָרָא (from יָרָא); וְיִחַבֵּה (from יִחַבֵּה).

(c) In some cases, specially in those designated in § 28, 4, the helping-vowel is rejected; e. g. וְיִשָּׁב, וְיִחַבֵּה, וְיִחַבֵּה. Sometimes both forms occur in the same verb; e. g. וְיָרָא and וְיִרָא, the last with *Pattah* because of the ר.

(d) Examples of verbs ל"ה and *first Guttural* (§ 57) are thus: וְיִנְעַשׂ from יָנַע; וְיִנְעַן from יָנַע. Sometimes the Guttural does not affect the preceding vowel, as וְיִחַבֵּה, וְיִחַבֵּה, וְיִחַבֵּה with Dag. lene in the second radical, Job 3: 6.

(e) The verbs וְיִחַבֵּה *to be*, and וְיִחַבֵּה *to live*, whose rude abbreviated forms would be יָחַבֵּה and יָחַבֵּה, change this into יָחַבֵּה and יָחַבֵּה, inasmuch as the second *Yodh* draws to itself the vowel *i*, and flows into it, thus making it long *i*. (Comp. the derivatives וְיִחַבֵּה for יָחַבֵּה, וְיִחַבֵּה for יָחַבֵּה, etc.; § 83. No. V.) From וְיִחַבֵּה *to be*, we have once וְיִחַבֵּה for יָחַבֵּה, Ecc. 11: 3.

After *Vav consec.* full forms without *apocope* sometimes occur; specially in the first person, and in the later books. E. g. וְיִחַבֵּה, (some twenty times, but not in the Pent.); also וְיִחַבֵּה, four times.

NOTE 4. The original *Yodh* sometimes remains even before the vowel-Affirmatives, (see No. 3 above), specially in and before Pause; before the full plur. ending וְ-; or where particular emphasis rests upon the word. E. g. וְיִחַבֵּה, Deut 32: 37; Imperf. וְיִחַבֵּה, Deut 8: 13; more frequently as וְיִחַבֵּה, Ps. 78: 44; Imper. וְיִחַבֵּה, Is. 21: 12. (Comp. n. 11 below.)

NOTE 5. The *Part. active* constructs a second form, in which the *Yodh* is retained; e. g. וְיִחַבֵּה, Prov. 31: 27; פְּרִיָּה, Ps. 128: 3; plur. אֲחִיּוֹת, Is. 41: 23. The *Part. passive* sometimes omits its *Yodh final*; as וְיִשָּׁע, Job 41: 25; וְיִשָּׁע, Job 15: 22.

NOTE 6. Seldom are the forms written *defectivè*; וְיִחַבֵּה (for וְיִחַבֵּה) 2 Sam. 15: 33; וְיִחַבֵּה, Job 5: 12; and the peculiar וְיִחַבֵּה, Mic. 7: 10.

II. *Niphal*.

NOTE 7. The *apocope* of the end-syllable of the Imperf. here, usually occasions no further change; e. g. וְיִגָּל out of וְיִגָּל. In verbs *second Guttural*, however, the *Qamets* may become a *Pattah*; e. g. וְיִחַבֵּה (for וְיִחַבֵּה); Ps. 109: 13. The like in *Piel*; as וְיִחַבֵּה (out of וְיִחַבֵּה), Ps. 141: 8. In *Hithp.* וְיִחַבֵּה (out of וְיִחַבֵּה), Prov. 22: 24.

III. *Piel, Pual, and Hithpael*.

NOTE 8. In the *Perf. Piel*, the majority of cases take (וְ-) instead of (וְ-);

e. g. קָוִיתִי, הִמַּיתִי, (which has therefore been put in the Paradigm). Before Suffixes, (י־) is always preferred; e. g. הִבִּיתָמוּ, Ps. 44: 20. On the contrary, Pual always takes (י־).

NOTE 9. After *apocope*, the *Imperf.* loses the Dagghesh forte in the second stem-letter, (comp. § 20, 3). Hence וַיִּצְוּ; Hithp. וַיִּתְגַּבַּל, Gen. 9: 21. Seldom is the *Patah* in these cases prolonged into (־); as וַיִּרְחַו, 1 Sam. 21: 14; וַיִּתְאָז, Ps. 45: 12. (Comp. n. 7).

NOTE 10. In *Piel* and *Hithp.* the Imper. with *apocope* occurs; e. g. נָס (for נָסָה), Dan. 1: 12; וַיִּתְחַלֵּף, *feign thyself sick*, (for וַיִּתְחַלֵּףָה), 2 Sam. 13: 5.

NOTE 11. A few cases there are of *Yodh retained*, which elsewhere are not to be found; e. g. Imperf. הִתְבַּיִיטִי, Is. 40: 25; וַיִּבְסִימוּ, Ex. 15: 15.

IV. *Hiphil and Hophal.*

NOTE 12. In the *Perf.* of *Hiphil*, the two forms, הִגְלִיתִי and הִגְלִיתָה, are about equally employed; but before *suffixes*, the last is preferred as being the shorter. In *Hophal* we find only (י־).

NOTE 13. In the *Inf. abs. of Hiphil*, הִגְלִיהַ, the (־) is altogether normal, (like הִתְקַבַּל); but in accordance with this we find an *Inf. Hophal*, הִתְקַבְּרָה, Lev. 19: 20. Of the verb קָבַהּ we find three forms of the *Inf.* all in use, viz. הִתְקַבְּהַ (adverbial, *much*), הִתְקַבְּהַ for the *Inf.* pleonastically employed, and הִתְקַבְּהַ for the *Inf. construct.* (Comp. Gen. 41: 49. 22: 17. Deut 28: 63.)

NOTE 14. The *abridged Imperf.* is made in two ways; (a) Without a helping-vowel; as יִרְדֵּךְ, Is. 41: 2; יִבְרַחֲךָ, Gen. 9: 27; and so וַיִּשְׁתָּן. With a helping-vowel; e. g. וַיִּגְלֵל (for וַיִּגְלֵלֵךְ), as וַיִּגְלֵל, 2 Kings 18: 11; וַיִּנְפֹּר, Ps. 105 24. Examples with Gutturals are וַיִּנְשַׁל, Num. 23: 2; וַיִּצְעַל, etc.; which can be distinguished from some of *Kal* forms in no way but by the sense.

NOTE 15. The *Imper. apoc.* has constantly the helping-vowel (־) or (י־); e. g. הִתְרַבֵּהְךָ for הִתְרַבֵּה, as in הִתְרַבֵּה, Ps. 51: 4; הִתְרַבֵּהְךָ for הִתְרַבֵּה — הִתְרַבֵּה. Deut. 9: 14; הִתְעַלֵּהְךָ for הִתְעַלֵּה, Ex. 33: 12.

NOTE 16. The *Imperf.* retains the *Yodh* here only in הִתְגַּוֵּיךְ, from וַיִּגָּה, Job 19: 2.

V. *General Remarks.*

NOTE 17. In *Aramaean*, where, as already mentioned, the verbs לָהֵ and לָהֵ flow into each other, both of them terminate the *Imperf.* and the *Part.* of all the Conjugations, without any diversity, in (א־) or (י־). It is an imitation of this, when, in the *Heb.*, specially in the later writers and in the poets, forms of the *Inf.*, the *Imper.*, and the *Imperf.* terminate in (ה־), less often in (א־) and (י־). E. g. *Inf.* הִיָּה *to be*, Ezek. 21: 15; עֲנֵה, Ex. 22: 22; הִשְׁבַּה, Lev. 19: 20; *Imper.* הִוָּא, Job 37: 6; *Imperf.* אֶל־תִּהְיֶה, Jer. 17: 17; אֶל תִּבָּא (for אֶל תִּבָּאֵה), Prov. 1: 10; אֶל־תִּשְׁטֶה, 2 Sam. 13: 12.*

* In the instances cited, the forms with (־) have a *Jussive* sense, and might be explained by their nature which is kindred with the *Imper.* (־). But this does not ap-

The *Yodh* itself, (after the Syrian fashion), is sometimes found at the end of a verb; e. g. הָחֵלִי, Is. 53: 10; וַחֲזֹנִי, Jer. 3: 6; and in conformity with this, the plur. הַמְסִיו, Josh. 14: 8.

NOTE 18. Three verbs make a *Pilel*, or its *Reflexive*, (§ 54, 2), and in such a way that the third radical becomes ו, and the fourth stem-letter a ה, e. g. נָאָה (from נָאָה), contracted נָאָה. So Part. מְשַׁחֲרִים, Gen. 21: 16; in particular שָׁחָה, Pil. שָׁחָה, Reflex. הִשְׁתַּחֲוּהוּ, (second pers. הִתְּ and הִתְּ); Imperf. וַשְׁתַּחֲוּהוּ, *apoc.* וַיִּשְׁתַּחֲוּהוּ (for וַשְׁתַּחֲוּוּ, and after the analogy of יָהִי for יָהִי).

NOTE 19. *Before Suffixes*, the ה at the end with the vowel next preceding, falls away; e. g. עָנְנִי, עָנָם, Imperf. וַעֲנֶהוּ, וַעֲנֶהוּ; Hiph. הִעֲנֶהוּ. It is but seldom, that (־וּ) or (־וּ) is here exchanged for (־וּ); e. g. רִבְסִימוּ, Ps. 140: 10; הַבְּרִינִי, 1 K. 20: 35. In the third *sing. fem.*, the old form גָּלָה (see No. 4 above), with (־וּ) final shortened, returns before suffixes; as also in the regular verb; e. g. בָּעָהוּ (for בָּעָהוּ), Zech. 5: 4. In *Pause*, as in עֲשָׂהנִי, Job 33: 4.

VI. Kindred nature of לָהּ and לָהּ.

The near relationship of the verbs לָהּ and לָהּ, (which come together in Aramaean), is followed by the natural consequence, that these verbs not unfrequently borrow each others forms; in particular is this the case, in the later writers and in poetry.

NOTE 21. These resemblances may be thus classified: (a) The vowels of לָהּ, are assumed by לָהּ; e. g. Perf. בָּלְאָהוּ, Ps. 119: 101; Part. הִבָּא, Ecc. 9: 18. 8: 12. *Piel Perf.* מָלָא, Jer. 51: 34; רָפְאָהוּ, 2 K. 2: 21; Imperf. וַיִּבְמָא, Job 39: 24. *Niph. Perf.* נִבְלְאָהוּ (like נִגְלָהוּ), 2 Sam. 1: 26. Hiph. הִחַבְּלָהוּ, Josh. 6: 17.

(b) The final ה of verbs לָהּ is put in the place of א in verbs לָהּ; e. g. רָפָהוּ (for רָפְאָהוּ), Ps. 60: 40. *Niph. Imperf.* וַחֲבָהוּ, 1 K. 22: 25. *Piel Imperf.* וַיִּבְלָהוּ, Job 8: 21.

(c) Another class are those which entirely conform to לָהּ, in both respects; as וַצָּמָה (for וַצָּמָה), Ruth 2: 9; מָלָהוּ (for מָלָהוּ), Ezek. 28: 16. *Inf. to sin*, Gen. 20: 6; Imperf. וַתִּרְפִּינָהוּ, Job 5: 18; Part. fem. וַיִּצָּא, Ecc. 10: 5. Part. pass. וַיִּשְׁוִי, Ps. 32: 1. *Niph. Imperf.* וַיִּרְפָּהוּ, Jer. 51: 9. Hiph. וַיִּחַבְּרָהוּ, 1 Sam. 10: 6. *Inf. Imperf.* וַיִּחַבְּרָהוּ, 1 Sam. 10: 13.

NOTE 22. On the contrary, some verbs לָהּ follow the analogy of לָהּ. (a) In respect to the consonants; as וַיִּשְׁנָהוּ, Lam. 4: 1; וַיִּשְׁנָהוּ, 2 K. 25: 29; Imperf. וַיִּחַלְאָהוּ, 2 Chron. 16: 12. (b) In respect to vowels; וַיִּחַלְאָהוּ, 1 K. 17: 14. (c) In respect to both; e. g. וַיִּחַלְאָהוּ, 2 Sam. 21: 12.

ply to other examples; and moreover the reading, in most cases, oscillates between (־וּ) and (־וּ). See, moreover, Gen. 26: 29. Lev. 18: 7. Josh. 7: 9. 9: 24. Dan. 1: 13. Ezek. 5: 12.

§ 75.

Verbs doubly irregular.

By these we mean such verbs as have two stem-letters in them, such as occasion the anomalies already explained above, without any reference, however, to the *Guttural* verbs. No new changes here take place. Besides this, use only can teach, whether in the cases where a double anomaly might exist, both of the anomalies, or only one, or neither, actually have place.

E. g. נָדַד has an Imperf. יָדַד (Nah. 3: 7), and יָדַד (Gen. 31: 40), after the analogy of verbs פָּן; Hiph. הָיַד (like יָדַד); but Imperf. Hophal יָדַד, like פָּן again.

Examples of doubly anomalous verbs, and of the more difficult forms, are the following:

(a) *Verbs פָּן and לָא* (comp. § 65 and § 73); e. g. נָשָׂא, thence Imper. שָׂא, Inf. const. שָׂאת (for שָׂאת), also שָׂאת; Imperf. תִּשְׂנֶה (for תִּשְׂנֶה), Ruth 1: 14.

(b) *Verbs פָּן and לָה* (comp. § 66 and § 74); e. g. נָטָה, נָטָה, Kal Imperf. יִטֶּה, apoc. נָטַט, so נָטַט (from נָטָה), and נָטַט. Hiph. Perf. הִטָּה, Imperf. יִטֶּה, apoc. הָה, and so יִטֶּה; Imper. הִטָּה, apoc. הָה, Inf. הִטֹּת, Part. הִטָּה.

(c) *Verbs פָּא and לָה* (comp. § 67 and § 74); as אָפָה, אָפָה, Imperf. יִאָפֶה, plur. יִאָפוּ, Deut. 33: 21, for יִאָפֶה; Imperf. apoc. יִאָפֶה for יִאָפֶה, Is. 41: 25; Imper. אָפֶה for אָפֶה (see § 23, 2, n. 2. § 74, n. 4); Hiph. Imperf. יִאָפֶה for יִאָפֶה, Is. 21: 14. Imperf. apoc. יִאָפֶה, 1 Sam. 14: 24, from אָפָה.

(d) *Verbs פִּי and לָא* (comp. § 68. § 69. § 73). E. g. יָצָא, Imper. יָצָא, Inf. יָצֵא, Hiph. הוֹצִיא.

(e) *Verbs פִּי and לָה* (comp. § 68. § 69. § 74). E. g. יָדָה (prop. יָדָה) and יָדָה, יָדָה, (verbs פִּי); e. g. Inf. יָדָה, יָדָה; Imper. יָדָה; Imperf. יִדָּה; with suff. יָדָה, Num. 21: 30, יָדָה for יָדָה. Hiph. הוֹדָה, הוֹדָה; Inf. הוֹדֹת; Imperf. יוֹדָה, apoc. יוֹדָה.

(f) *Verbs עִי and לָא*, in particular בּוֹא. Perf. בָּא, בָּא, (once בָּנוּ for בָּנוּ, 1 Sam. 25: 8); Hiph. הִבְיֵא, הִבְיֵא and הִבְיֵא; Imperf. יִבְיֵא for אֲבִי, Mic. 1: 15; Imper. הִבְיֵא = הִבְיֵא, Ruth 3: 15; and so יָנִי = הִנִּי, from בּוֹא.

(g) The verb הָיָה (*to live*) deserves notice, since it is treated as a verb לָא, and so has הָיָה in the Perf., Gen. 3: 22. It occurs not, in Hebrew, out of this form. Frequent is the other kindred form, viz. הָיָה.

§ 76.

The relation of irregular verbs to each other.

Irregular verbs of different classes, e. g. of פִּי and פִּי, of לָא and

לָהּ, of טָו and טָע, stand often in very close connection; which is manifest by the same or a very similar meaning, as well as in the like inflections, in forms common to both, and in mutual exchanges. This mutual relation rests, in the main, on the *essential likeness of the two stem-consonants* which have the firmer and harder sound, to which the common meaning of both attaches, (*radix bilitera*, § 30, 2); so that the third feeble radical does not enter into the account.

Thus דָּבַד, דָּוָה, דָּבָא, all mean *to thrust* or *crush*; and נָדַד, נָדַר, נָדָה, mean *to fly*.

In this way are related, with respect to form and meaning, (1) Verbs טָו and טָע, (in which the first and last letters are the essential ones), such as מָוָה and מָבָה *to become poor*; מִישׁ and מִשָּׁשׁ *to touch*; נָדַד and נָדַר *to fly*.

(2) Verbs פָּר and פָּן, (in which the two last letters are the essential ones), are related to each other, and to the foregoing class. To each other; as הָצַב and הָצַב, *to place, fix*; נָקַשׁ and נָקַשׁ (*ya-qōsh*), *to catch birds with nets*. To the former class; as טָוֵב and טָוֵב, *to be good*; מָסַח and מָסַח, *to anoint*; גָּוַר and גָּוַר,* *to fear*; נָפַח and נָפַח, *to blow or puff*; נָפֵץ and נָפֵץ, *to scatter*. More seldom do verbs פָּא belong here; as אָשַׁם and אָשַׁם, *to be destroyed*; אָרַשׁ and אָרַשׁ, *to thresh*, etc.

(3) Verbs לָהּ and לָא, (in which the first two letters are the essential ones), stand partly related to each other, and partly to the preceding classes. To each other; as דָּבָא and דָּבָה, *to crush*; קָרָא and קָרָה, *to meet*. To the preceding classes; as מָצָה and מָצָן, *to suck out*; דָּוָה and דָּוָה, *to thrust*, etc.

§ 77.

Defective Verbs.

In many cases, where two related irregular verbs both occur, and are of the same meaning, both are *defective*, i. e. not used in all their forms. Inasmuch as, for the most part, the one has not the tenses and forms which are presented by the other, they mutually aid each other in making out a complete verb.

Thus in Greek; ἔρχομαι, Aor. ἦλθον, Fut. ἐλεύσομαι; in Latin, *fero, tuli, latum, ferre*. But in Hebrew there is this difference, viz. that the verbs here, of this kind, are almost universally related in form; as in Greek, βάλω, ἔβη—*from βά-ω*.

* It deserves remark here, that verbs פָּ, which have arisen out of טָ, in accordance with their origin, form the second syllable predominantly with O. See, besides the examples above, קָוַשׁ and קָוַשׁ, *to hunt fowls*; יָכַל and יָכַל, *to be able*.

A synopsis of the most common anomalous verbs employed in this way, may be here subjoined :

בִּיֹּשׁ, *to be ashamed*. Hiph. הִקְבִּישׁ, also הוֹקְבִישׁ (from קָבַשׁ), specially with an *intransitive* meaning.

טוֹב, *to be good*. Perf. טָוֵב, Imperf. יִטְוֶה (from יָטַב). Inf. טוֹב, Hiph. הִיטִיב.

יָגַר, *to fear*, Imperf. יִגְוֹר (from גָּוַר).

נָצַב and נָצַב, *to place, fix*, neither of them used in Kal. Niph. נִצַּב; Hiphil and Hoph. הִנְצִיב and הִנְצִיב; Hithp. הִתְנַצַּב.

נָפַץ, *to dash in pieces, smash*, Imperf. יִפְצֹץ (from פָּצַץ); Imper. פִּצֵּץ; Niphil נִפְצֹץ; Piel נִפְצֵץ (from נָפַץ); Pilel פּוֹפְצֵץ (from פָּצַץ); Reflexive הִתְפּוֹצֵץ; Hiph. הִפְצִיץ. Besides these, פָּצַץ, Job 16: 12.

רָצַר and רָצַר, *to be narrow, strait*. Thence לִי צָר, *I am in a strait*, (from צָרַר); Imperf. יִצַּר (from יָצַר), also יִצְצַר; Hiph. הִצַּר, הִצְצַר. The kindred צָרַר is transitive: *to press upon, besiege*.

שָׁתָה, *to drink*, used in Kal; in Hiph. הִשְׁתָּה, *to give drink*, from שָׁתָה.

In respect to הָלַךְ, *to go*, see above, § 68, n. 8.

NOTE 1. Like to these cases are those, where the different conjugations of a verb, having the same meaning, mutually borrow and lend the tenses. E. g. יָכַל in Kal, *to be able*, Imperf. in Hoph., יִיבַל, *to compensate for the want of an Imperf. in Kal.*—הִסֵּת *he added*; Hiph. Inf. הִוְסִיתָ; Imperf. הוֹסִיתָ, *to compensate for the want of these tenses in Kal.*—נָגַשׁ, Perf. Niph. נִגַּשׁ, on account of the failure of a Perf. in Kal; but Imperf. Kal, יִגַּשׁ; Imper. נִגַּשׁ; Inf. יִגַּשׁ, etc.

NOTE 2. The older grammarians often speak of *formae mixtae*, in which, they say, are united the tenses and genders of different Conjugations. With correct grammatical views, most of these vanish, (for example, הִתְמַנְה, § 47, n. 3). Some others appear to be misconceptions and errors, e. g. בְּנִיתֶיךָ, *thy formation*, Ezek. 16: 31, where the plur. suff. is appended to the ending יִיתָ, which one was accustomed to regard as plural. Others resolve themselves into incorrect readings of the text.

CHAPTER III.

OF THE NOUN.

§ 78.

General View.

1. It is important above all things, in treating of the *structure* of the Noun, to take a close view of its relation to the *verb*.

When we present the *verbal form* (§ 30, 1), i. e. the third pers. sing. of the Perf. as the *Ground* or *Stem-form*, it becomes easy to derive most of the nouns from this; and even such nouns as are *primitives*, or derived from *other nouns*, accommodate themselves to the form and analogy of *verbals*. The doctrine in respect to *gender*, moreover, belongs to this subject, (§ 79, comp. § 92).

The ADJECTIVE, in respect to *form*, attaches itself to the noun; although forms of abstract meaning occur, as *adjectives*, only in a metaphorical way, (§ 82, n. 1).

2. An ordinary inflection of the *noun*, by *cases*, does not exist in Hebrew. Scarcely have any remains been discovered of *case-endings* which have gone into desuetude, (§ 88). The *case-relation* of a noun is to be known, either by the place of the noun in a sentence, or else it is marked by prepositions. The form of the noun is not changed thereby; and this matter, therefore, belongs to *Syntax*, rather than to the present category, (§ 115). On the other hand, the annexation of endings which mark the *Plural*, *Dual*, and *Feminine Gender*, the pronominal Suffixes, and the sequency of a Genitive case, occasion various changes in the forms of nouns; and to these the *flexion* or *declension of nouns* in Hebrew limits itself. For the *comparative* and *superlative* degrees of adjectives, no special forms exist in Hebrew, and they must therefore be expressed by syntactical arrangement, (§ 117).

§ 79.

Of Gender.

1. The Hebrew language knows, like all the Semitic dialects, merely a *two-fold* gender; a MASCULINE and a FEMININE. Inanimate physical objects and abstracts, which other stem-languages mark by the *neuter*, are here regarded as masc. or fem.; but mostly as being of the latter; (see § 105, 2—4).

2. The *masculine gender*, as the predominant and more important one, has no special mark of distinction.

The original ending of the *feminine* gender of nouns, was ׀, as developed in the Perf. of verbs, in the third pers. sing. *feminine*, (§ 44, 1). But when a noun is followed by no Genitive, this ending is abridged, either by substituting its vowel merely,

when prolonged, i. e. הַ (instead of ה־), or by exchanging ה־ for the shorter toneless הֿ. The original *fem.* ה־ is scarcely employed, except when the noun is followed by a *Genitive*, or by a *pronoun-suffix*. Apart from this predicament, (see on the nature of it, § 87, 2, b. § 89, 4), the *designation of the fem. gender* is effected in the following ways:

(a) Most frequently of all, by הַ with the tone; e. g. סוס horse, *fem.* סוּסָה mare.

(b) By a toneless הֿ, after a Guttural הֿ, which remain *unchanged* before a *Genitive*.^a When the *masc.* ends in a *vowel*, the *fem.* is made simply by appending the ה־ without its vowel.^b

E. g. (a) קָשָׁל, *fem.* קָשָׁלָה; מוֹרֵד, *fem.* מוֹרֵדָה. The end of the word, in the case of such feminines, shapes itself after the manner of *Segholate nouns*, (§ 92, 2). (b) מוֹאָבִי A Moabite (man), *fem.* מוֹאָבִית; חַטָּא sinner, *fem.* חַטָּאת *sinfulness*, (abstract). The vowel-changes brought about by these endings, are exhibited in § 92. *Feminines* that have no distinctive sign of gender, are treated of in § 105, 1. 3. 4.

NOTE 1. The *fem.* ending הַ (ה־), is in general of much less frequent occurrence than the הֿ, and for the most part occurs along with this. Somewhat more frequent is it in *Participles* and *Infinitives*; e. g. קָשָׁלָה more frequently than קָשָׁלָה; לָרַח more frequently than לָרַח. Besides, the endings הַ, הֿ, occur of course *when a Gen. follows*.

NOTE 2. UNUSUAL FEM. ENDINGS. (a) הֿ, [without a Guttural]; as בְּרִבְיָה emerald, Ezek. 28: 13; קַאָה pelican, Is. 34: 11; שְׁפַעַת, 2 K. 9: 17; and so, frequently in *Phenician names*, and in those of the neighbouring tribes, as צְרִיפָה, אֵילָה, *Elath*.

(b) הֿ, almost exclusively *poetical*; e. g. מְזַרְחָה, Ps. 60: 13; נַחֲלָה, Ps. 16: 6; sometimes in *prose*, as מְחַרָה (*mö-h'ráth*).

(c) הֿ, which is *Aramaean orthography*, written for הֿ, specially in the later books; e. g. שְׁנָא, Ps. 127: 2; קְרָחָה, Ez. 27: 31; מְשָׁרָה, Lam. 3: 12.

(d) Very unusual is הֿ *fem.*, abridged from הֿ (§ 27, n. 4); as זִרְחָה for זִרְחָה, Is. 59: 5.

(e) הֿ, without the tone, some forms seem to speak for. E. g. רְחֻמָה, Deut. 14: 17; חַגְוִיר בְּעֵרָה, Hos. 7: 4; comp. Ezek. 40: 19. 2 K. 16: 18. In all these passages, however, the tone on the ultimate should be restored. The *Punctators*, who seem to have felt that there was something inappropriate in the proper *fem.* ending in these cases, sought to place it in the shade by a retraction of the accent. But their views are not binding on us. The intonation of עֵלְיָה appears to indicate a *masc. noun*; and as such is the word employed; besides that לֵיִל and לֵיִל also occur in the masculine. The like to these are הַחֲרֻסָה, Judg. 14: 18, (elsewhere חֲרָם); נַחֲלָה, Ps.

124: 4; הַמִּצְוָה , Ps. 116: 15; and several other words. Still there remains here not a little of doubtful ground.*

(f) $\text{הַרְּ$, in poetry, is properly a *double-ending*; as $\text{הַרְּאַה} = \text{הַרְּאַה}$, Jer. 29: 6 Kethibh. So the verbal form הַרְּלַל , (§ 74, 4). So $\text{הַרְּזַע} = \text{הַרְּזַע}$ or הַרְּזַע ; $\text{הַרְּזַע} = \text{הַרְּזַע}$; הַרְּזַע ; see Ps. 3: 3. 44: 27. 92: 16. Job 5: 16. Ex. 15: 16, et in al. loc.†

NOTE 3. It is altogether incongruous, when the *vowel-ending* הַרְּ is taken as the original *fem.* ending, and the *consonant-ending* רְ is derived therefrom. The Ethiopic has the ר - throughout; and in the Phœnician, nearly all the endings are in ר - (not א or ה), which, in the words transferred by the Greeks and Romans to their languages, sounds—*at*; (see Ges. Monum. Phœnic., pp. 439, 440). The old Arabic has the ancient abbreviated vowel-ending, almost only in pause; in the new Arabic, the proportion is about the same as in Hebrew.

§ 80.

Original source of Nouns.

Nouns, in respect to their source, are either **PRIMITIVES**,^a (§ 81), or **DERIVATES**. The *derivates* are either *verbal*, i. e. from a verb;^b or *nominal*, i. e. from a noun.^c

E. g. (a) אָב *father, אָם *mother*. (b) See § 82—84. צָדִיק , צָדָק , צָדִיקָה , from צָדַק *to be just*; רָם , רָמָה , מָרוֹם , from רוּם *to be high*. (c) רֶגֶל *foot*, בַּרְגֵּל *place for the feet, footstool*. The number of the *verbals*, however, is by far the greatest.*

NOTE 1. The older grammarians assume, that the **VERB** is *exclusively* the stem-word, and that all nouns are **VERBALS**. These they divide into, (a) *Formae nudae*, i. e. those which have only *three* or *two* stem-letters. (b) *Formae auctae*, to which, either before or at the close, some accession, (either a letter or a syllable), has been made; e. g. מַלְכָּה , מַלְכֵּיהָ , from מַלְךְ . The letters by which this structure is effected, are הַאֲמַתִּיר ; which, when pointed so as to constitute a *vox memorialis*, are read *Heemantiv*, (הַאֲמַתִּירִי); and in conformity with these views have they treated this subject. This divi-

* The ending הַרְּ , in these cases, has been compared with the Aramaean *status emphaticus*, so that $\text{הַרְּ} = \text{הַרְּ}$. But of this there is reason to doubt; for, (1) Some of the examples have the article, which leads us to suppose an ignorance of the Aramaean form. (2) The examples belong, in part, to the older books. (3) That so old and frequent a word as הַרְּ stands among such forms. Moreover, הַרְּ may be only an *Accus.* ending, with an adverbial meaning, *noctu*. Afterwards this might be employed for *nom.* without any special regard to the ending; somewhat like the case of הַרְּ , הַרְּ , § 88. (See this word in Lex.)

† This ending also has been compared with the Aramaean *status emphaticus*, or else regarded as an *Acc.* ending.

‡ In respect to הַרְּ *consonant* as an ending of the *fem.*, no question can well be raised. [It is against all analogy and probability.]

sion gave rise to the appellation *Nomina hecmanica*, by which the *nomina aucta* were often called.

According to § 30, 1, above, the view here taken of roots and stems makes the relation of nouns to verbs somewhat different; inasmuch as, according to this, many nouns spring directly from the *ideal root*. We abide here by what is more easy in the way of practice, for beginners in the study of the Hebrew.

NOTE 2. *Composite names* or *nouns* are on the whole but few in Hebrew, and are limited mostly (but not wholly) to *proper names*; as בְּלִיַּזָּב *good-for-nothingness*, צֶלְמָיִת *death-shade*, [are examples of composition without any primary design of constituting a proper appellative]; while *proper names* are somewhat numerous, which exhibit amalgamation or composition; e. g. גַּבְרִיאֵל *Gabriel*; יְהוֹיָכִים *Jehoiachim*, i. e. *Jehovah will raise up*; חֲזַקְתָּהוּ *strength of Jehovah*; אֲבִימֶלֶךְ *Abimelek*, i. e. *father of the king*.

§ 81.

Nouns primitive.

1. The number of *Primitives*, in the usual sense of this word, is very small, inasmuch as those nouns, which in most languages are commonly considered as stem-nouns, are here more usually traced back to *verbal* ideas.

E. g. שֵׁיבִיר *he-goat*, (properly *shaggy*, from שִׁיבַר); הַסִּירָה *stork*, (properly *pia*, sc. *avis*); שֵׁטְרָה *barley*, (prop. *prickly*, and also from שִׁיבַר); זָהָב *gold* (from זָהַב = צָהָב *to be yellow*).

Decidedly *primitives* are the cardinal numbers (§ 95); also the names of members of the human and animal body are to be ranked here, inasmuch as no congruous stem-verb can be found, by which they may be explained; e. g. קַרְנֵי *horn*, שֵׁד *breast*, etc.

2. The *form* of the *Primitives* is that of the most simple *verbals*, like הַצֵּל, הַצֵּל; and as to the *grammatical* treatment of any word, it makes no difference to what class it belongs.

E. g. the noun אָדָם follows the analogy of the *Verbals* (No. 1, § 83), whether it comes, or does not come, from אָדָם *to be red*; and so of אָב *father*, and אִמָּה *mother*, for they have the form of *verbals* which come from the stems אָבָה and אָמָה, although this can hardly be matter of fact.

§ 82.

Of verbal nouns in general.

1. *Verbal nouns* attach themselves in Hebrew, as in Greek and Latin, in respect to form and meaning, to certain forms of

the verb, viz. the Participle and the Inf. mode; which, indeed, even in their usual form, are often employed as *nouns*; e. g. הַעֵתָּה (Inf. of יָדַעַת) designates *knowledge, understanding*; אֹיֵב (Part.) *enemy*. Still more frequently are certain other forms of the Inf. and Part. of the regular verb, (which, at present, however, occur but seldom or not at all in Hebrew, although common in the kindred languages), predominantly employed for the *verbal noun*.

E. g. the Participial forms קָטַל and קָטֹל; the Infinitives מִקְטָל and קָטֹלָה, (§ 45, 2), etc. Some are, (as the Arabic shows), properly *intensive* forms of the Participle.

2. In respect to the meaning, it lies in the very nature of the thing, that the nouns which attach themselves to the form of the Infinitive, usually designate *action* or *condition* itself, and other proximate ideas (e. g. the *place of action*); and hence they mostly designate *abstracts*. On the contrary, the *participial* nouns, for the most part, designate the *subject* of action or condition; and hence they are called *concretes*. Besides this it should be observed, that many of the particular forms of *derivate* nouns claim a peculiarity of meaning; although this cannot be said with equal truth of all these forms.

NOTE 1. Notwithstanding all these, it need not seem strange, (since it is common in all languages), that a noun, which according to its form should be regarded as *abstract*, has often a *concrete* meaning assigned to it; and so, *vice versâ*. So we say, in English: *acquaintance*, for a *person well known*; *Godhead*, for *God*, etc. In Hebrew: בִּיָּדָעַת is both *acquaintance* and *person well known*; פְּתוּחַ means *simplicity* and *simpleton*. On the the other hand, הִתְעַשָּׂה (lit. *one sinning*) means *sin*; and thus is it frequently with the *fem.* of *concrete* words. (See § 83, 5. 6. 11.)

NOTE 2. For the sake of convenient inspection, we shall first treat of the Derivates of the *regular* verbs, § 83; and then of the several classes of the *irregular* verbs, (§ 84).

§ 83.

*Derivate Nouns of the regular Verbs.**

I. *Participials of Kal.*

(1) קָטַל, fem. קָטֹלָה, the most simple participial form of *verbs midd.* א (§ 49, 2); and yet not actually employed as a participial, except in verbs עָוָה, (§ 71, 4). Most frequently it marks *adjectives of quality*; e. g. הָכֵם *wise*, הָרָשׁ *new*, יָשָׁר *upright*. The same form, also, sometimes occurs with an *abstract* meaning; see No. 12 below.

* Including here the *Guttural* verbs also.

(2) קָטַל, fem. קָטֻלָּה, part. of verbs *midd. E.* (§ 49, 2). These mark, for the most part, intransitives (§ 43) and adjectives of quality; e. g. זָקֵן *old, an old man*, רָבֵב *dry*, דָּשֵׁן *fat*.

(3) קָטַל and קָטוּל (with O immutable), fem. קָטֻלָּה, Part. of the verb *midd. O* with intransitive meaning; e. g. קָטַן *small*, יָגֵר *fearful*, יָקַשׁ *bird-catcher*; then more commonly as an adjective, although no Perf. with Hholem occurs; as גָּדוֹל *great*, רְחוֹק *distant*, קָדוֹשׁ *holy*. As a noun *abstract*, כְּבוֹד *honour*, שָׁלוֹם *peace*. No. 21, with the last radical doubled, must not be confounded with this.

(4) קוֹטֵל and קוֹטֵלָּה, fem. קוֹטֵלָּה, the usual *participial form* of transitives; as אֹיֵב *enemy*, יוֹזֵק *suckling*. Thence as a working instrument; as חֶרֶשׁ *edge-tool, armour*. A fem. with a *collective* meaning is אֶרְחָבָה *caravan*, properly *the wandering, or a wandering company*.

(5) קָטוּל and קָטוּלָּה, *passive* Part. of Kal, (in Aramaean the last form is usually a participle), in Hebrew rather as a *noun*, like the Greek verbals in -τός. E. g. אֶסְוִיר *taken captive*, מְשֻׁיחַ *anointed*, but אֶסְוִיר *a captive*, מְשֻׁיחַ *an anointed one*. In *intransitive* verbs also with an *active* meaning; as צָעִיר *small*, עָצוּם *strong*. Some words of this form designate a *time* or *season*; as קַצִּיר *harvest-time*, חֲרִישׁ *ploughing-time*; like the Greek verbals in -τός, e. g. ἀμυτός, ἀροτός, (properly *the harvested, the being ploughed*). The *feminines* of this class have usually an *abstract* meaning, (§ 105, 2); as רִשְׁוּעָה *salvation*, (literally *the being saved*).

(6) קָטַל (Arab. كَتَبَ), with immutable vowels; in Arabic it is an intensive form of the participle. Hence, in Hebrew, it designates *customary being* or *doing* anything; נָחַס *prone to strike* or *butt*, חַטָּא *an habitual sinner*, (different from חָטָא *sinning*), גָּנַב *thief*, etc. Hence oftentimes this form denotes *business, employment*; e. g. מַבְבָּח *cook*, חָרַשׁ (for חֲרָשׁ) *artificer*. The fem. קָטֻלָּה, or קָטֻלָּת, passes easily over into an *abstract* meaning; as חַטָּאָה *a female sinner and sin*; הַלְבָּחָה *burning fever*; with Guttural as מַבְבָּעָה *sealing*. *Intensive* forms, also, are the following: viz.

(7) קָטוּל and קָטוּלָּה, (as in Chaldee most adjectives are sounded); e. g. צַדִּיק *righteous*, אֲמִיר *mighty*, חַנּוּן *compassionate*. In Hebrew, these come from mere *Intransitives*.

(8) קָטוּל; as רְסוּר *censurer*, גִּבּוֹר *hero, mighty one*; seldom passive, as יָלוּד *born*.

(9) קָטַל denotes *very strong intensity*; oftentimes it denotes an excess of anything, so as to become a blemish or an offence; e. g. גִּבָּן *humpbacked*, כַּהֵן *bald*, אֵלֵם *dumb*, עִוֵּר *blind*, לָמָה *lame*, חֲרָשׁ *dumb*, עָקַשׁ *perverted*. In the fem., the *abstract* meaning is the usual one; as אֶקְלָה *foolishness*.

II. Nouns after the manner of the Inf. Kal.*

(10) קָטַל, קָטֵל, קָטֵלָּה, (with mutable vowels), together with No. 11, are

* All these forms are, *mutatis mutandis*, in the Arabic, and are *Infinitives* or so-called *Nomina Actionis*.

the simplest forms of this kind, the first and last of which forms are common to the Inf. of verbs, (§ 45, 2). As forms of nouns, they are rare; e. g. *מְבַר* *man*, *פְּאָר* *ornament*, *צְחֹק* *laughter*. Far more frequent, and in their place, are employed the closely allied forms:

(11) *מֶלֶךְ*, *מְלִיךָ*, *מְלִיכָה*, the three so-called *Segholate forms*; e. g. *מֶלֶךְ* *king* (for *מְלִיךָ* or *מְלִיכָה*, § 28, 4); *סֵפֶר* *book*, (for *סִפְרֵי*); *קֹדֶשׁ* (for *קֹדְשֵׁי*) *sanctuary*, with the *character-vowel* in the *first* syllable, and the *helping* [assumed] vowel in the *second*. When the second or third stem-letter is a *Guttural*, the helping vowel is *Patah*; as *זֶרַע* *seed*, *נֶצַח* *eternity*, *פֶּעַל* *work*. Examples of the *fem.* of these forms are: *מְלִיכָה* *queen*, *פְּרָאָה* *fear*, *עֲזָרָה* *help*, *חֲכָמָה* *wisdom*.

Both masculines and feminines have properly and predominantly an *abstract* meaning; but still the *concrete* one is not unfrequent here, specially of the first or *מְלִיכָה* form; e. g. *מֶלֶךְ* *king*, *נַעַר* *stripling, a youth*, *בֶּבֶר* *a stupid fellow*, *עֲבָד* *servant*, *בַּעַל* *lord*, *אִישׁ* *man*. In part, the *concrete* meaning is secondary, and flows out of the abstract, (as in *בְּעִיר* *stupidity*, *נְעָר* *youthfulness*); in part, the form of the word is derived, by abbreviation, from a longer concrete word, as *מֶלֶךְ* *king*, *עֲבָד* *servant*, out of *participial* words, which mean, *the reigning one, the serving one, etc.** In general, however, the meaning of these forms is manifold; e. g. they are used to designate *instruments, tools*, as *חֶרֶב* *sword*, *חֶרֶט* *pointed instrument, style*; and also with a *passive* sense, as *לֶחֶם* *bread*. In the last kind of designation, the form *מְלִיכָה* is more common; as *אֹכֶל* *food*, and generally *מְלִיכָה* occupies more the *abstract* sphere of meaning; e. g. *נַעַר* *stripling*, but *נְעָר* *youth* (abstract).

(12) *מְלִיכָה* like No 1, *fem.* *מְלִיכָה*, both often with an *abstract* meaning; e. g. *רָעָב* *famine*, *אֲשֵׁם* *guilt*, *טִבְעַת* *satiety*, (the *concretes* are *רָעֵב*, *אֲשָׁם*, *טִבְעַת*); *fem.* *צְדָקָה* *righteousness*, *נִקְמָה* *vengeance*. Rare is the form *מְלִיכָה*; as *שִׁכָר* *intoxicating drink*, *עֵנָב* *the grape*.

(13) *מְלִיכָה*, *מְלִיכָה*, *מְלִיכָה*, *מְלִיכָה*, with final vowel immutable, and Sheva vocal under the first radical; e. g. *כְּתָב* *book*, *פְּאָב* *grief*, *מְלִיכָה* *way*, *חֲלוֹם* *dream*, *זְבוּל* *dwelling*. Sometimes a *prosthetic* is added to such forms; as *אֶרְוֵעַ* = *זְרוּעַ* *arm*, *אֶפְרִיחַ* *brood*. The corresponding *feminines* spontaneously present themselves; such as *מְלִיכָה*, *מְלִיכָה*; in which state they fall in with the *fem.* of No. 5 above.

(14) *מְלִיכָה*, Inf. form in Chald. and Syriac; e. g. *מִשְׁפָּט* *judgment*. Related forms are *מְזִמּוֹר* *song*, *מְחַמֵּד* *desire*, *מְלִיכָה* *booty*, *מְלִיכָה* *kingdom*, *מְשִׁפָּחַת* *hire*. This form designates not only *action*, but specially *the place of action*; as *מְזִבְחָה* *altar*, *מְדָבָר* *pasture, a waste*; also *instrument*, as *מְאִשְׁלֵת* *knife*.

* In respect to *מְלִיכָה* it is easy to refer it to such an *origin*, from analogy to the Arabic; in respect to some other words, it becomes more difficult to do this. Comp. *גֶּר* as the name of a town with the appellative *גֶּר* *wall*; also the shortening in the *const. state*; as *בְּתָרָה* out of *בְּתָרָה*.

(15) תְּפִלִּין, תְּפִלָּה, and like forms with תִּ- and תְּ-; as פְּתִירוֹן *explanation*, שִׁלְחָן *table*, קָרְבָן *offering*, זְכוֹרֹן *remembrance*, חִזְיוֹן *prophetic vision*.

An abridged form of תִּ- is תְּ-, also written הִ-, which is found in proper names; as מְגִדוֹן, and מְגִדוֹן; שְׁלֵמֹן, (comp. *Πλάτων, Plato*). Patronymics and Gentile nouns hold fast the תְּ-, as שִׁילוֹנִי *a Shilonite*, (from שִׁלֹה, town of *Shiloh*, and now *Silun*).

(16) With the *fem.* ending תְּ-; as רְפָאוֹת *folly*, רְפָאוֹת *healing*. In Aramaean this is the common Inf. ending in the derived Conjugations, (comp. No. 28 below). This form is frequent only in the later books of the Old Test. As a form of like meaning, תְּ- occurs sometimes in the earlier books; e. g. שְׂאֲרִית. (Comp. the *Denominatives* in § 85, 6.)

III. Participials of the derived Conjugations.

(17) *Niph.*, נִתְּפֵל, as נִפְּלְאוֹת, plur., *wonders*.

(18) (19) From *Piel* and *Hiph.*; e. g. מְזַחֲרֵת *snuffers*, מְזַחֲרָה, *pruning knife*.

(20) *Poel*; as עוֹלֵל and עוֹלֵלָה, *child*.

(21) From *Piel*, קָטַל, *fem.* קָטֵלָה, and (22) קָטַל, distinguishes in particular adjectives of colour; as אָדָם, *fem.* אֲדָמָה *red*, רֵעֵנָה *green*, שְׁלוֹמָה *peaceful*. No. 21 is merely a modification of No. 3.

(23) קָטַל, קָטַל, betoken *diminutive adjectives*, (§ 54, 3); as אֲדָמָה *reddish*, שְׁחָחָה *blackish*; and consequently in the way of contempt, (like *miser*, *misellus*, Germ. *Gesinde, Gesindel*), אֲסַפְסָפָה *the rabble-mob*, (here with a *pass.* form, from אָסַף).

IV. Infinitives of derived Conjugations.

(24) From *Niphal*; as נִפְּחָוּלִים *combats*.

(25) From *Piel*; נִפְּץ, *scattering*; oftener in the *fem.*, as בִּקְשָׁה, with (תְּ-) immutable.

(26) קָטַל. (27) תִּקְטֹל, Infinitives of *Piel*, (the last is usual in Arabic); e. g. שְׁפִים, *retribution*, הַבּוּק *folding of the hands*, תְּגִיבָה *reward*, תִּכְרֹתָה *mantle*.

(28) From *Hiphil*; as אֲזַכֵּרָה *memorial*, תְּשַׁמְעִיתָ *report*, (Aram. Infinitives), with *Qamets* immutable.

(29) From *Hithpael*; תְּחַיֵּה *catalogue*.

(30) From *Poel*; as הוֹלֵלָה *folly*. Perhaps also, (31) אֲשַׁר *incense*, שְׁאוֹן *prison*.

(32) From *Piel*; אֲפָרָה *dress, covering*. (33) נִאֲפָוּהָ *adultery*.

(34) פָּתַח *opening*, Inf. to No. 23.

(35) שָׂרַף, e. g. שְׁלֵחָה *flame*, (comp. § 54, 6).

(36) *Quadrilaterals*; as סָלַף *locust*.

§ 84.

Derivates from the irregular Verbs.

The structure of these is entirely analogous to that of derivates from the regular verb; and much is differently modified, only by reason of the peculiar structure of these stems. We shall therefore follow the order of the preceding forms, and notice only such methods of formation as are indicative of being influenced by the irregularities of the stems.

I. *Verbs Pe Nun.*

To the *Inf.* of *Kal* the following forms are attached: 14. מִתְּנָה *gift*, מִתְּנָה *overthrow*. To the *Inf.* of *Hiphil*: 28. הִצִּילָה *rescue*. The noun מִדָּע (*knowledge*) comes from יָדַע, (see § 70, 1).

II. *Verbs ע"ב.*

From the *Part.* of *Kal* comes הָם *innocent*, (like קָטָל); commonly these monosyllabic derivates have a (-), so as to make a sharp sound; as דָּל *lowly*, רַב *much*, fem. הַמָּה. * 2. מִיָּה *fat*. From the *Inf.* 10. 11. בָּז *booty*, חֵן *grace*, חֹק *statute*, fem. מִפָּה *word*, חֻקָּה *statute*. 14. מִעֵז *fortress*, מִסָּב *surrounding*; fem. מִגָּלָה *roll*. Out of such forms as מִסָּב, by a retraction of the tone a Segholate form is sometimes made; e. g. מְמִר *bitterness*, מְדָה *cowardice*, (from רָבָה). 22. קָלָקַל *despised*, עֲרוּעֵר *naked, needy*, (a cognate form of *Pilpel*). 27. תְּהִלָּה *praise*, תְּפִלָּה *prayer*; also with Segholate forms, as תְּהִיב *dissolution*, (from מָסַס), תְּרֵן *mast*, (from רָנַן *to creak*). Finally from the *Conj.* *Pilpel* (§ 54, 4), גָּלְגַל *wheel*, (from גָּלַל *to roll*).

III. *From Verbs פ"ו and פ"י.*

The *participial* forms are regular. To the *Infinitives* belong, 10. דָּע, fem. הִדָּעה, דָּעה, *knowledge*, עֲצָה *counsel*. 13. סוֹד for רִסוֹד, *divan, privy council*. 14. מוֹרָא *fear*, מוֹקֵשׁ *net*, מוֹלָדָת *birth*, מוֹסֵר *chastisement*. From those properly פ"י, מִיטָב *the best*. 27. הוֹשֵׁב *inhabitant*, הוֹלָדָת *generation*, הַיָּמִן *the South*.

IV. *Verbs ע"ו and ע"י.*

Participials are, 1. זָר, *foreign*. 2. גֵּר *foreigner*, עֵדָה *witness, testimony*. 3. טוֹב *good*, טוֹבָה *goodness*. *Infinitives*; 11. The Segholate forms of different kinds; e. g. מוֹת *death*, בַּיִת *house*, קוֹל *voice*, רוּחַ *spirit*; fem. עוֹלָה *and malignity*, בְּשׂוּת *shame*. 14. מְנוּחָה and מְנוּחָה *rest*, מְקוֹם *place*, also מְשׁוּט *oar*, (from שׁוּט). 27. תְּבוּנָה *dexterity*, תְּעוּדָה *testimony*. 28. הַנְּחָה *rest*.

* On the structure of the fem. form without a Daghesh, see § 92. n. 2.

V. Verbs לָהּ.

Participials are, 2. רַפְּיָה *beautiful*, קָשָׁה *hard*; *fem.* קָשְׁיָה. Of these, some drop the ה־; e. g. תָּו *mark, sign*, (for תִּוָּה). 4. רֹאֵה *a seer*; *fem.* עוֹלָה *burnt-offering*. 5. כֹּסְפִי *covering*, נָקִי *pure*, עָנִי *poor*.—*Infinitives*; 11. The Segholates of different forms, not many of which retain their final ה־, like בָּכָה *weeping*, רֵעֵה *friend*, הִזָּה and רִאָה *sight, vision*, (Is. 28: 7, 15); commonly with the casting away of the ה־; e. g. רַעַע (for רִעָה); or, in case of an original Yodh or Vav [medial], this is usually turned into a vowel, i. e. it quiesces in an appropriate vowel, (see what is said on יָהִי, § 74. n. 3); as פְּרִי *fruit*, חֲלִי *sickness*, בָּחוּ *waste*. Sometimes, (although but seldom), the middle radical of masc. gender, in such a case, remains a *consonant*; as דָּוָי (dēvāy); but the *fem.* always develops the *consonant* here; as שְׁלוֹהָ *tranquillity*, לְוִיָּה *wreath*. 13. סָתָו *winter*, שָׁתִי and *fem.* שְׁתִּיָּה *drink*; *fem.* מִנָּה *portion*, חֲצוּת *half*, שְׁחִיתָה and שְׁחִיתָה *pit*. 14. מִקְנָה *possession*, מִרְאָה *sight*; *fem.* מִצְוָה *command*; מַעַל *height*, (abridged from מַעְלָה). 15. קִנְיָן *possession*, תְּבִיּוֹן *destruction*. 27. תְּבִלָּתָה *annihilation*, תְּבִנָּתָה *building*, תְּרִבּוּתָה *brood*. 28. אֲשָׁרָה *testiculus*, (for אֲשָׁרָה, from שָׁרָה).

VI. Doubly irregular Verbs.

We adduce only a few examples, which may be of some difficulty to learners, as to finding the three stem-letters.

1. From פָּו and פָּא; שָׁו *elevation* for שָׂאוּ, from נָשָׂא, Job 41: 17.
2. From פָּו and לָהּ; as תִּוָּה *law*, מוֹפֵת *sign*, prob. from רָפָה.
3. From עָא and לָהּ; שָׁו *tumult*, (Num. 24: 17), for שָׂאוּ, from שָׂאוּ.
4. From עָו and לָהּ; רִוּי *watering*, for רִוִי, (from רִוָּה); אִי *island*, for אִוִי, (from אִוָּה); אוֹת *sign*, for אוֹתָהּ, (from אוֹתָהּ); קוֹ *line*, from קוֹה; חָמָר *chamber*, for חָמָר, (from חָמָר to dwell); גּוֹי *nation*, from גָּרָה, Arab. *confluxit*.

Moreover, in consequence of the contraction of נ, ד, ה, the stem is often obscured; e. g. יַצַּח *wine-press*, for יַצְחָהּ, (from יַצְחָהּ); אַף *anger*, for אַפָּהּ; זֶמַן *time*, for זְמָנָהּ, (from זְמָנָהּ); זִוִּי *(ziv) splendour*, for זְוִיָּהּ, (from זְוִיָּהּ).

§ 85.

Denominative Nouns.

I. To these belong all nouns which are immediately derived from other nouns, whether those others are *primitives* or *verbals*. E. g. קְדִמִּי *eastern*, from קֶדֶם *the east*, (from קָדַם).

2. Most of the *forms* of the denominatives are found in the *verbals*, and they appear to be borrowed from them, or to have imitated them; for the *denominatives* appear to be of later origin in the Hebrew than the *verbals*. E. g. one observed, that the *verbals* with *prosthetic* (§ 83. No. 14) were employed to

designate the *place of action*, and then put מ before nouns intended to designate the place where anything is or is done, (No. 3 below). In Greek and German the verbals and denominatives are altogether analogous.

The principal forms are as follows: (1) Like the *Part. Kal*, (No. 4 of the verbals above); שַׁעַר *door-keeper*, from שַׁעַר *door*; בָּקֵר *herdsman*, from בָּקָר *herd*; כָּרֵם *vine-dresser*, from כָּרֵם *vineyard*.

(2) Like the verbals No. 6, קֶשֶׁת *an archer*, from קֶשֶׁת *bow*; מַלְחָם *seaman*, from מַלְחָה *salt, sea*. — Both Nos. 1 and 2 exhibit forms which indicate ordinary occupation or employment; like the Greek nouns in -της -τεύς, e. g. *πολίτης, γραμματέυς*.

(3) With prosthetic מ, which indicates the *place* where anything is done, (comp. verbals, No. 14); as מַבְרֵךְ *fountain-place*, from מַבְרַךְ *fountain*; מַרְגְּלוֹת *foot-stool*, from רֶגֶל *foot*; מַרְצֵאוֹת *pillow*, from ראש *head*; מַקְשָׁה for מַקְשָׁאָה *garden of cucumbers*, from קָשָׂא *cucumber*. Comp. ἀμπέλαιον and ἄμπελος.

(4) With the endings -ון, -ת, which mark *concretes*; e. g. קְדֻמוֹן *an oriental*, from קָדָם *the east*; אַחֲרֵי־וֹן *the hinder part*, from אַחֲרַי *after*; לִוְרֵתָן *coiled, coiled serpent*, from לִוְרָה *winding*.

The endings -ין, -ה, also form *diminutives*, (like the Syriac -ין); as אִישׁוֹן *little man in the eye*, אִפְּלוֹת *apple of the eye*, from אִישׁ *man*; יְשׁוּרוֹן *beloved or pious little nation*, from יָשָׁר = יָרָם *upright*, a name of soothing for Israel.

(5) To the *denominative* the ending -י is peculiar; for it is appended to the noun in order to convert it into an *adjective*. Specially is this applied, as a formative of this nature, to the names of numbers, persons, and countries, in order to make of them *ordinals, gentile appellations, and patronymics*. E. g. נִבְרָי *strange*, from נָבַר *stranger*; שֵׁשִׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *a Moabite*, from מוֹאָב *Moab*; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל *Israel*. When the stem-noun is a *composite* one, it is usually separated into two words, as בְּנֵי־בִמְיָנִי *a Benjamite*, from בְּנֵי־בִמְיָן; (see respecting the *article* in such cases, § 100, note). Rarely is the ending -י instead of -י; as (a) The ending (-י) is sometimes employed, (as in Aramaean); e. g. בְּרִילִי *crafty*. Sometimes in proper names; as in חַגַּיִי Haggai (the prophet). (b) The (-יה) is sometimes put for (-י); as לְבָנִיהָ *prob. milky, the storax-tree*.

(6) With the endings -יה, -יה, which are appended to *concretes*, and then form *abstracts*, [like the English *-dom, -ship, -ness*]. E. g. מַלְכוּתָהּ *kingdom*, from מַלְכָּה; אַלְמָנוּתָהּ *widowhood*, from אַלְמָנָה; אַלְמָנוּתָהּ *widower, widow*; רֵאשִׁיתָהּ *the beginning*, from ראש = רֵאשִׁית *prince, head*. (See the Verbals, No. 16 above).

§ 86.

Of the Plural.

1. The *plural* is marked in the *masculine*, by the ending ים-

appended; e. g. סוּסִים, סוּס; which, though rarely, is sometimes written *defectivè*, as תַּיִמִּים.

The endings of the noun singular occasion some small diversity here. If the sing. ends with (י), then the *full* plur. ending (comprising this *Yodh*) would, if written *plenè*, be יַיִמִּים (*iy-yim*); e. g. אֶבְרָיִם a *Hebrew*, full plur. אֶבְרָיִים, Ex. 3: 18. But contraction is *usual* here, as אֶבְרָיִים, (§ 91, VIII.); and so שְׂנֵי, plur. שְׂנָיִם.—Nouns ending in ה־ drop this ending in order to receive the plur. appendage; as הַזָּהָר, plur. הַזָּהָרִים.

This ending (*-im*) is predominant in the Phœnician also; e. g. צִידוֹנִים *Sidonians*. The Aramaean has *-in*; the Arabic *-un* (Nom.) and *-in* in the oblique cases; the Aethiopic *-an*. It is, in fine, identical with the verbal plur. ending הִיָּ.

Unusual forms of the Plural.

(a) יַיִ, as in Chaldee and Syriac; found almost exclusively in the later and the poetic writings of the O. Test.; e. g. מְלִכָּיִן, Prov. 31: 3; רָמָיִן, Dan. 12: 13; written *defectively* in אֲרָץִים *islands*, Ezek. 26: 18. Comp. Judg. 5: 10. Job 15: 13. 24: 22. 31: 10. Lam. 1: 4, et al.

(b) י־ i. e. with ם rejected, (as in the Dual, רָרִי for רָרִים), Ezek. 13: 18, (comp. the *status const.*, § 87, 2); e. g. מְנַיִ for מְנַיִם, Ps. 45: 9; עַמַּי, 2 Sam. 22: 44, (עַמִּים in the parallel passage, Ps. 18: 44, but עַמַּי again in Lam. 3: 14. Ps. 144: 2). This ending is, in several places, doubted by many; see 2 Sam. 23: 8, and comp. 1 Chron. 11: 11. 1 Sam. 20: 38, *Kethibh*; see also Gesen. Lehrgeb. d. Heb. Sprache, s. 524 ff. More doubtful is also,

(c) י־, (like the *const. state* in the Syriac); and under this rubric are reckoned הַזָּרִי *while garments*, Is. 19: 9; שְׂרָיִ for שְׂרָרִים, Judg. 5: 15; חַלְזוֹנַי *windows*, Jer. 22: 14. Perhaps the last is Dual, (§ 86 b, n. 1). Possibly שְׂרָיִ may mean *my princes*, and so the י־ is a plur. suff.; and י־ in הַזָּרִי may be a *formative* affix. Moreover הַמְּצַפֵּי, Is. 20: 4, is in the *const. state*. But שְׂדֵהי, *the mighty One*, probably = שְׂדֵהי, according to the form הַמְּצַלֵּ; and in גִּזְבֵּי, Nah. 3: 17, the (י) belongs to the stem, since it comes from גָּבַהּ. Finally, in אֲדוֹנָי (*my lord*), the (י) was originally a suffix; § 120, n. 4.

2. *The plur. fem.* is marked by the ending יוֹת־, which comes in place of the fem. sing. ending, יוֹת־, יוֹת־, יוֹת־; and where these are wanting, then יוֹת־ is simply annexed, (§ 79, 2); for the latter, an example is בָּאָר, plur. בָּאָרוֹת; for the former תַּחֲלוֹת, plur. תַּחֲלוֹת, אֲנָרוֹת, אֲנָרוֹת.

The *feminines* in יוֹת־ form the plural in יוֹת־; and those in יוֹת־ form it in יוֹת־; e. g. אֶבְרָיִת, plur. אֶבְרָיִת; מְלִכּוֹת, plur. מְלִכּוֹת; but the basis of these plurals must after all be the sing. forms יוֹת־ and יוֹת־.

It comes from a disregard to the original source of the ending ת- and ת- , when the plur. ending ים- is attached to such words; e. g. הַגִּיתִּים , plur. הַגִּיתִּים and הַגִּיתוֹת ; זְנוּתִים , plur. זְנוּתִים and זְנוּתוֹת ; so also אֲלֻמְנוּתִים , and others. The plur. עֲדוֹת (e-dh^evoth), with ו consonant, from sing. עֲדוּת , is altogether in the manner of the Syriac.

N. B. This ending (*-ôth*) stands for *-âth*, (for so it is in Arab., Ethiop., and Chaldee, see on the obscuration of *â* into *ô*, § 9, 10, 2), and *-âth* is properly nothing more than the extension and strengthening of the *sing. fem.* ending *-âth*, (§ 79, 2). *Intensity* should characterize the plural. But this ending, when widely employed, came naturally to be attached, even to those words which did not end in ת- .

In what manner the (mutable) vowels of a noun are affected by the plural-ending, is shown by § 91. § 93.

3. Words of the common gender have often both a masc. and a fem. termination in the plural; and both these forms may be, and often are, *employed for either gender*; נְפֹשִׁים , plur. נְפֹשִׁים , נְפֹשׁוֹת .

In some cases, the two plurals are used in a somewhat diverse sense; so that the *usus loquendi* must be particularly watched here. It is the case with a considerable number of nouns in Hebrew, that they form plurals of both kinds. In such cases, the *gender* of the singular belongs to both forms; e. g. דוֹר , plur. דוֹרִים and דוֹרוֹת , Job 42: 16, (both masc.); so שָׁנָה , *fem.*, as are both the plurals שָׁנִים and שָׁנוֹת . So אַרְיֵה *lion*, plur. אַרְיֵוֹת *masc.*, Zeph. 3: 3.

Sometimes the two forms are separated by special usage; e. g. in common prosaic use, we have יָמִים *days*, and שָׁנִים *years*, but in *poetry* we have יָמוֹת and שָׁנוֹת . Specially is this the case with the names of the members of the human body; for the *dual* of these names denotes the living members of the body, while the *plural* denotes merely objects which imitate or are like them, i. e. things which consist of lifeless matter; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles*; קַרְנֵי *horns* (of a beast), קַרְנוֹת *horns* (of the altar); עֵינָיִם *eyes*, עֵינָוֹת *springs*.

4. A considerable number of *masculines* form their plural in ים- ; and many *feminines* form theirs in ים- . Yet, in the general, the *gender* of the singular passes into the plural unaltered, [whatever may be its form].

E. g. אָב *father*, plur. אֲבוֹת ; שֵׁם , plur. שְׁמוֹת . *Vice versa*: מִלֵּים , plur. מִלֵּים , both *fem.*; פְּלִגְשָׁה *concubine*, plur. פְּלִגְשִׁים .

5. A fixed and *entire* separation of the two genders is found principally in adjectives and participles.

E. g. טובים *boni*, טובות *bonae*; so קַטְלִים masc. and קַטְלוֹת fem. But nouns from the same root, which follow, in their meaning, the natural gender of objects, remain fixedly separate; as בָּנִים *sons*, and בָּנוֹת *daughters*; מְלָכִים *kings*, מְלָכוֹת *queens*.

NOTE 1. In a few cases, to the plur. ending -וֹת is added, by usage, a second plur. ending -ַיְ, (which, before the Gen., becomes -ַי, comp. § 87, 2); sometimes, also, an additional dual-ending -ַיְ; e. g. בָּמֶה *the height*, plur. בָּמֹת, const. בְּמֹתַי, so מִרְאֲשֵׁיתָי שָׂאוֹל, *from the pillow of Saul*; in the fem. הוֹפֶה *wall*, plur. הוֹפֹת, dual הוֹפֵתַי *double wall*. This doubled mode of marking the plural, lies also in the connection of *suffixes* with the plural ending -וֹת; (see § 89, 3).

NOTE 2. Some nouns are used *only in the plural*; e. g. מְחִיִּים *men*, (in Ethiop. the sing. is *met*); and some of these plural forms have the meaning of a *singular*, (§ 106, 2); e. g. פָּנִים *face*. The same form, in these cases, is also employed for the expression of the plural, when it is needed; e. g. פָּנִים *faces*, Ezek. 1: 6.

§ 86 b.

Of the Dual.

1. The *Dual* is a modification of the plural. It is found only in a few nouns, and belongs not to adjectives, verbs, or pronouns. It has no distinction of gender; and it is formed by adding -ַיְ to the singular.

E. g. יָד *hand*, dual יָדַיְ *the two hands*; so יוֹם *day*, dual יוֹמַיְ. The fem. (ה-) here is changed into (ת-); as שֵׁפָה *lip*, שֵׁפָתַיְ. In the ending תַּיְ, the supposititious vowel is dropped, and the ת remains; e. g. נְחֹשֶׁת, dual נְחֹשֶׁתַיְ.

It should be also noted, that the shortening of the vowels in the *dual*, is somewhat more extensive than in the plural, because of its length.

E. g. רֶגֶל *foot*, plur. רַגְלִים, dual רַגְלַיְ; yet sometimes as קַרְנַיִם and קַרְנָיִם, from קַרְנָה; לָהֵר, dual לָהֵרַיְ.

NOTE 1. *Unusual forms of the Dual*, which belong mostly to proper names, are the following: (a) הַיְ, and contracted הַיְ; e. g. הַיְ, Gen. 37: 17, and הַיְ, 2 K. 6: 13, (prop. name, *Two Wells*). (b) הַיְ and הַיְ; as הַיְ and הַיְ (prop. name); שְׁנַיִם *two*, in the connection עֶשְׂרֵת שְׁנַיִם *twelve*. (c) הַיְ, (dropping the ה); as קַרְנֵי, Ezek. 13: 18; prob. חַלּוֹנֵי (double window), Jer. 22: 14.

NOTE 2. Merely *apparent* Duals are the words מַיִם *water*, שָׁמַיִם *heavens*; and so רַגְלַיִם (also לַיִם-). The first two are plurals from obsolete singulars, מַי, שָׁמַי; the latter is a lengthened form of the old רַגְלַיִם, (see Ges.

Thes. p. 629); comp. the shorter form שָׁלֵם, in Ps. 76: 3, and the Chaldee רְרִישָׁלָם.

2. The use of the Dual in Hebrew, (besides the *numeral* use for 2, 12, 200, etc., § 95), is limited principally to those objects which are *naturally double*, or which by nature or art are *pairs*.

E. g. יָדַיִם *two hands*; אָזְנוֹתַיִם *two ears*; שְׁנַיִם *two rows of teeth*. So נַעֲלָיִם *a pair of shoes*; בְּאֵזְנוֹתַיִם *a pair of balances*; יְרֵמִיָּה *two (successive) days*; שְׁנַת־יָרֵד *two (successive) years*; אַמְרֵי־אֵל *two ells*. In the first case (objects *naturally double*), the *Dual* is also employed for the *plural*; as כְּנָפַיִם *six wings*, Is. 6: 2. So in Ezek. 7: 17, כָּל-כְּרִיבָיִם *every knee or all knees*. Sometimes, in the way of intensity, *two* is expressed along with the dual number, Amos 3: 12. Judg. 16: 28. (See further, on the Dual, § 86, 3, 4, notes).

REMARKS. It is not to be doubted, that the Hebrews, at an earlier period, used the Dual in a more comprehensive and freer manner, and that the limitations and remission of it belong to a development of the language which is of the later stamp. The written language of the Arabic forms the Dual in nouns, pronouns, and verbs (with participles), about to a like extent with the Greek and Sanscrit. But in the *new* Arabic it disappears in all but the noun. The Syriac has it only in some two forms, like the Roman in *duo, ambo*. So it is dropped in the recent Hindoo languages, [and in Romaic]. For the Dual in German, see Grimm's Germ. Gramm. I. s. 814. 2 Ausg.

§ 87.

The Genitive and Construct State.

1. The Hebrew language does not exhibit, at present, any living active use of *case-endings*.* It does not mark externally the relation of cases in a noun either as being of the Nom., Accus., or Gen.; but designates the oblique cases either by prepositions, or, in case of the Gen., by a close union in position, and a subordination to the noun which takes the *lead*. The noun which is put for a Gen., *undergoes no change* in itself; but *occasions one in the preceding noun* which stands connected with it. Inasmuch as both words are necessary to complete the idea, they are so drawn together that the first shortens its *vowels*, and in part its *consonants*, when this can be done, in order that the voice may hasten on to the principal tone, which is upon the second word.†

* For some *defunct* endings of this kind, see § 88.

† The general inclination of the Heb. language is to throw the tone upon the end of a word, and also the main stress of voice on the end of clauses of intimately connected words; (see § 29, 1).

E. g. out of such connection דְּבַר הַבָּר , but followed by a Gen., דְּבַר אֱלֹהִים , *the word of God*, (quasi *Word-God*, the reverse of our *God's word*); so יַד הַמֶּלֶךְ , *hand of the king*; case of consonants also falling away, $\text{דְּבָרִים הַאֵלֶּם}$, *words of the people*, (where both the vowels and consonants of the first word are abridged).

The changes in question, then, have respect to the *first* word in such a connection; and this word, subject to these changes, is said to be in the CONSTRUCT STATE. A noun *not* followed by a Gen., is said to be in the ABSOLUTE STATE.

N. B. Whether the two words are connected or not by a *Maqqeph* (§ 16, 1), makes no difference as to the vowel changes. That is an affair connected merely with *accentuation*. On the more extended use of the *construct state*, § 113. § 114.

2. Particulars respecting the vowel changes which are produced by the *construct state*, are presented in the Paradigms connected with § 90—92. The *endings* of the noun in the *const.* state are, in part, affected so as to give to the word a peculiar form: viz.

(a) The dual and plural endings, ־ים , ־ים , drop their ם , and are written and sounded ־י ; e. g. סוּסֵי פַרְעֹה , *the horses of Pharaoh*; עֵינָיִם , *the eyes of the man*.

(b) The *fem.* ending ־ת , (the usual ending of the *absolute fem.* noun), assumes in the *construct state* the form of (־ת) ; e. g. מַלְכֵּה שֶׁבַע , *the queen of Sheba*. But when the *fem.* has already the ending (־ת) , this remains unchanged, (§ 79, 1, n. 1).

(c) Nouns in (־ת) from verbs לָה (§ 84, V.), obtain in the room of this termination, the ending (־ת) , when in the *const.* state, (see § 74, 1. n.); as רֵאָה , *const.* רֵאָה .

Nouns in (־ת) take (־ת) in its room; e. g. חַיִּי , *const.* חַיִּי ; and so גֵּיָא , *const.* גֵּיָא .—On the ending (־י) and (־ת) in the *const.* state, see § 88.

REMARKS. The liquid ם falls away here, just as the Latin final *m* fell away before a vowel, in common parlance, and in poetry; Quinctil. Inst. Orat. IX. 4, § 40. In the same manner the final *n* falls away in Arabic and Aramaean, and usually in the plur. ending ־ן of the verb, (§ 44, 1. § 47, n. 4). The vowel letter *i* which then remains, after ם is dropped, takes an *a* to strengthen itself, and from this *a* and *i* combined arises the ending (־ת) ; see in § 7, 1 and § 9, 6. Instead of this (־ת) , the Syrians have (־ת) ; and some trace of this is found in the connection of the *suffixes* with the plur. noun, (§ 89, 2). Here probably belongs the controverted form, הַשֹּׁפָרִים , Is. 20: 4. (Some also find it in Judg. 5: 15.) That the (־ת) *const.* of the *Dual* comes from (־ת) , is plain of itself.

§ 88.

Remains of ancient Case-endings.

The הַ- local; ׀- and ׀- in the Construct State.

1. As the Arabic distinguishes *three* cases by *endings*, so are there traces of three endings of the Heb. noun, which correspond in sound with those Arabic ones, but have mostly lost their significance, and appear now only as the fallen ruins of an organism once fuller and more animated, since the language, as we have it in books, no longer exhibits any separation of cases by means of word-endings.

The Arabic endings are *-u* for the Nom., *-i* for the Gen., and *-a* for the Acc., (corresponding to the three leading classes of the vowels). In *new* Arabic, these endings have disappeared, even to that of the Acc., except that now and then this last is heard in the *adverbial* Acc. The Ethiopic has saved only the *-a*, and this it employs in the whole domain of the Acc., and also (in its lack of case-distinctions) as the ending of a noun in the *const.* state followed by the Genitive.

2. Most evident of all is the *Acc.* relation in the toneless ending (הַ-), which is appended to a noun as follows:

(a) Most frequently to show *direction* or *motion towards* anything; (see Synt., 116, 1); e. g. הַיָּם toward the sea, westward; צָפוֹנָה northward; אֲשׁוּרָה toward Assyria; בָּבֶלָה toward Babylon; אֶרֶץ toward the earth. With the article: הַהָרָה toward the mountain; הַבַּיְתָה into the house; in the plural, כְּשֵׁי־יָמָה to the Chaldeans; הַשָּׁמַיְמָה toward heaven. It may even stand in the *const.* state; as בַּיְתָה יוֹסֵף to the house of Joseph; מִדְּבָרָה הַמִּשְׁכָּן to the wilderness of Damascus; מִזְרְחָה שֶׁמֶשׁ toward sun-rising, (accent here anomalously on the ultimate).

(b) Somewhat weaker is the meaning of (הַ-), when, as at times is the case, it points only in a general way to the *place*, where any particular thing is, or is found; e. g. בָּבֶלָה at Babylon, Jer. 29: 15; בֵּיתָה in the dwelling, Hab. 3: 11; also שָׁמָּה there, Jer. 18: 2, (oftener thither).

(c) Still weaker is the meaning, when moreover a preposition is prefixed to such a form; e. g. לְשֵׁאוֹלָה at or in the under world, Ps. 9: 18; לְמַעְלָה upward; בְּנֶגְבָה in the south, Jos. 15: 21; מִבְּבֶלָה from Babylon, Jer. 27: 16.

The *local* relation of this ending is the reigning one, (הַ- local); yet in a few cases, it refers to *time*; e. g. (perhaps) עַתָּה now (at this time), from עַתָּה; מִמָּוֶת מִמָּוֶת from year to year. Peculiar is הַלְלוּלָה, prob. *ad profanum* = *absit*! As Acc. of object, (yet approaching very near to the *local* relation), is אֶרֶץ אֲרָצָה וְבָלֹן; אֶרֶץ נִפְתָּלִי, Is. 8: 23, comp. Job 34: 13.

REMARK. Inasmuch as this ending (הַ-) is normally *toneless*, most words,

as the examples above show, do not change their vowels on account of it. But where this is a *helping* vowel in a Segholate form, this falls away and becomes *Sheva*, as אָרָץ, אֲרָצָה, (§ 91, 6, 1); or where the *short Hireq* of the Dual occurs, the same thing takes place; e. g. הַשְּׂמֵרִים (like the Dual in its form), הַשְּׂמֵרִים. Sometimes this (הַ) is shortened into (הֶ); as נָבִיא to *Nob*, 1 Sam. 21: 2, comp. Ezek. 25: 13.

3. Less frequent, and almost only in poetry, do we find the other two endings, which, with the Acc. ending just noticed, corresponded to the Arabic case-endings, viz. (וֹ) for the *Gen.*, and יִ- (sometimes וִ- in proper names), for the *Nominative*. But language does not recognize, at present, any regular indication of case-relations by means of these, but regards them rather as *Arabisms*, which, in poetry and solemn discourse, and in composite proper names, have descended from ancient times. These endings are employed only in cases of the closest connection of noun to noun, i. e. in the *const.* state.*

(a) The ending (וֹ) is not very unusual in the *const.* state, and commonly has the tone. E. g. טוֹבֵר הַצֹּאֵן, *he who forsakes the flock*, Zech. 11: 17; שֹׁנֵי סִיָּר, *the inhabiter of the thorn-bush*, Deut. 33: 16.—In the *fem.*, גְּנֵבָתָי לַיְלָה, *that which was stolen by night*, Gen. 31: 39 (prose); מְשֻׁשֵׁת מְשָׁפֵט, *full of justice*, Is. 1: 21; עַל דְּבַרְתֵּי מֶלְכִי־צֶדֶק, *according to the order of Melchizedek*, Ps. 110: 4.—Frequently when a preposition is prefixed to the second word, (comp. § 114); e. g. רַבָּתַי בְּגוֹיִם, *mistress among the nations*, Lam. 1: 1; אֶסְרִי אֶסְרֵן, *he who bindeth to the vine*, Gen. 49: 11, comp. Is. 22: 16. Mic. 7: 14. Ps. 110: 4. 113: 5, 9, etc. Several of the *particles* take the same (וֹ), thus showing, that in effect they are nouns in the *const.* state; e. g. זוֹלָתַי, *besides*, מִן, *from*, בְּלֹא, *not*. Also in composite proper names; as מֶלְכִי־צֶדֶק, *Melchizedek*; גַּבְרִיאֵל, *Gabriel*, i. e. *man of God*; חַנְּיָאֵל, *Hanniel*, i. e. *mercy of God*; comp. the Punic *Hannibal*, i. e. חַנְּיָאֵל, *favour of Baal*.

(b) The ending (יִ) is much rarer; in prose it is found only in the Pentateuch, and there in solemn speech, as Gen. 1: 24, אֶרֶץ הָאָרֶץ, *beast of the earth*, and the same form repeated from this passage, in Ps. 50: 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. Elsewhere בְּנֵי בְעֹר, *the son of Beor*, Num. 24: 3, 15. Also מַעְיָנוּ מַיִם, *water source*, Ps. 114: 8; perhaps, also, נַפְשׁוֹ עֲצֹל, *the soul of the slothful*, Prov. 13: 4.

The shortening of the vowels which these endings bring about, may be seen from the examples above. The *Pattah* of the *fem.* ending (וֹ) becomes either a *Sheva*, or a *Qamets*.

* In the connection of words customary in ancient times, these old endings are often preserved, while, out of such connection, they are rarely to be found, or not at all. E. g. the *fem.* ending (וֹ) is still in a Genitive connection, (§ 87, 2, b), and in a verb connected with a suffix, (§ 58, 1). So there is preserved in the poets, and in proper names, many relics of the ancient language.

Inasmuch as these endings, ךֿ- and םֿ-, appear to have been given up as marking the relation of case, so we cannot now regard them with *certainty* as case-endings; but still, it is quite probable, that they were once so in the living language, as well as (הַ־) under No. 2. In particular are we supported in this view by the Arabic, which once had the same endings, and afterwards lost them, like to the Hebrew. In Latin, moreover, we find a use of the *Casus localis* (locative case) which has been arrested, as in proper names, in *ruri, domi*, etc. In the new Persian plural endings *-ân* and *-há*, are contained old case-endings, which however, as such, have no living energy at present; not to mention the Roman and German languages.— Even in instances where the old Arabic employed case-endings, which have become incorporated, in a manner, with the stem-word itself, e. g. in אבִי, אבִי, אבִי (const. state of אבִי *father*), the new Arabic employs all these, but without designating a *difference* of cases by them. In accordance with this, the Heb. const. state, אבִי, אבִי, is properly a Gen. ending. In Chaldee we have אבִי; in Hebrew מִיחֵ (in מִיחֵשֶׁלַח), שָׁמוֹ (in שָׁמוֹאֵל), פָּנֵי (פָּנֵי־אֵל), are to be regarded as Nom. endings; so that both forms, פָּנֵי־אֵל and אֵל־פָּנֵי, אֲחֵי־מִיחֵ and מִיחֵ־אֲחֵי, may occur.

§ 89.

The Noun with Pronoun Suffixes.

As to the connection of the noun with personal pronouns, (which in such a connection represent a Gen. case, (§ 33, 2. b), *two things*, (as in case of the verb, § 56, seq.), require our attention; (1) The form of the suffix itself. (2) The change in the noun by reason of it. The latter is exhibited in the Paradigms of the flexion of nouns (§ 90 seq.); here, therefore, we have to treat principally of the first. A synopsis of them will be found in Par. A, at the close of this work. We shall first consider in what manner the suffixes are attached to nouns in the *Singular*; and then, in the *Plural* and *Dual*.

1. The *Suffixes* to the *Singular* are as follows:

Sing. 1. c. םֿ- mine.

Plur. 1. c. םֿ־נִי, םֿ־נֵי our.

2. $\left. \begin{array}{l} m. \text{ ךֿ־י, ךֿ־י, in} \\ \text{pause } \text{ךֿ־י} \\ f. \text{ ךֿ־י, ךֿ־י, } \end{array} \right\} \text{thine.}$

2. $\left. \begin{array}{l} m. \text{ ךֿ־ם, ךֿ־ם} \\ f. \text{ ךֿ־ן, ךֿ־ן} \end{array} \right\} \text{your.}$

3. $\left\{ \begin{array}{l} m. \text{ ה־י, ה־י, ה־י, ה־י} \\ f. \text{ ה־י, ה־י, ה־י} \end{array} \right. \text{her.}$

3. $\left\{ \begin{array}{l} m. \text{ ה־ם, ה־ם, poet.} \\ \text{ה־ם־י} \text{ their (masc.)} \\ f. \text{ ה־ן, ה־ן, ה־ן} \text{ their} \\ \text{(fem.)} \end{array} \right.$

NOTE 1. The variety in forms here is narrower than that in the case of the verbs. The manner of appending the suffixes is as follows:

(a) The forms without a union-vowel are attached to nouns that end in a vowel; e. g. אָבִיבִי , אָבִיבִי , also אָבִירָה , אָבִירָה , אָבִירָה , אָבִירָה , אָבִירָה . But the noun-endings, (רָ and הָ , § 87, 2), are not included here.

(b) The forms with union-vowels, (§ 57, 3. b), are appended to nouns which end in a consonant; which include the great mass. In respect to the union-vowel here, the *A* sound is predominant, and is attached to the suffixes ִי , ִי (out of רָה־), fem. ִי , third plur. ִי , ִי . The forms with *E* sounds are limited almost entirely to nouns that end in הָ ; as שָׂרָה , שָׂרָה . On the contrary, as to ִי and ִי , they are almost constantly employed, and forms like ִי , ִי , are rarities. See n. 2 below.

NOTE 2. UNUSUAL FORMS. These are, (a) The second pers. masc. *sing.*, רָ , as in רָ , Ps. 139: 5.—Fem. ִי Ezek. 5: 12, ִי Ps. 103: 4, once ִי Nahum 2: 14, (several Mss. ִי , prob. ִי equivalent to ִי). (b) The third pers. ִי , namely in the frequent form לֹלֶה (*o-h'lo*), Gen. 9: 22. 12: 8. 13: 3. 35: 21; קָצֵה , 2 K. 19: 23, but in Is. 37: 24, קָצֵה , Gen. 49: 11 (*Qeri* ִי).

(c) PLURAL. First pers. ִי , as קָרְנִי , Job 22: 20. Ruth 3: 2. Is. 47: 10. (d) Second person, ִי , Ezek. 23: 48, 49. (e) Third masc., ִי , 2 Sam. 23: 6, for ִי , (from which comes the contracted form ִי).—Fem. ִי , 1 K. 7: 37; ִי , Gen. 41: 21; ִי , Ruth 1: 19, elsewhere mostly in pause. Moreover ִי is rare, Is. 3: 17; most commonly in the form ִי .

2. When the Suffixes are added to the plur. masc. in ִי , and the dual in ִי , that is, to the *const.* state of these which ends in ִי , (§ 87, 2), this ending combines with the suffixes, and thence arise some new vowels, as follows:

Suffixes of Nouns plural.

Sing. 1. c. ִי mine.

Plur. 1. c. ִי our.

2. $\left\{ \begin{array}{l} m. \text{ִי} \\ f. \text{ִי} \end{array} \right\}$ thine.

2. $\left\{ \begin{array}{l} m. \text{ִי} \\ f. \text{ִי} \end{array} \right\}$ your.

3. $\left\{ \begin{array}{l} m. \text{ִי}, \text{poet. } \text{ִי} \text{ his.} \\ f. \text{ִי} \text{ her.} \end{array} \right\}$

3. $\left\{ \begin{array}{l} m. \text{ִי}, \\ \text{poet. } \text{ִי} \\ f. \text{ִי} \end{array} \right\}$ their

In most of these forms, the ending of the *plur. construct* remains unchanged; as סֹסִי־נִי , סֹסִי־נִי , סֹסִי־נִי ; in others *Seghol* takes the place of the construct (ִי), e. g. סֹסִי־נִי , סֹסִי־נִי ; in three forms, with very short suffixes, the ending is virtually ִי , (see § 87. n.); e. g. סֹסִי־נִי out of סֹסִי־נִי ; סֹסִי־נִי out of סֹסִי־נִי , (comp. § 28, 4); סֹסִי־נִי out of סֹסִי־נִי contracted.

NOTE 1. The *Yodh*, which distinguishes these suffixes, is, in words occurring here and there, omitted in the writing, (written *defective*); e. g. דְּרָבָהּ for דְּרָבֶהּ, Ex. 33: 13; רַעֲיוֹהוּ for רַעֲיוֹהוּ, Job 42: 10; לְמִינֵיהֶם (plur.) after their kinds, Gen. 1: 21. Most frequent is this with the suff. of the third pers. masc. sing., where ךְּ frequently occurs, which the *Qeri* amends by writing ךִּי; e. g. הַצֵּי, Ps. 58: 8, *Qeri* הַצֵּי ךִּי.

NOTE 2. The unusual forms here are: SING., second pers. fem. ךִּי, Ecc. 10: 17; ךִּי, Ps. 103: 3, 4, 5.—*Third masc.*, ךִּי (an entire Chaldee form), Ps. 116: 12.—*Third fem.* ךִּי, Ezek. 41: 15.—PLUR., fem. ךִּי, Ezek. 13: 20; ךִּי, Ezek. 40: 16; ךִּי, Ezek. 1: 11.

NOTE 3. In respect to ךִּי, see § 101, 2. note.

3. That the *Yodh* (י) in these suffixes of the *noun plural*, actually belongs to the ending of the masc. plural in the *const.* state, is clear and beyond a doubt. But the consciousness of this in speaking the living language seems to have been so worn away, that a striking peculiarity, (in a sense—incorrectness), of speech arose, viz., that the *suffix forms*, including the יִ which belonged in reality to the endings of the masc. plur. nouns, were appended in like manner to the *feminine* forms of the plural in ךִּי-.

E. g. סוֹסוֹתֵינוּ, סוֹסוֹתֵיהֶם, (just as these suffixes are attached to the masc. plural); so that in fact there is here a *double* designation of the plural fem. (In § 86, 5. n. 1, may be seen parallels with this; and in § 79, 2. n. 2. f, is a double ending of fem. singular.) Such is the rule; [i. e. the suffixes of the masc. and fem. plural are the *same*, including also the *Yodh* which precedes them]. But there are occasional *EXCEPTIONS* to this; in which case the pure suffix, (as in No 1. above), is attached directly to the noun plural; e. g. גִּדּוֹתַי, Ps. 132: 12; מִבּוֹתֵיהֶם, Deut. 28: 59.—In the third plur. pronoun this mode is even the more usual one; e. g. אֲבוֹתָם, more common than אֲבוֹתֵיהֶם; and so שְׂמוֹתָם, דוֹרוֹתָם.

4. To exhibit clearly these views of the subject, we subjoin a Table or Paradigm of the *Suffixes* in connection with nouns of both genders and numbers. For this purpose a word has been chosen, the stem-letters of which do not change. It will be seen, that for the *fem.* ending (יִ), that of (יִ), a *construct* ending, is adopted before suffixes; which last ending, however, prolongs the *Pattah* into *Qamets*, in all cases where the *Pattah* would come to stand in an *open* syllable, (comp. § 87, 2. b). The (יִ) remains before ךִּי, because it continues here to be in a *closed* syllable.

Singular.

		<i>Masc.</i>		<i>Fem.</i>
		סוּס <i>horse.</i>		סוּסָה <i>mare.</i>
<i>Sing.</i>	1. <i>c.</i>	סוּסִי <i>my horse.</i>		סוּסָתִי <i>my mare.</i>
	2.	{ <i>m.</i> סוּסֶיךָ <i>thy</i> —		סוּסָתֶיךָ <i>thy</i> —
		{ <i>f.</i> סוּסֶיךָ <i>thy</i> — <i>f.</i>		סוּסָתֶיךָ <i>thy</i> — <i>f.</i>
	3.	{ <i>m.</i> סוּסָיו <i>his</i> —		סוּסָתָיו <i>his</i> —
		{ <i>f.</i> סוּסָיהָ <i>her</i> —		סוּסָתֶיהָ <i>her</i> —
<i>Plur.</i>	1. <i>c.</i>	סוּסֵינוּ <i>our</i> —		סוּסָתֵינוּ <i>our</i> —
	2.	{ <i>m.</i> סוּסֵיכֶם <i>your</i> —		סוּסָתֵיכֶם <i>your</i> —
		{ <i>f.</i> סוּסֵיכֶן <i>your</i> — <i>f.</i>		סוּסָתֵיכֶן <i>your</i> — <i>f.</i>
	3.	{ <i>m.</i> סוּסָם <i>their</i> —		סוּסָתָם <i>their</i> —
		{ <i>f.</i> סוּסָנָן <i>their</i> — <i>f.</i>		סוּסָתָנָן <i>their</i> — <i>f.</i>

Plural.

		<i>Masc.</i>		<i>Fem.</i>
		סוּסִים <i>horses.</i>		סוּסוֹת <i>mares.</i>
<i>Sing.</i>	1. <i>c.</i>	סוּסֵי <i>my horses.</i>		סוּסוֹתַי <i>my mares.</i>
	2.	{ <i>m.</i> סוּסֵיךָ <i>thy</i> —		סוּסוֹתֶיךָ <i>thy</i> —
		{ <i>f.</i> סוּסֵיךָ <i>thy</i> — <i>f.</i>		סוּסוֹתֶיךָ <i>thy</i> — <i>f.</i>
	3.	{ <i>m.</i> סוּסָיו <i>his</i> —		סוּסוֹתָיו <i>his</i> —
		{ <i>f.</i> סוּסָיהָ <i>her</i> —		סוּסוֹתֶיהָ <i>her</i> —
<i>Plur.</i>	1. <i>c.</i>	סוּסֵינוּ <i>our</i> —		סוּסוֹתֵינוּ <i>our</i> —
	2.	{ <i>m.</i> סוּסֵיכֶם <i>your</i> —		סוּסוֹתֵיכֶם <i>your</i> —
		{ <i>f.</i> סוּסֵיכֶן <i>your</i> — <i>f.</i>		סוּסוֹתֵיכֶן <i>your</i> — <i>f.</i>
	3.	{ <i>m.</i> סוּסָיהֶם <i>their</i> —		סוּסוֹתֵיהֶם <i>their</i> —
		{ <i>f.</i> סוּסָיהֶן <i>their</i> — <i>f.</i>		סוּסוֹתֵיהֶן <i>their</i> — <i>f.</i>

§ 90.

Vowel-changes in the Noun.

1. These changes are brought about, (a) By a following Genitive. (b) By appending personal pronouns. (c) By the plural and dual endings; and these may be followed by a Genitive, and also by suffixes.

2. By these means the tone is shifted more or less, and sometimes upon the suffix which is appended. Three cases of this nature may be distinguished.

(a) *When the tone advances one syllable or place*, which is the case when most of the suffixes of the noun *singular* are appended; e. g. יָ- ; הָ- , וָ- ; יֹ- , הֹ- , וֹ- ; יֹ- , הֹ- , וֹ- ; יֹ- , הֹ- , וֹ- ; as דָּבָר , דְּבָרִי , דְּבָרֶיךָ , etc. The plural and dual endings produce the same effect; e. g. דְּבָרִים , sing. כְּנָף wing, dual כְּנָפַיִם . [Generally, in the first five Forms or Declensions of the masc. nouns, the penult vowel (if mutable) falls away and becomes Sheva; in the other nouns, there is a variety of changes, which must be learned from the Paradigm, and the nature of the case; e. g. אֵיב , אֵיבִי , etc.; נָעַר נָעַרִי ; שָׁם , שָׁמִי , אָם , אָמִי , הוֹרָה , הוֹרִי , etc.]

The *light* suffixes* of the plural produce the same effect as those of the singular, viz. יָ- ; הָ- , וָ- ; יֹ- , הֹ- , וֹ- ; יֹ- , הֹ- , וֹ- ; e. g. דְּבָרִי , דְּבָרֵינוּ , etc.

(b) *When the tone goes forward two places*, as when the grave suffixes of the *Plural* are added, viz. יָ- , הָ- , וָ- ; יֹ- , הֹ- , וֹ- , (tone on the ultimate), the ultimate and penult vowels (if mutable) are changed; e. g. דְּבָרִים , דְּבָרֵינוּ . [The *construct state*† produces the like effect, § 87, 1.] E. g. דְּבָרֵינוּ the words of the people.

The *Segholate* forms, with *penult* tone, suffer less change by a suffix, than by the plural endings יָ- , הָ- , וָ- ; e. g. בְּלִיָּה , with light suff. בְּלִיָּתִי , leaving the leading vowel under the *first* stem-letter, while the plur. (מְלָכִים) throws the vowel forward under the *second* stem-letter. (See § 91, 6.)

(c) When the pronoun appended begins with a *consonant* which has no union-vowel, and which makes a syllable by itself, (viz. the suffixes הָ- ; כֶּ- , כֵּ- ; הָם- , הֵם- , וָם- , וֵם- , the last three being more usually written as הֶם- , וָהֶם-), the changes follow the nature of the word appended. The הָ- is a *light*

* See on the nature of these, the Note that follows the Paradigm of nouns, § 91.

† [Gesenius and Roediger state this matter thus: "When the tone advances two places, as in the *const. state* of the plural, etc." But the *const. state* does not advance the tone beyond where it stands in the *absolute* plural. The clipping of the vowels in the *const. state* belongs to *rhetorical* enunciation, not to the removal of the word-tone beyond where it is in the *absolute* plural, but to the removal of the emphasis of the voice.—S.]

suffix, and operates in the same way as ה-, י-, as זָבָה, דְּבָרָה, זָבָה. The others are grave suffixes, and shorten the word as much as may be; e. g. דְּבָרָה, see Par. The like with the *const. state*; as דְּבָרָה אֲלֵהֶיּוֹם.

3. The vowel-changes in the *feminines* (§ 93) are not so considerable as in the masculines, since, in consequence of their formation out of the masculines, (§ 92), they have already been subjected to change.

These vowel-changes, and the internal declension of nouns, are grounded on the general principles developed in § 23 seq. above. But those principles are not adequate to the explanation of all the phenomena. Many of the changes rest upon the peculiar structure of certain forms of nouns, of which some account has been given in § 83—85. Finally, *all the changes in question respect almost entirely the ULTIMATE and PENULT syllables of words.* The *antepenult* very rarely has a mutable vowel; (comp. in § 27).

N. B. A striking difference between shortening vowels in the *verb* and in the *noun*, is this, viz., that in the *verb*, where of two mutable vowels one of them is shortened, that one is the *second*, e. g. קָטַל, fem. קָטַלְתִּי, plur. קָטַלְתֶּם; while in nouns just the *reverse* of this takes place, viz., the *first* vowel is changed, e. g. דְּבָרָה, דְּבָרָהּ, דְּבָרָהּ, etc.; comp. § 27, 3.

Changes of the *consonants* in nouns occur very rarely, and only in those of form IX. in the Paradigm.

We subjoin PARADIGMS of the flexion, and changes from other causes, of the *forms* of nouns, with *explanatory remarks*, in the following order, viz. (1) The Paradigm of Nouns masculine, § 91. (2) The vowel changes in the formation of *Feminines*, § 92. (3) Paradigm of Nouns feminine, § 93.

§ 91.

Paradigm of Masculines.

Nouns masculine, in respect to their *vowel-changes*, may be reduced to NINE CLASSES; which are exhibited in the following table, and to this explanation are subjoined. Here we premise only two remarks of a general nature.

(a) That all *feminine* nouns, with a masc. form in the singular, (§ 105, 1. 3), are declined in the same way as masculines, with the exception, that they usually (not always) form their plur. by suffixing ה-; e. g. קָטַלְתִּי fem., plur. קָטַלְתֶּם, const. plur. קָטַלְתֶּם. The *suffixes* demand the more thorough kind of shortened forms in these cases. See Par. of Fem., § 93.

(b) That in the plural, the so-called *light suffixes* are attached to the *absolute state*, while the *grave* ones are joined with the *const. state*; as the Paradigm will show.

Paradigm

	I.	II.	III.	IV.
	(immutable)			a.
<i>Sing. absolute.</i>	סוּם	עוֹלָם	פְּקִיד	דְּבַר
	(horse)	(eternity)	(overseer)	(word)
— <i>construct.</i>	סוּם	עוֹלָם	פְּקִיד	דְּבַר
— <i>light Suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
— <i>grave Suff.*</i>	סוּסֵכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דְּבָרְכֶם
<i>Plur. absolute.</i>	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים
— <i>construct.</i>	סוּסֵי	עוֹלָמֵי	פְּקִידֵי	דְּבָרֵי
— <i>light Suff.</i>	סוּסֵי	עוֹלָמֵי	פְּקִידֵי	דְּבָרֵי
— <i>grave Suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם
<i>Dual absolute.</i>	יוֹמַיִם	מְלָאָהִים	שְׁבַעַיִם	כְּנָפַיִם
— <i>construct.</i>				כְּנָפָי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absolute.</i>	נַעַר	נֶצַח	פְּעַל	מָוֶת	זַיִת
	(youth)	(eternity)	(work)	(death)	(olive)
— <i>construct.</i>	נַעַר	נֶצַח	פְּעַל	מוֹת	זַיִת
— <i>light Suff.</i>	נַעְרִי	נֶצְחִי	פְּעַלִי	מוֹתִי	זַיִתִּי
— <i>grave Suff.</i>	נַעְרֵכֶם	נֶצְחֵכֶם	פְּעַלְכֶם	מוֹתְכֶם	זַיִתְכֶם
<i>Plur. absolute.</i>	נַעְרִים	נֶצְחִים	פְּעַלִים	מוֹתִים	זַיִתִּים
— <i>construct.</i>	נַעְרֵי	נֶצְחֵי	פְּעַלֵי	מוֹתֵי	זַיִתֵּי
— <i>light Suff.</i>	נַעְרֵי	נֶצְחֵי	פְּעַלֵי	מוֹתֵי	זַיִתֵּי
— <i>grave Suff.</i>	נַעְרֵיכֶם	נֶצְחֵיכֶם	פְּעַלֵיכֶם	מוֹתֵיכֶם	זַיִתֵּיכֶם
<i>Dual absolute.</i>	נַעְלָיִם				עֵינָיִם
	(shoes)				(eyes)
— <i>construct.</i>	נַעְלָי				עֵינָי

* Most of the *Suffixes* of the second and third persons *plural* are named *grave Suffixes*, because they bring down the tone as far as possible. E. g. the suffixes of those persons appended to the *noun singular*, i. e. כָּם, כֶּן, כֵּן, חָם, חֶן, חָן, are called *grave*, (but not the suffixes כֶּם, כֵּן, חָם, חֶן, חָן); so the corresponding

of Nouns masculine.

IV.		V.			VI.		
b.	a.	b.	c.	a.	b.	c.	
הַכֶּסֶם	זֶקֶן	פֶּתֶף	הַיָּצָר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	
(wise)	(old man)	(shoulder)	(fore-court)	(king)	(book)	(sanctuary)	
הַכֶּסֶם	זֶקֶן	פֶּתֶף	הַיָּצָר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	
הַכְּמִי	זֶקְנִי		הַיָּצָרִי	מֶלְכִי	סִפְרִי	קֹדֶשִׁי	
הַכְּמֵכֶם	זֶקְנֵכֶם		הַיָּצָרִיכֶם	מֶלְכֵכֶם	סִפְרֵכֶם	קֹדֶשֶׁכֶם	
הַכְּמִיִּם	זֶקְנֵיִם		הַיָּצָרִיִּם	מֶלְכִיִּם	סִפְרֵיִם	קֹדֶשִׁיִּם	
הַכְּמִי	זֶקְנִי		הַיָּצָרִי	מֶלְכִי	סִפְרִי	קֹדֶשִׁי	
הַכְּמִי	זֶקְנִי		הַיָּצָרִי	מֶלְכִי	סִפְרִי	קֹדֶשִׁי	
הַכְּמִיכֶם	זֶקְנֵיכֶם		הַיָּצָרֵיכֶם	מֶלְכֵיכֶם	סִפְרֵיכֶם	קֹדֶשֵׁיכֶם	
הַלְּצִיִּם	יָרֵכִים			רַגְלִים	פְּפֻלִים	מִתְנִים	
הַלְּצִי				רַגְלִי		מִתְנִי	
VI.	VII.		VIII.			IX.	
i.	a.	b.	a.	b.	c.		
פְּרִי	אֵיב	שֵׁם	יָם	אִם	חֵק	הִזְהָה	
(fruit)	(enemy)	(name)	(sea)	(Mother)	(law)	(seer)	
פְּרִי	אֵיב	שֵׁם	יָם	אִם	חֵק־	הִזְהָה	
פְּרִיִּי	אֵיבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	הִזְוִי	
פְּרִיכֶם	אֵיבֵכֶם	שְׁמֵכֶם	יָמֵכֶם	אִמֵּכֶם	חֻקֵּכֶם	הִזְכֵּכֶם	
פְּרִיָּם	אֵיבֵיָם	שְׁמוֹת	יָמִים	אִמוֹת	חֻקִּים	הִזִּים	
(gazelles)	אֵיבִי	שְׁמוֹת	יָמִי	אִמוֹת	חֻקִּי	הִזִּי	
	אֵיבִי	שְׁמוֹתִי	יָמִי	אִמוֹתִי	חֻקִּי	הִזִּי	
		שְׁמוֹתֵיכֶם	יָמוֹכֶם	אִמוֹתֵיכֶם	חֻקֵּיכֶם	הִזִּיכֶם	
לְחֵיִם	מֵאזְנֵיִם		אַפִּים	שְׁנִים			
(cheeks)	(balance)		(nostrils)	(teeth-rows)			
	מֵאזְנִי		אַפִּי	שְׁנִי			

ones united to nouns plural, i. e. יָרֵכֶם, יָרֵכִי, יָרֵכָם, יָרֵכִי, are called *grave*, (but not יָרֵכִי). All the other suffixes throughout are named *light*; [a merely convenient technical expression].

Explanations.

1. PAR. I. has no vowel-changes in its stem-letters, and is presented here merely for the convenience of comparison. *All nouns with vowels immutable belong here.* (§ 25.)

E. g. (see § 25, 1), such as עיר, קול, לבוש, זרוע; (§ 25, 2), קם, גר; (ib. 3), גבור, צדיק, חנני, משחית; (ib. 4), פרש (for פראש). And so all the verbal nouns like those in § 83, Nos. 6. 7. 8. 13. 26. 27.

2. PAR. II. comprises *all nouns which have a mutable Qamets in the last syllable*, whether monosyllabic or having another previous but immutable vowel.

E. g. רד, כוכב, מדבר, and (only in the plur.) נשים. With the grave suffix ב־ the Qamets is normally shortened, as in עולם; but in some words (monosyllabic), other short vowels are employed, in such a connection, to abridge the sound still more; e. g. רד, רד (for רד), דם, דמם; see § 27, n. 2. 3.

N. B. Those nouns which have a final ־ *immutable*, of course do not belong here; e. g. forms like קטל, קטל, (§ 83, No. 6. 13), קם as Part. of verb ע, etc. Moreover the derivatives of verbs לא usually hold fast their ־ ; e. g. מקרא, plur. const. מקראי.

3. PAR. III. comprises those nouns, *whose final vowel is immutable, while the penult has a mutable ־ or ־* , (§ 26, 3).

E. g. גדול, ארון, עצום, אמן plur. אמנים, רעבון, זכרון, (in the const. state, רעבון, זכרון), in which last, the first two syllables of the abs. form flow into one in the construct.

N. B. There are also nouns of the same appearance, whose ־ is immutable; e. g. צריך (for צריך), חרוץ (for חרוץ), see No. 7 of § 83. So also שלישי, plur. שלישיים, Ex. 14: 7. A number of nouns vary between the mutable and immutable ־ ; e. g. שבע, see Lex.

4. PAR. IV. presents forms which are very frequent, viz. *those which have Qamets mutable in the ultimate and penult syllables*; one or both of which fall away, as the tone is removed one or two places, (comp. § 90, 2).

Of the two examples (a, b) in the Par. the latter has a *Guttural* for its first letter, which has a special influence on the form of the const. plural. Other examples: זרב, אשם, with Gutt. רעב, אשם.

The same analogy is followed by nouns with mutable ־ in the last, and ־ in the penult, syllable of the form קמל.

E. g. עב, שער, שער, שער. But it should be noted, that some nouns of this kind take, in the const. state of the sing. number, a *Segholate form*;

e. g. צֶלֶע, *const.* צֶלֶע, (also צֶלֶץ, 2 Sam. 16: 13); and so נָבֵר, *const.* נִבֵר, Deut. 31: 16; שָׁעַר, *const.* שֵׁעַר and שְׁעַר, (comp. גָּבֵר and גִּבֵר, § 83, No. 10, 11). In חָרַשׁ (= חֲרָאשׁ), and פָּרַשׁ (= פְּרָאשׁ), both of the vowels (–) are immutable; (see § 83, No. 6).

5. The structure of Par. V. can be considered only as a *variety* of the preceding. The (–) of the second syllable here, is subject to the same changes as the (–) there, excepting that in the *const.* sing. זָהָן stands for the normal זֶהָן.

A few nouns here, (as in Par. IV.), have a *Segholate* form in the *const.* state; e. g. פָּתַח, *const.* פֶּתַח; גָּרַר, *const.* גֶּרֶר; רָרַח, *const.* רֶרַח (all three for the normal פָּתַח, גָּרַר, רָרַח). Seldom (yet sometimes) both forms coexist in the *const.* state; e. g. פָּבֵר, *const.* פֶּבֶר, Ex. 4: 10, and פָּבֵר, Is. 1: 4; עָרַל, *const.* עֶרֶל and עָרַל.

Rare exceptions are forms like לָבֵן, Gen. 49: 12; אָבֵל, Ps. 35: 14; both before Maqqeph. Examples of the first kind, moreover, are רָחַר, שָׁהַן, שָׁבַע, *const.* שֶׁבַע, קָצַר, etc.

NOTE. Some nouns of this form hold fast their (–) in the *const. plural*; e. g. רָשָׁן, *Plur. const.* רִשְׁנֵי; and so אָבֵלִי, שְׂמֵחִי, שְׂבַחִי, שְׁמֵחִי.

6. PAR. VI. comprises the large class of the so-called *SEGHOLATE FORMS*, (§ 83, No. 11). The structure of these has this peculiarity, viz. that before *suffixes*, and in the *const. state* of the Plural and Dual, they appear in their original monosyllabic state. In the *Plur. absolute*, however, they are anomalously formed, inasmuch as they take (–) under the *middle* radical, and *Sheva* under the *first*; e. g. מְלָכִים, plur. מְלָכִים.

In general these forms constitute *three* classes, viz. (1) Those with *A* in the first syllable. (2) With *E*. (3) With *O*. The derivatives of the regular verb are sounded as *a. b. c.* in the Paradigm. Those with a *Guttural* in the last syllable, like *d. e. f.* Under *g. h.* are examples of derivatives from stems טוּ and טיּ. Under *i.* is a derivate of לָה. (Comp. § 84, IV, No. 11. V, No. 11.) Particulars follow:

(1) In the form מְלָכִים (for מְלָכִים), the original (–) appears when a suffix is appended, as מְלָכֵי; also in pause, e. g. מְלָכִים, in pause פָּתַח (Pattah prolonged); in like manner with הֶ– *local* (§ 88, 1), as in אֶרְצָה. The Seventy write names like הֶבֶל, אֶזֶל, as *Abél, 'Iuzéθ*. Only the word אֶרְצָה always sounds, with the article, הָאֶרְצָה; and in like way the derivatives of טוּ, as מְטוּה. The original monosyllabic form shows itself in גֵּרָה. Finally, the *Seghol* in these forms is often unaffected by the pause-accents, as מְלָכִים, מְלָכִים, מְלָכִים; but often, also, it is otherwise, as מְלָכִים, מְלָכִים, מְלָכִים, which is even *usual* when a *Guttural* concurs, but frequent also without one.

It appears, moreover, that there are a number of nouns, apparently of this class, which seem either to have *i* for their ground-vowel, or else to have shortened the *a* into *i* (§ 27, n. 3), or perhaps to vacillate toward the form סֹפֵר; e. g. סֹפֵר, (in pause סֹפֵר), with suff. סֹפְרֵי, plur. const. סֹפְרֵי; so בָּטֵן, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי, בָּטְנֵי. Some nouns exhibit both methods; e. g. יָלֵד, יָלְדֵי Hos. 1: 2, and יָלְדֵי Is. 57: 4.

When the *third* stem-letter is a Guttural, in such forms as מִלְּחָה, *Pattah* takes the place of the final helping vowel; e. g. מִלְּחָה, מִלְּחָה. —When the *second* is a Guttural, then the form becomes like מִלְּחָה (see in Par. d.), מִלְּחָה; and rarely do these forms assume the usual *Seghol* in them, like מִלְּחָה, so general is the union of (־) with Gutturals. In such a case, the normal suffix form, (like מִלְּחָה), may be employed in these nouns *second* Guttural; as מִלְּחָה; but the *const. plur.* always runs as מִלְּחָה, מִלְּחָה, (corresponding to מִלְּחָה).

(2) The forms סֹפֵר, נִצַּח (lett. *b. e.*) take for their first vowel, when the first letter is a Guttural, a (־) instead of their (־), both in the *suff. state sing.*, and in the *plur. const.*; e. g. סֹפֵר, סֹפֵר, סֹפֵר. The form סֹפֵר shows the original shape of this class of words. The *local* ה־ appended does not change the *Tsere* of the forms; e. g. סֹפֵר, from סֹפֵר. Other examples of the form in general are: שֹׁבֵט, נָדָר, חֲפִיץ.

(3) The form קָדַשׁ (lett. *c.*) sometimes takes (־) in its first syllable, when in the suffix-state, as קָדַשׁ, קָדַשׁ, Ps. 150: 2; but this is not frequent.—Moreover, such a form as סֹפֵר may be found in words without Gutturals; e. g. סֹפֵר (from סֹפֵר), Hos. 13: 14.—The form פִּעַל (lett. *f.*) sometimes varies from the model, when it has a suffix; e. g. פִּעַל (for פִּעַל), Is. 1: 31, (not from פִּעַל); and so תֹּארוֹ (for תֹּארוֹ), Is. 52: 14, see the normal form in 1 Sam. 28: 14. Comp. § 62, n. 4.

In the *plural absolute* usage varies. Most nouns of this form, with or without a Guttural, take (־) under the first radical, e. g. אֲרָחֹה, אֲרָחֹה;—but many employ (־) in the same position; as בָּקָר, בָּקָר, רִמְחִים, רִמְחִים. The *const. plur.* form also varies here, in its first vowel, e. g. רִמְחִיהֶם (rōm—*Qam. Hhatuph*); but also as סֹבֵב, סֹבֵב. Two words are anomalous in the *plur. abs.*, viz. קֹדֶשִׁים (qō-dha-shim—with *Qam. Hhat.*), and שֹׁרָשִׁים (shō-ra-shim—*id.*) from שֹׁרֵשׁ. The first of these, with the *article*, reads הַקֹּדֶשִׁים. (See § 9, n. 2). The word אֲהֵל, in the *plur.*, exhibits a *Syriasm*, viz. אֲהֵלִים (for אֲהֵלִים, § 23, 4, n. 2); with Prefix prep., as בְּאֲהֵלִים (bō^o—). The ה־local, does not affect the *Hholem*; e. g. אֲהֵלָה.

(4) After the same analogy are declined those kindred forms, whose only full vowel is between the last two radicals, (§ 83, No. 10). E. g. שֹׁבֵט, with suff. שֹׁבְטֵי; Inf. const. שֹׁבְטֵי, שֹׁבְטֵי, (and so generally in the Inf., without a *Daghesh lene* in the third radical—differing from the usage in nouns, as מִלְּחָה).

(5) The derivatives from the stems שֹׁ and שֹׁ, are the only ones which

change their form in the *const.* state, inasmuch as they contract the diphthongal *av* and *ay*, into *ó* and *é*, (§ 24, 2. b. and note*); e. g. מִוֶּתֶּ = *mivth*, *mauth*, contracted מוֹת; and so בַּיֶּת *bayth*, *baith*, בֵּית. The הֶ-*local* does not contract the form, as מְיֻהָהּ, בְּיֻהָהּ (except in the *const.* state, which is as בֵּיהָ). Some nouns of this species, which contract in the sing., in the plur. give back the *consonant*-power to the Quiescents; as שׁוֹר, pl. שְׁוֹרִים; הוֹד, pl. הוֹדִים; שׁוֹק, pl. שְׁוֹקִים.

(6) The Segholates of the stem לֶה are properly of *three* kinds, viz. with *a*, *e*, and *o* for ground vowels, (§ 84, V.); e. g. לָהִי, לְהִי, אָהִי; which (in pause) are developed, as לָהִי, לְהִי, אָהִי; and again in a suff. state, as אֶהֱיִי, לְהֶהֱיִי. In the plur. and dual, אֶהְיִים, לְהֶהְיִים (dual), תְּהֵימִים. Some of these nouns, in the plural, take an *א* in the roon of the (י) stem-letter, (see § 24, 2. c); e. g. אָבִי, אֶבְיָאִים; פָּתִי, פְּתָאִים.

7. PAR. VII. comprises the nouns with mutable (־) in their last syllable; and these may be either monosyllabic, or have a preceding immutable vowel. Here belongs all the *Pres. Participles* in *Kal* of the form קָטַל, (but not of קָטְל), also Part. in *Piel* and *Hithpael*, the form קָטַל (adjective or noun, see § 83, No. 9), and several other words.

E. g. such as מְקַל, מוֹדֵד, מְפַרְסֵד, etc. But there are various departures, here, in the *const.* state, from the normal form in the Paradigm. (a) Some nouns *const.* take (־) here, instead of (־); as מְסַפֵּד, *const.* מְסַפֵּד; specially when Gutturals are present, as מוֹדֵד, מוֹדֵד. (b) Before a suff. occur also forms like מְפַרְסֵד, or מְפַרְסֵד; or even as מְפַרְסֵד. (c) In the *plur. abs.*, moreover, several nouns, (not *monosyllabic* like שֵׁם in the Par.), preserve the (־) of the final syllable; e. g. מְפַרְסֵדִים, מְפַרְסֵדִים.

8. PAR. VIII. comprises all words together, which double the last radical, when any formative accession is received. By this doubling, the last syllable is sharpened, and the vowel of the same becomes short, (§ 27, 1). As to the syllables which precede, they are treated according to general principles and the nature of the case.

E. g. מְפַרְסֵדִים, מְפַרְסֵדִים; מְפַרְסֵדִים, מְפַרְסֵדִים; מְפַרְסֵדִים, מְפַרְסֵדִים. To this Par. belong words of nearly all the other forms; so that one cannot decide from the appearance of a word in the sing. absolute, whether it belongs here or not. He must reason from the etymology, or from the development of the word.

According to etymology, there belong to this class, (a) *All derivatives of stems* מְפַרְסֵד, (§ 84, II.); as מְפַרְסֵד, מְפַרְסֵד, מְפַרְסֵד, etc., and such primitives as follow this analogy, as מְפַרְסֵד *sea*, מְפַרְסֵד *mountain*, מְפַרְסֵד *fire*. (b) *Contracts, which suppress a*

letter; as אָה (for אָהָה, § 19, 2), with suff. אָפּוּ; בַּת (for בָּתָה), with suff. בָּתִּי; עַח (for עָתָה), plur. עָתִים, עָתוֹת. (c) *Denominatives which end in הַ*, specially *patronymics and gentilicia*, as לְוִיִּם, רְהוּדִיִּם; although more abridged forms of such often occur, as רְהוּדִים, נְכָרִים. (d) *Derivates of the regular verb* (§ 83) present the following forms: No. 10, זָמַן. 14, בְּחַזְקָה, בְּחֻזְקָה. 15, אָהָן, אָהָן, plur. אָהָנִים. 21, אָדָם. 36, בְּרַמְלֵי, בְּרַמְלֵי, plur. חֲרָטְמִים. Forms like these, in other cases, form a plural without the reception of a *Daghesh forte*; and the words above make only an *exception* to a general principle. See in the Lex.

Before suffixes whose union-vowel is only (ְ), viz. such as הָדָּ, הָמָּ, the *Daghesh forte* may be omitted; the vowel, however, is commonly the same, except that הָק takes short *o*, as הָקָה.

Those words which have (ְ) in the main syllable, either retain this, or substitute *short Hhireq*; e. g. רַב, רַבִּים, but also as פַּתִּי, פַּתִּים.

9. PAR. IX. comprises the derivates of the stem לָהּ, (§ 84, 5), which end in הַ; e. g. רָאָה, מְרָאָה, etc. The vowel of the first syllable in this class of words, is treated according to the principles already laid down, and only the final הַ comes under consideration here. This is treated in much the same manner as in Verbs לָהּ.

Inasmuch as the ending הַ here stands in the room of הַ, so this original form returns, whenever suffixes are attached. In consequence of this, the suffixes of the *singular*, having (ִ) before them, assume the same form as to appearance, which the *plural* suffixes have. Thus מְכַסֵּיֶה thy covering, (not plur.), Is. 14: 11; מְכַנֵּיֶה thy kine, Is. 30: 23; מְרַאֵיֶה thy visage, (fem. suff.), Cant. 2: 14; מְרַאֵיֶהם visage, Dan. 1: 15. Gen. 41: 21; מַעֲשֵׂיֶה his doing, 1 Sam. 19: 4; מְכַנֵּיֶה my kine, Ex. 17: 3; and perhaps the same, [i. e. the *singular*], in עֲשֵׂיֶה, my Maker, Job 35: 10.

On the other hand, suffixes are not unfrequently annexed to nouns of this class by a removal of the ending הַ, (as the Par. shows); e. g. מְכַנֵּיֶה from מְכַנֵּיֶה thy herd, Gen. 30: 29; מְכַנֵּיֶה his herd, Gen. 31: 18.—In the *plural*, (after the analogy of restoring the *Yodh radical*), the Part. in Pual, מְכַנֵּיֶה, sing. מְכַנֵּיֶה, and so מְמַחֵיֶה, see Is. 25: 6.

§ 92.

Change of Vowels in the formation of feminine Nouns.

1. By appending the *fem. termination* הַ, (§ 79, 2), the same changes are produced in *masc. nouns*, as are brought about by the *light-suffixes* which begin with a *vowel*, because the tone is affected in the same manner, i. e. is removed one place.

E. g.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוּם	—	סוּסָה	VI.	מִלְכָּה — מִלְכָּה; סִחָר — סִחָרָה; עָדוּן — עָדוּנָה;
II.	מוֹצֵץ	—	מוֹצֵצָה		אֶבֶל — אֶבְלָה; נֶגֶר — נֶגְרָה; צִדָּד — צִדְדָּה;
III.	גְּדוּל	—	גְּדוּלָּה		לְוִיָּה — (לְוִי)
IV.	נִקְמָם	—	נִקְמָה	VII.	קִטְל — קִטְלָה
V.	זָמַן	—	זָמְנָה	VIII.	מְדָה — מְדָה; חָק — חָקָה; רָב — רָבָה
				IX.	קָצָה — קָצָה

2. The ending ת־ produces the same shortening of the vowels, in the *penult* syllable, as ה־ produces;* e. g. גְּשֻׁרָה, גְּשֻׁרָה; הַבְּרָה, הַבְּרָה. But the *last* syllable is variously modified, in order to receive the Segholate-ending ת־.

(a) The (־) and (־) go into (־); as הוֹחֵם, הוֹחֵמָה.

(b) The (־) either remains, or goes into (־); as תַּמֵּשׁ, תַּמֵּשָׁה; גִּדָּר, גִּדָּרָה.

(c) The vowels usually immutable, go into their corresponding mutable ones; e. g. בּוֹשׁ, fem. בִּשְׁתָּה; אֲשַׁמּוּר, fem. both אֲשַׁמּוּרָה and אֲשַׁמּוּרָה; גַּבִּיר, fem. גַּבִּירָה and גַּבִּירָה.

Thus three forms of the *fem. Segholates* arise, viz. ת־ (for ת־ and ת־), ת־, and ת־, which correspond to the *masc. Segholates* in Par. VI. of § 91. The ending ת־ for the *Guttural* forms, changes the preceding vowel into (־), whatever it may be; e. g. מוֹדַע, fem. מוֹדַעָה; הָע, fem. הָעָה; גִּת, fem. גִּתָּה.

NOTE 1. A peculiar form ת־ (for ת־), see above, § 73, n. 3. Of a different fashion, on the other hand, is יִלְדָּה (for יִלְדָּה), Gen. 16: 11. Judg. 13: 5, 7, i. e. it resembles מִלְכָּה compared with מִלְכָּה. But as the form in question, in all the three places where it occurs, stands connected with the second *pers. fem.* of the *Perfect*, it may perhaps receive its shape in the way of intended resemblance to that form of the *Perf.*, (a kind of *alliteration*); for the third *pers. fem.* of this word is regular (יִלְדָּה), Gen. 17: 19. Is. 7: 14.

NOTE 2. When the ending ת־ is joined to masculines of the VIII. Declension, the doubling of the last letter is intermitted, as it consists not with the nature of the ending; e. g. תַּמֵּשָׁה, but תַּמֵּשָׁה; אֲרַמְדָּים, pl. אֲרַמְדָּים, but fem. אֲרַמְדָּה; and so הֵל, fem. הֵלָה; רָפָה from רָפָה.

* This seems to be against the general rule in § 27, 3. inasmuch as the tone is not thrown *forward* at all by the ending ת־. But this seeming exception may be explained by the fact, that this ת־ is an abridgment of the old fem. ת־ with the tone; see § 79, 2.

§ 93.

Paradigms of the Feminines.

These are much more simple than the masculines, because, in their formation, they have already undergone most of the changes which the forms allow, (§ 90, 3).

E. g. the feminines of Dec. III, as גְּדוּלָה; of VII, as קִטְלָה; of VIII, as רַבָּה, מְדָה, הִקְלָה; all belong to Par. *A* of the Feminines.

In the plural, there is no practical difference between the light and the grave suffixes; for all of them attach to the *construct* form.

The following Table or Paradigm shows how the different classes of the *fem.* nouns are declined, or varied to suit the nature of the case; the EXPLANATIONS follow:

	A.	B.		
	(no vowel-changes.)	a.	b.	c.
<i>Sing. absolute.</i>	סוּסָה	שָׁנָה	שָׁנָה	צְדָקָה
	(horse)	(year)	(sleep)	(righteousness)
— <i>construct.</i>	סוּסַת	שָׁנַת	שָׁנַת	צְדָקַת
— <i>light Suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
— <i>grave Suff.</i>	סוּסַתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	צְדָקַתְכֶם
<i>Plur. absolute.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
— <i>construct.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
— <i>with Suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>Dual absolute.</i>		שְׁפָתַיִם	פְּאֵתַיִם	
		(lips)	(two sides)	
— <i>construct.</i>		שְׁפָתַי	פְּאֵתַי	

	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absolute.</i>	מַלְכָּה	הַרְפָּה	הַרְבָּה	יוֹנְקָת	גְּלָגֶלֶת
	(queen)	(shame)	(desert)	(sucker)	(scull)
— <i>construct.</i>	מַלְכַּת	הַרְפַּת	הַרְבַּת	יוֹנְקַת	גְּלָגֶלֶת
— <i>light Suff.</i>	מַלְכָּתִי	הַרְפַּתִּי	הַרְבַּתִּי	יוֹנְקָתִי	גְּלָגֶלֶתִּי
— <i>grave S.</i>	מַלְכַּתְכֶם	הַרְפַּתְכֶם	הַרְבַּתְכֶם	יוֹנְקַתְכֶם	גְּלָגֶלֶתְכֶם
<i>Plur. absolute.</i>	מַלְכוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גְּלָגֶלוֹת
— <i>construct.</i>	מַלְכוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גְּלָגֶלוֹת
— <i>with Suff.</i>	מַלְכוֹתִי	הַרְפוֹתִי	הַרְבוֹתִי	יוֹנְקוֹתִי	גְּלָגֶלוֹתִי
<i>Dual absolute.</i>	יַרְפָּתַיִם	רְקֻמָּתַיִם		נְחֻשְׁתַּיִם	מְצַלְתַּיִם
	(thighs)	(double embroidery)		(cymbals)	(chains)
— <i>construct.</i>	יַרְפָּתַי				

Explanations.

1. PAR. A. needs no explanation, for the vowels and consonants are immutable. PAR. B. comprises those *feminines* which have a mutable (ֿ) or (ֿ) before the fem. ending תֿ.

E. g. קָצָה, עָצָה, צָדְקָה, הוֹיָעָה; and consequently it comprises the fem. forms of Dec. II. IV. V. masc., and several under Dec. IX.

When the penult *Qamets* or *Tsere* is preceded by a Sheva, (§ 26, 4), and either of those vowels falls away by means of declension or suffixes, a new *closed* syllable arises, with a proper short vowel in the room of the Sheva.

See צָדְקָה in the Par. (lett. c). In like manner, נְבִלָה, const. נְבִילָה; עֲגָלָה, עֲגָלָתִי.

Many nouns, however, form Segholates for the fem. *construct* and *suffix* here, in תֿֿֿֿ, תֿֿֿֿ, (§ 87, 2. b. § 92, 2); and not unfrequently the two forms (the normal and the Segholate) coexist.

E. g. מְמַלְכָה, const. state מְמַלְכֶת; מְמַלְכָתִי, מְמַלְכָתִי; מְשַׁפְּחָה, מְשַׁפְּחָתִי, מְשַׁפְּחָתִי.

An immutable (ֿ) penult have all nouns like בְּקִשָּׁה, אֲזַכְּרָה, (§ 83, No. 25, 28), const. בְּקִשָּׁתִי, אֲזַכְּרָתִי.—Further, an immutable (ֿ) have most of such *verbals* as are of the form אֲבִירָה, אֲזַלָה, (§ 83, No. 13); while some admit of change here, e. g. שְׂאֵלָה, (§ 83, No. 2). The Lex. gives due information in these cases.

2. PAR. C. comprises the *feminine* forms of the *Segholate* nouns of Dec. VI. masc. above, and therefore has an analogy with them.

E. g. As מְלָכִים forms a plural מְלָכִים, so in the fem. here we find (ֿ) under the middle stem-letter, as מְלָכוֹת; so קְבֻשׁוֹת, בְּכֻשָּׁה. One must be on his guard here not to confound these nouns with others of the like forms, but *not* derivates from *Segholates*; in particular the derivates of לָהּ, of the form מְצַנָּה, מְרַצָּה, the masculines of which are מְצַנֵּה, מְרַצֵּה. Here the first syllable is immutable.

3. To the PAR. D. belong the *Segholate* forms which have arisen from the addition of the *fem.* ending תֿֿ, (§ 92, 2); which correspond quite accurately to the masc. *Segholates*, (§ 81, Par. VI.)

Other examples besides these in Par. D, are מְסַנְּרָה, אֲנִירָה, מְשַׁבְּרָה. Forms here like סִפְרִי are rare; one is אֲשָׁתִי, with suff. אֲשָׁתִי. The same flexion, however, is found here, in those *Segholates* in תֿֿֿֿ which stand

for לָרַח ; e. g. לָרַח (for לָרַח), and thence לָרַחִי ; and so שָׁבַח , שָׁבַחִי , (from the masc. שָׁב); and מוֹדַעַת with suff. sounds מוֹדַעַתִּי .

The plural of these nouns is often constructed as from a co-existing form in הָרַח or הָרַחֵה , (Par. B). E. g. בוֹחֲרוֹת , בוֹחֲרוֹתִי ; עֲשָׂרוֹת , עֲשָׂרוֹתִי ; חוֹבְחוֹת , חוֹבְחוֹתִי .

§ 94.

List of irregular Nouns.

1. A number of *irregular flexions* of nouns, which for the most part respect only particular words, or a few analogous ones, may be most conveniently arranged in an *alphabetical list*. They are the more important, because the irregularities in question concern, as is usual in other languages, words that are of very common occurrence.

2. The greater part of these irregularities arises from the circumstance, that the *const. state* or the *plural* of these nouns is borrowed from another and different form from that of the *abs. singular*. The principle here developed is like to that in § 77. Comp. in Greek, γυνή , γυναικός ; ῥόδον , ῥόδονος .

אָב father, (instead of אָבָה , as if from אָבָה),* *const.* אָבִי , with suff. אָבִי , אָבִיךָ , plur. אָבוֹת , (§ 86, 4).

אָח brother, *const.* אָחִי , suff. אָחִיךָ , אָחִיךָ ; plur. *const.* אָחִיכֶם . All these forms follow the analogy of לֵה , as if אָח were for אָחָה , (from אָחָה). But the *plur. abs.* is אָחִים , with a *Dag. implicitum* (§ 22, 1), as if from אָחָה , thence אָחִיךָ , אָחִיךָ , etc. For אָחִי stands always אָחִי , (see § 27. n. 2. b).

אָחַד one, (for אָחַד with *Dag. implicitum*, § 22, 1, comp. § 27. n. 2. b), *const. state* אָחַד , fem. אָחַת for אָחַתָּה (see § 19, 2), in pause אָחַת . Once חַד , (by aphaeresis, § 19, 3), Ezek. 33: 30, as in Chaldee and Syriac. The plural makes אָחַדִּים some.

אָחוֹת sister, (a contracted word for אָחוֹתָהּ), from a masc. אָחִי = אָחִי ; Plur. אָחוֹתֶיךָ , suff. אָחוֹתֵיךָ , (from a sing. אָחָה , fem. of אָחִי); also אָחוֹתֶיךָ , (as if from a sing. אָחָה).

אִישׁ man, is a weakened form out of אִנְשׁ , (§ 19, 5. n.). Plur. rarely אִישִׁים , but commonly אִנְשִׁים (from אִנְשׁ), *const.* אִנְשֵׁי , Comp. אִשׁוֹה .

אָמָה maid, plur. אָמָהוֹת , *const.* אָמָהוֹתֶיךָ , with ה consonant. Comp. in Aramaean, אָבְהֵן , *their fathers*, etc.

* Above, in § 81, 2, it is mentioned, that these nouns, although *primitive*, always follow the analogy of verbals, and are so treated in Grammar. For the flexion, it is necessary to know after what class of the irregular verbs these *primitives* are modelled.

אִשָּׁה *wife* (for אִנְשָׁה fem. of אָנֶשׁ), const. אִשָּׁת (fem. of אִישׁ, and for אִישֵׁת), with suff. אִשְׁתִּי, אִשְׁתֶּךָ. Plur. נָשִׁים, shortened from אִנְשִׁים.

בַּיִת *house*, (probably weakened from בָּנָה (בְּנִיָּה), see § 19, 5. n., (like שָׂרָה out of שָׂרָה), from בָּנָה *to build*, as δόμος from δέμω; const. בַּיִת. Plur. בָּתִּים (for בְּנֵהִים), from a kindred form בָּת for בָּנָה, like בָּת for בְּנֵהָ.

בֵּן *son*, (בְּנִיָּה from בָּנָה), const. בֶּן, seldom בְּנִי, once בְּנִי, (according to § 88, 3. a), Num. 24: 3, 15; with suff. בְּנִי, בְּנֶךָ. Plur. בָּנִים, (as from בֵּן for בְּנֵהָ), const. בְּנִי.

בַּת *daughter*, (for בְּנָה fem. of בֵּן, comp. § 19, 2), with suff. בַּתִּי (for בְּנֵהָ). Plur. בָּנוֹת, (like בָּנִים *sons*, from sing. בְּנָה), const. בָּנוֹת.

חָם *father-in-law*, חָמִי, חָמִיךָ; and *fem. mother-in-law*, comp. אָח, אָחוֹת.

יוֹם *day*, dual יוֹמִים, plur. יָמִים, יָמֶיךָ, (as from יוֹם for יוֹמָה).

כֵּל *vessel*, plur. כֵּלִים, (as from כֵּל for כֵּלָה).

מַיִם *water*, plur. (comp. § 86 b, 1. n. 2), const. מַי, also in the reduplicate form מַיִמַי, with suff. מַיִמֶיךָ.

עִיר *city*, plur. עָרִים, עָרֶיךָ, (from עָר, which occurs in proper names).

פֶּה *mouth*, (for פָּאָה, from פָּאָה *to breathe*), const. פִּי (for פִּירִי), suff. פִּי *my mouth*, פִּיךָ, פִּיו.

רֹאשׁ *head*, (for רֶאֶשׁ), plur. רִאשִׁים, (for רֶאֶשִׁים, § 23, 2).

§ 95.

NUMBERS; (a) *Cardinals*.

1. The Cardinals from 2—10 are, in Hebrew, nouns with an *abstract* meaning, like *trias*, *decas*, *πεντάς*; which, however, are also used *adverbially*, (§ 118); only אֶחָד and אַחַת (*one*, see § 94) are construed as *adjectives*. The other numbers have a *masc.* and *fem.* form, both properly of the like meaning, but by usage so separated, that the *masc. form* is joined with *fem.* nouns, and the *fem. form* with *masc.* nouns. Only in the *dual*, שְׁנַיִם, שְׁתֵּים, does the gender accord with that of the noun.

The following Table presents the *Units*, and their respective forms:

Connected with the <i>Masc.</i>		Connected with the <i>Fem.</i>	
<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1. אֶחָד	אֶחָד	אַחַת	אַחַת
2. שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם*	שְׁתַּיִ
3. שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4. אַרְבַּעַה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5. הַמִּשָּׁה	חַמֶּשֶׁת	חַמֶּשׁ	חַמֶּשׁ
6. שֵׁשׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7. שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8. שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9. תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
10. עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

This same peculiarity, in regard to the connection of the *gender*, extends essentially, with regard to these numbers, to all the Semitic languages. It may be explained on the ground, that originally the numbers 2—10 were *abstract nouns*, like *δευάς, trias*, etc. Consequently they might have nouns either of the *masc.* or *fem.* form. Since the *fem.* is the leading form in *abstracts*, it was applied to the leading gender of nouns, i. e. the *masc.*; and then, as a consequence of this, the other or *masc.* form of the numerals was combined with *fem.* nouns; a discrepancy [in respect to usual concord], which only the *usus loquendi* could sanction and establish.† The exceptions to this general principle are very few; e. g. שְׁלֹשָׁה נָשִׁים, Gen. 7: 13. Ezek. 7: 2. Job 1: 3, [fem. with fem.].

REMARKS. The simple numerals are certainly very old words, and they are essentially the same in all the Semitic languages. It is from this circumstance, that the argument is urged for the kindred relation of the Semitic and Indo-Germanic languages; inasmuch as the numbers 1—7, at first sight, have a great resemblance. With שֵׁשׁ (properly שֵׁשֶׁשׁ, as the Arab. and Aethiopic show), one compares the Sanscrit *shāsh*; old Pers. *csvas*; Greek ξξ, for *sex* (the Latin expression of it); old Slavic *shesty*. To שִׁבְעַת (*seven*) is compared the Sansc. *saptan*; old Pers. *haptan*; new Pers. *haft*; Gr. ἑπτα; Lat. *septem*; German *sieben*, [Eng. *seven*]. To שְׁלֹשָׁה (Aram.

* This form comes from שְׁתַּיִם אֶבְרַתִּים abridged; hence the Dag. lene in the ת. Some derive it from אֶשְׁתַּיִם, with prosthetic א, § 19, 4.

† In the vulgar dialects of the Arab. and Ethiopic the *fem.* form of the numerals is predominant. This is employed in Heb. also, when the *abstract* idea of number is designated, Gen. 4: 15. *Feminine forms* are also employed, to designate *collectives* and generic ideas of *multitude*, § 105, 2.

הַתְּלָהּ) is compared the Sansc. *tri*, fem. *tisri*; old Pers. *thri*, fem. *tisaro*; Gr. *τρεις*; Lat. *tres*; [Eng. *three*]. So אֶחָד (*one*), Sansc. *eka*; הַמֵּשׁ (*five*), Sansc. *pantsham*, Gr. *πέντε*, Lat. *quinque*; אַרְבַּע (*four*), Lat. *quatuor*; שְׁנַיִם (*two*), Aram. תְּרַיִן, Sansc. *dua*; Lat. *duo*, etc. But a strenuous analysis makes all these phenomena doubtful. Against the idea of near relation is it, that הַמֵּשׁ, שְׁנַיִם (prop. *the fist, the five fingers*), and also יְצִיר (prop. *connection, host*), may be respectively referred to שָׁקַח *to repeat*; to הִמְשִׁיךְ *to collect together, to contract*, (comp. קָפַץ, קָמַץ of like import); and to יָצַר *to bind, to connect*, (comp. אָפַר, קָשַׁר, etc.). We cannot point out so facile an etymology for the other numbers; [but this proves little against the supposition of a *Hebrew* origin, inasmuch as the words are so old, and we have at present so little of the ancient living Heb. language].

2. The numbers from 11—19 are formed by placing the units, without a copula, before the number *ten*; yet without amalgamating them into one word. The *Units*, in this case, stand before the *fem.* numerals (with a *masc.* form), in the *const.* state; which here, however, merely indicates *close connection*, and not a proper Genitive, (§ 114).

The three first *numbers* are here subjoined, which exhibit some variations from the general principles; viz.

	<i>Masc.</i>	<i>Fem.</i>
11.	אֶחָד עָשָׂר	אֶחָת עָשָׂרָה
	עָשָׂר עֶשְׂתִּי*	עָשָׂרָה עֶשְׂתִּי
12.	שְׁנַיִם עָשָׂר	שְׁתַּיִם עָשָׂרָה
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עָשָׂרָה

The last number affords the model for all the remainder. These *composite* numbers have no *const. state*, and are used only *adverbially*. Seldom are even the *masc. units* (with *fem.* form) placed in the *const. state*; as הַמִּשְׁעָה עָשָׂר (= 15), Judg. 8: 10; שְׁמֹנֶת עָשָׂר (= 18), Judg. 20: 25.

3. The *tens* from 30—90 are expressed by the plural form of the corresponding units.

* The etymology of this word is obscure. Rabbi Jona explains it by עֶשְׂתִּי יָד *unto twelve*, i. e. near to twelve; an expression like *undeviginti*, which is less applicable here. Besides, this would properly suit only the *fem.*, while the *masc.* is also employed. If the derivation of עֶשְׂתִּי were from the source which he supposes, must it not be written עֶשְׂתֵּי? Others explain it thus: *Suppose something*, i. e. added to ten, from עִשָּׂה *to suppose*. [Fanciful enough.]

Namely: תַּמְנִינִים 70, שִׁבְעִים 60, חֲמִשִּׁים 50, אַרְבָּעִים 40, שְׁלֹשִׁים 30, הַשְּׁעִים 90.

Only *twenty* is עֶשְׂרִים (plur. of עֶשֶׂר). These composite *tens* are of the common gender, and admit no *const. state*. When *units* are joined with the tens, (like 21, 32, etc.), the *ancient Hebrew* puts them first, (as *one and twenty*); while the *later Hebrew* arranges them in exactly the reverse order.

See and comp. Num. 3: 39. 26: 14. 1 Chron. 12: 28. 18: 5. The *copula* is always expressed between them.—As to the *plural forms* עֶשְׂרִים, שִׁבְעִים, חֲמִשִּׁים, הַשְּׁעִים, which come from the Segholates עֶשֶׂר, שִׁבְעַ, חֲמִשָּׁה, הַשְּׁעִי, they are not *normal*, (for the normal forms would be עֶשְׂרִים, שִׁבְעִים, חֲמִשִּׁים, הַשְּׁעִים), but are *shortened* in the same manner as the *const.* form would be.

The remaining numbers are מֵאָה, *fem. const.* מֵאוֹת 100, dual מֵאוֹתַיִם (for מֵאוֹתָיִם) 200, plur. מֵאוֹתַיִם *hundreds*; אֶלֶף *m.* 1000, dual אֶלְפַיִם 2000, plur. אֶלְפַיִם 3000 etc.; רֶבֶבָה, in later writings רְבוּזָה, רְבוּזָה (multitude) 10,000, dual רְבוּזָהיִם 20,000.

NOTE 1. The *dual form* of some of the *units* is occasionally found, and has the meaning of our word *fold* in *seven-fold*, etc. E. g. אַרְבָּעֵהָרְבֵּעִים *four-fold*, 2 Sam. 12: 16; שִׁבְעֵהָרְבֵּעִים *seven-fold*, Num. 15: 24. Ps. 79: 12. Besides those plurals which mark the collective *tens*, occurs the plur. of *one*, i. e. אֶחָדִים, *some, same*; also עֶשְׂרִיּוֹת *decades*, (not *decem*), Ex. 18: 21, 25.

NOTE 2. The *suffixes* to numbers are properly *Genitives* after them, as in the case of nouns. In translating we make these suffixes pronoun-adjectives in the Nom. case; e. g. שְׁלֹשֵׁתֵיכֶם (lit. *the three-i-ty of you*), we express by *you three*.

§ 96.

NUMBERS; (b) *Ordinals*.

The ORDINALS from 2—10, are formed from the *cardinals* by appending ךְּ-, (§ 85. No. 5). Commonly (ךְּ-) is also inserted in the preceding syllable.

E. g. הַשְּׂנַיִם, שְׁנַיִמִי, שְׁנַיִמִי, חֲמִישִׁי, חֲמִישִׁי, רְבִיעִי, רְבִיעִי, שְׁלִישִׁי, שְׁלִישִׁי, עֲשָׂרִי, עֲשָׂרִי. For number *one*, on the other hand, is employed רִאשׁוֹן (for רִאשׁוֹנִי), which comes from ראש, the *head, beginning*, etc.; with the ending ךְּ-, (§ 85. No. 4.) *Feminines* here have the ending ךְּ-, seldom ךְּ-, and indicate *part, portion*; as חֲמִישִׁית *a fifth part*; עֲשָׂרִית and עֲשָׂרִית. Other forms occasionally have this meaning; e. g. חֲמִישִׁית *fifth part*, רְבִיעִית and רְבִיעִית *a fourth part*.

N. B. In regard to the manner in which the other relations of numbers are expressed, they have no special forms adapted to them; and § 118 in the *Syntax* gives the requisite information.

CHAPTER IV.

OF THE PARTICLES.

§ 97.

General View.

1. The PARTICLES, which in general express the associated limitations of speech, the specific relations of words between themselves, and the mutual relations of sentences to each other, have mostly the form of *nouns*; but some of them have forms borrowed from *pronouns* and verbs, (§ 30, 4); and only a few can with certainty be regarded as *primitive*.

2. Particles *not primitive* may be classed, in respect to their *rise*, in the following manner: (1) Those borrowed from other parts of speech, whose *forms* they adopt, either of the noun, pronoun, or verb, while more or less of their original meaning is retained, as the nature of the case demands.* Or, (2) They are derived from other parts of speech in two ways; viz. (a) By the addition of an adverbial formative syllable, as יָמִי *daily* from יָמִי *day*, (§ 98, 3). While this is frequent, yet still more frequent, (b) Is the formation of particles by *abridgment*. But this is sometimes carried so far, that the origin of the words is obscured.

E. g. אֲשֶׁר *only* (prop. *certainly, surely*). Comp. in German, *gen* out of *gegen*, and ultimately from *Gegend*; *seit* from *Seite*, etc.; [Eng. *ne'er* for *never*.] Farther still do the Greek and Latin go, in such abridgments; e. g. ἀπό, *ab, a*; ἐξ, *ex, e*; Lat. *ad*, French *à*; Lat. *aut, ou*, Ital. *o*; Lat. *super*, Ital. *su*. In some cases even several words are drawn into one; e. g. *forsitan* = *fors sit an*. In Chinese, most of the particles are *verbs* and *nouns*; e. g. *iu*, *to give*, also a sign of the Dative; *i*, *to use for one's self*, and also *to, for*; *nei*, *the inner part*, also *in*.

Most of all does this process of abridgment develop itself, when it is carried so far as to destroy the independent form of the word, and to cause that merely as a single consonant it should be *prefixed* to some other word; as, for example, in re-

* Comp. the Latin *verum, causâ*; German *statt, anstatt*; *weg, wegen*; [Eng. *way, away*; *side, besides*; *cause, because*, etc.]

spect to the *praeformatives* of the Imperfect in verbs, (§ 47, 1. 2). In such a way, לְ, coming from אֵל, is prefixed to words.

That the curtailing of whole words, even to a single letter, is in accordance with the general usages of language, is clear from the fact, that the later Hebrew and Aramaean, (and so of other Semitic languages), practise in this way, both oftener and to a greater extent. So in the Hebrew, אֲשֶׁר first becomes אֲשֶׁ, then אֲ in the latest books of the O. Test.; and among the Rabbins the *full* form is rarely to be met with. In Chaldee, הֵי goes later into הֵ; in new Arabic, we have *hallaq* out of *halvaqt*, etc.; and so, in numerous cases. The analogy of the western languages, (as exhibited above), shows the same usage. Still, the most simple of all particles belongs to the most ancient epochs of the Hebrew, at any rate to the oldest monuments of the language.

That particles, reduced to a single letter or syllable, should sometimes be obscure as to their etymology, is natural. In the mean time this is not frequent; and the general probability remains, that even such particles were originally derived in such a way as the others.

3. More seldom are particles formed by compounding several words.

E. g. מִדּוּעַ *why*, from מֵה־דָּרוּגַת *how instructed* = *τί μαιθών*. בְּלִעְדֵי *except*, from בִּל *not*, and עָדֵי *unto*; בְּלִמְעַלָּה *above*, out of מִן *from*, לְ *at*, מִעַלָּה *upper part*. But it is more common still, to write the component words separately; e. g. כִּי עַל בֵּן, אִמָּה כִּי, אֲחֵרֵי בֵן, etc.

§ 98.

Adverbs.

1. As *primitive* adverbs we may regard the negatives לֹא *not*, אֵין *there is not*; also some particles of *time* and *place*, as זָמַן *there*, אֵן *then*.

At least we may consider this as the nearest standing point of the grammarian, even if it be possible to trace the words to other roots, namely to pronominal ones.

2. As forms of other parts of speech, which are employed *adverbially* without any further change, various classes occur: viz.

(a) Nouns with prepositions; as בְּמְאֹד *very much*; לְבַד *only* (prop. *apart*); with suff. לְבַדִּי *I only*; מִבְּיָתַי *within*; כְּאַחַד *together, unitedly*.

(b) Nouns in the Acc. (*casus adverbialis*, § 116), comp. Gr. *εἰς ἄρχην*; e. g. מְאֹד *very much*; אֲפָס *(cessation), no more*; הַיּוֹם *(this day), to-day*; יַחַד *(union), together*. In some of them, the noun-meaning is rare; e. g. סָבִיב

(circle), *around*. In others, it does not occur at all; כָּבֵר (length), *long ago*; עוֹד (repetition), *further, yet* (continuative).

(c) Adjectives, specially of the *fem.* (which corresponds to the *neuter*); as בָּן *rightly, so*, (prop. *rectum*); ראשִׁיבָה *first, before*; רַבָּה, רַבַּת, *multum, much, many, enough*; נִפְלְאוֹת *wonderfully*, (prop. *mirabilibus*, sc. *modis*); שְׁנַיִם, *twice*, יְהוּדִית *in a Jewish way*, i. e. in the Jewish language.

(d) Like the *Inf. abs.* specially in *Hiphil*; (to be regarded as in the *Acc.*, § 128, 2); e. g. הַרְבֵּה *much*, (prop. *doing much*).

(e) Like Pronouns; e. g. הֵּן *here*, (prop. *in this place*).

N. B. See a synopsis of the usual adverbs, and of their meaning, § 147.

3. Other adverbs are made by the addition of the formative syllable ׀, (rarely ׀-), to nouns.

E. g. אֲמָנָה and אֲמָנָה *truly*, from אֱמֶת *truth*; חִנָּם *gratis, without cause*, from חֵן *favour*; יוֹמָם *daily*, from יוֹם *day*; פְּתָאֵם (for פְּתִיעֵם) *suddenly*, from פָּתַח *the wink of an eye*.—Moreover these endings ׀ and ׀- are sometimes employed in the formation of proper nouns, like ׀-וֹן, ׀-וֹת, (§ 83, No. 15); e. g. פְּדוּתָם and פְּדוּתָן *liberation*; סֹלֵם *leader*, from סָלַל. Adverbs of this class, therefore, may be considered as *denominative nouns adverbially* employed; which alters nothing essential in the case. The meaning and analogy here are usually very plain.

4. Adverbs are formed by *curtailing* longer words.

E. g. אֵל *only*, (properly *only so*, from אֵלֶּן, Chald. הַבִּינִי, הַבִּינִי. Specially the הַ interrogative; as אֵלֶּה *is it not?* אֵלֶּם *is it even?* from the fuller form הַל, Deut. 32: 6.

N. B. The punctuation of this may be הַ, הַי (with Dag.), הַ (without Dag.), or הַ; all these depending on the letter or vowel which follows; see Lex. הַ.

5. Some adverbs which include a *verbal* idea, may take a pronoun-suffix; usually this is a *verbal* suffix which has a *epenthetic*.

E. g. יָשֵׁב, *he is extant*; אֲנִי, *I am not extant*; אֲנִי, *he is not extant*; עוֹד, *he is yet or still*; אֵיךְ, *where is he?* And so of הֵן, הֵן, *lo! see!* (prop. *here, here is*), with verbal suffix, as הֵן, in pause הֵן and הֵן, *behold me!* הֵן; הֵן, in pause הֵן, הֵן; also הֵן.

§ 99.

Prepositions.

1. Most words which appear as prepositions, are, (a) *Nouns in the Acc. and const. state*; or, (b) *Nouns in the const. state preceded by prepositions*, specially the *prefix*-ones.

(a) The preposition being in the *const.* state, the noun that *follows* is properly in the *Gen.*; and so it is designated in Arabic. So in the English: *instead of evil*; Lat. *hujus rei causâ*. So אַחֲרֵי (hinder part), *behind, after*; אֶצֶל (side), *near*; בֵּינֵי (midst), *between*; בְּעֵד and בְּעֵדָה (distance), *behind, round about*; זוּלָּתָה (removal), *except*; חֲזוֹן (design), *on account of*; מִבְּרֵית (front), *before, over against*; מִן (part), *from, out of*; מִנְּדָבָר (anterior part), *before, over against*; עַד (continuance), *while, during, until*; עַל (upper part), *on, over*; עִם (connection), also עִמָּה, לְעִמָּה, *with*; תַּחַת (under part), *under, instead of*. Most of these are actually employed as nouns.

(b) *Construct nouns with prepositions* are frequently employed as mere prepositions; e. g. לְפָנַי (in the sight of), *before*; לְפִי, לְפָנָי (after the mouth, i. e. command), *in consequence of, according to*; בְּגִלְגָּל (on the occasion of), *on account of*; לְמַעַן (with the design), *because of, on account of*.

2. Specially nouns that are used *adverbially*, are easily converted into prepositions.

E. g. בְּבִלְיָ, בְּאֵינִי, בְּאֵפֶס, (with nothing), *without*; בְּעוֹד (in continuance), *during*; בְּדַרְיָ, בְּדַרְיָ, (for the necessity), *for, according to the measure of*.

§ 100.

Of the Prefix-prepositions.

1. Of the words already named, מִן *from, out of*, is frequently employed as a *prefix-preposition*; but so that the ך falls out, or rather assimilates (by a Dag.) with the next succeeding letter; as מִיַּעַר, *out of the forest*.

More precise particulars follow. The independent מִן usually stands only before the article; e. g. מִן הָאֲרָץ. [when employed in other cases], it is particularly made use of before the *feeble* letters, as מִן אֶז, Jer. 44: 18; מִן בְּנֵי, 1 Chron. 5: 18, and elsewhere in the later books, as also in Syriac. Also there is a poetic form מִנִּי, (specially in Job). Commonly it takes the form מִי (with Dag. forte), which Dag. can be omitted only in case the letter that receives it is pointed with a Sheva, (§ 20, 3. b). Before Gutturals it becomes מִי, (§ 22, 1); e. g. מִי אֲדָם. Before ח it is מִי; as מִי חַיִּים, Gen. 14: 23.

Three prepositions, by far the most common of all in Hebrew, are abridged down to a single consonant with a simple Sheva, (§ 97, 2); viz.

בְּ, *in, on, with*, from בֵּית.

לְ, *to, towards, at*, from אֶל.

כְּ, *as, according to*, from כֵּן.*

* The derivation of לְ from אֶל, and more remotely still, from a root which means

PUNCTUATION. (a) These prepositions of themselves have a *simple Sheva*. But this, according to § 28, 1, 2, is changed according to the letters and vowels which succeed it. E. g. פָּרִי, לְפָרִי, אָרִי, בְּאָרִי; and so before the feeble letters, in conformity with § 23, 2 and § 24, 1 a; e. g. לְיִהוּדָה for לְיִהוּדָה, לְאָמֶר for לְאָמֶר.

(b) When put before the *article*, they usually cause it to be dropped, and take the vowel which belonged to it under themselves. See § 35, n. 2.

(c) Immediately before a tone-syllable, either in a monosyllabic word, or in a *penacuted* dissyllabic one, i. e. in the *fore-tone* syllable, they take (־), according to § 26, 3. This, however, is *not uniformly* the case, but only, (1) Before the Inf. mode of the forms just mentioned, as לְתָתּוּ to give, לְדַרְשׁוּ to judge, לְלָדְרָה to bear children; but not when the Inf. is before a Gen. noun, i. e. in a strictly *const.* state, as לְלִשְׁתּוֹ, Num. 8: 19; לְבִשְׂתּוֹ, Judg. 11: 26. (2) Before many forms of pronouns; e. g. לְבָנָה, לְזָה, לְבָנָה, בְּאֵלֶּה as these; moreover בְּכֶם, לְכֶם, בְּכֶם, לְכֶם, בְּהֶם, לְהֶם; see and comp. § 102, 2. (3) When a monosyllabic or penacuted dissyllabic word is very closely connected with the preceding word, and ל comes between, it usually takes (־), and specially at the end of a clause or sentence; e. g. לְפָה, 2 K. 10: 21, לְבֵין מִים לְבָיִת, Gen. 1: 6. See Dent. 17: 8, where is a complete exhibition of the manner in which the punctuation of ל at the *end* of a clause, differs from that in the preceding part of one. So, at the end, לְנִצְחָה; but before, לְנִצְחָה וְנִצְחָה, Jer. 34: 10.

(4) To the interrogative מָה they are attached, by a (־) with a *Daghesh forte* following it; e. g. בְּמָה, לְמָה, (Qamels because of the penult accent). Comp. *Vav consec.* of the Imperf., § 48, b. 2. But before *Gutturals*, the last word is usually read לְמָה.

NOTE. Before the word יִהְיֶה (which has not its own proper vowels, but those of אֲדֹנָי, see Lex.), these prepositions take such vowels as the latter word (אֲדֹנָי) demands; e. g. לְיִהְיֶה, בְּיִהְיֶה, and so מִיִּהְיֶה; which are wont to be read לְאֲדֹנָי, בְּאֲדֹנָי, מִאֲדֹנָי.

§ 101.

Prepositions with Suffixes, and with Plural-forms.

1. So far as the prepositions are originally nouns (§ 99), they are connected with pronouns in the same way as nouns are, i. e. the pronouns assume the same form which they take when they are noun-suffixes, (§ 88, 1, 2).

E. g. אֶצְלִי (at my side), *with me*; אֵתֵרִי (my nearness), *with me*; תְּחִתִּי (my place), *instead of me*; like the Lat. *mea causa*, and the German *meinewegen*.

to approach, accessit, (Heb. and Aram. לָרָח, לָרָח, *adhaesit, se adjunxit*, Arab. ولى [valâ] *accessit*), is beyond a doubt. In respect to ב from בֵּית (lit. *in the house*, and thence *in*), see Ges. Lex. sub voce.—ב (from בֵּין) properly means *so*; repeated as ב—ב, it means *as—so*.

NOTE 1. The Prep. **אִתּוֹ** *with*, (from **אִתָּהּ**), is distinguished by the punctuation from **אִתּוֹ** (אִתּוֹ) the sign of the Acc. (§ 115, 1), when suffixes are annexed; e. g. the first is read thus: **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**; the last holds fast its original *O* for the most part, (but not always); as **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ**, **אִתּוֹ** and **אִתּוֹ**. Yet in the later books, viz. I. II. Kings, Jer., and Ezek., **אִתּוֹ** *with*, assumes the same form as the other with *O*; as **אִתּוֹ** *with me*, **אִתּוֹ** *with them*, etc.

NOTE 2. The preposition **עִמּוֹ** takes a (־) before **עִמּוֹ**— and **עִמּוֹ**— by means of which the doubling of the **מ** becomes more audible; **עִמּוֹ**, **עִמּוֹ**. In the first person, with **עִמּוֹ** we find also **עִמּוֹ**.

NOTE 3. It is rare that *verbal* suffixes are joined with prepositions; yet sometimes it occurs; e. g. **תַּחְתָּי**, 2 Sam. 22: 37. 40: 48; (different in Ps. 18: 37, 40, 48, **תַּחְתָּי**, **תַּחְתָּי**, Gen. 2: 21; and **בְּעַדַי**, Ps. 139: 11, (here because of the rhyme with **רִשְׁפַי**). But the suffix may in these cases be explained by the fact, that the *direction whither* is on the mind; e. g. **תַּחְתָּי** *under me*, 2 Sam., etc.; **תַּחְתָּי**, *in place of it*, (“he put flesh in the place of it”); **בְּעַדַי**, *around me*.

2. When suffixes are added to the *prefix*-prepositions, specially when the suffixes are short, here and there occur cases of prolonging the prepositions, in order to give more body and steadfastness to them. Hence it comes, that the appended syllable **י** is connected with **י**; with **י** is joined a second **י** by Daghest forte (**יִי** = *a parte*); in connection with **י** and **י**, a long vowel (־) is employed.

The following table, will be of use to the learner:

(a) **י** with Suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	יִי <i>to me.</i>		יִי <i>to us.</i>
2.	{ <i>m.</i> יָי , יָי , in pause יָי } <i>to thee.</i>		{ יָי } <i>to you.</i>
	{ <i>f.</i> יָי		{ יָי , יָי }
3.	{ <i>m.</i> יָי <i>to him.</i>	יָי , יָי , poet. יָי *	} <i>to them.</i>
	{ <i>f.</i> יָי <i>to her.</i>	יָי	

In the same way **י**, excepting that the third pers. plur. reads **יָי**, **יָי**, *f.* **יָי**.

(b) **י** with Suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	יָי <i>as I.</i>		יָי <i>as we.</i>
2.	{ <i>m.</i> יָי } <i>as thou.</i>	יָי , seldom יָי	} <i>as you.</i>
	{ <i>f.</i> — }	— — —	

	<i>Sing.</i>		<i>Plur.</i>
3.	<i>m.</i> כְּמֹדֵהוּ as he.	כְּהֵם, כְּהֵם, כְּמוֹהֵם	} as they.
	<i>f.</i> כְּמֹדֶהָ as she.	— — —	

(c) כִּן with Suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	מִמֶּנִּי, poet. מִנִּי, מִנִּי from me.		מִמֵּנֵינוּ from us.
2.	<i>m.</i> מִמֶּדָּה, in pause מִמֶּדָּה	} from thee.	} from you.
	<i>f.</i> מִמֶּדָּהּ		
3.	<i>m.</i> מִמֵּנֵהוּ, poet. מִנֵּהוּ, מִנֵּהוּ from him.	מֵהֵם, poet.	} from them.
	<i>f.</i> מִמֵּנֶיהָ from her.	מֵהֶן	

EXPLANATIONS. * It has frequently been asserted of לָמִד, that it stands for the sing. לָד; and various attempts in divers ways have been made to explain it. Some analogy may be found in הַקְטָלָה for הַקְטַל, § 47. n. 3. Actually it is employed only in a *collective* sense; e. g. Gen. 9: 26, (in reference to Shem and the Semitae); Ps. 28: 8. 73: 10, (in reference to the *people*); Is. 43: 15, (in reference to אֵל, פְּסָל, which the Seventy render *Deol*); Is. 53: 8, (in reference to the foregoing הֲדָר, *his generation*, i. e. he and the like of him).

The same is the case with עֲלֵימֵנוּ for עֲלֵיהֶם, Job 20: 23, (in reference to the *ungodly*, who, in the whole description (vs. 5—20), constitute a *collectivum*, and in fact the description begins, in v. 5, with the plur. רֵשָׁעִים). So in Job 27: 23, we have עֲלֵי in reference to עֲרִיצִים in v. 13. More striking is עֲלֵימֵנוּ in Job 22: 2, in reference to אָבִיר *man*. But this word is clearly a *collective*.

† Not לָהֵן, which means *therefore*.

‡ The נִי is here put for נִי, and has its ground barely in *euphony*.

REMARKS. The syllable מִנִּי in כְּמֹדֵנִי, (Arab. *ma* = *מה* what or which, and so lit. according to that which I, i. e. as I), is appended to the three pure *prefixes*, כִּי, כִּי, כִּי, in poetry, without suffixes; so that כְּמֹדֵנִי, כְּמֹדֵנִי, כְּמֹדֵנִי, appear as independent words, and of course are *prolonged* ones. Poetry is distinguished in such matters from prose, i. e. by its prolonged forms. In respect to כִּן, however, it has chosen the contrary shorter forms, like to the Syriac.

With suff. כִּן makes מִמֵּנֵנוּ for מִמֵּנֵי-הֵנוּ, (§ 19, 2. Rem.); and this form then coincides with that of the 1st pers. plur. מִמֵּנֵנוּ from us, which comes from מִמֵּנֵי-נֵנוּ. The Palestine grammarians direct us to write this last (in the way of distinction) מִמֵּנֵנוּ; which, however, Aben Ezra rightly condemns. מִמֵּנֵנוּ stands always without a Mappiq, and originates from מִמֵּנֵנוּ or מִמֵּנֵנוּ.

3. Several prepositions, specially those of *space* and *time*, are properly nouns *plural*, [like the Germ. *wegen*, and our Eng. *always*]; see § 106, 2. *a*, for the ground of this. They occur in part exclusively, (and in part together with the *singular* forms), and take the form of the *plur. construct*, receiving suffixes in the same manner as *nouns plural* (§ 89, 2).

Some of these prepositions, from ל^ה stems, (e. g. אֲלֵי, עָלַי, עָלַי, עָלַי), may be traced to probable singular forms, such as אֲלֵי, עָלַי, עָלַי; but the analogy of others makes it more probable that we are to regard them as proper plurals. Comp. the plur. forms בֵּין בֵּין from בֵּין; רַעֲבֵי, רַעֲבֵי, etc., from רַעֲבֵי.

EXAMPLES. אַחֲרַי, oftener אַחֲרַי, (hinder region), *behind*; with suff. אַחֲרַי, *behind me*, אַחֲרַי, *behind thee*; and so אַחֲרַי, אַחֲרַי, etc. אֶלַי, poet. אֶלַי, (region, direction), *towards, to, unto*; with suff. always אֶלַי, *to me*, אֶלַי, אֶלַי, etc.

בֵּין, (interstice), *between*; with suff. בֵּינַי, בֵּינָה; but also בֵּינָה, בֵּינָה, בֵּינָה, (from בֵּינָה, בֵּינָה).

מִן *from, out of*, rarely מִנֵּי (const. plur.), Is. 30: 11.

עַד (continuance) from עָדָה, *to, unto, even to*; plur. עָדַי (only poet.); with suff. עָדַי, עָדַי, עָדַי, עָדַי, (even this last with a (־) instead of a (־) under ע).

עַל, *on, over, const. of עָל* (the upper part), from עָלָה *to mount up*; plur. עָלַי (only poet.); with suff. עָלַי, עָלַי, עָלַי, עָלַי, for the last also עָלַיִמוֹ in poetry.

תַּחַת (the under-part), *under*; with suff. in the plur. תַּחַתַּי but in the sing. also, תַּחַתִּים.

§ 102.

Conjunctions.

1. CONJUNCTIONS serve to connect sentences, clauses, and words, and to express the relation between them. Most of them come from other parts of speech, which originally are *pronouns*, *adverbs*, or *prepositions*.

(a) *Pronouns*; as אֲשֶׁר, כִּי, *that, because, then*. The first is the predominant *relative* pronoun; the second comes from a pronominal stem, (§ 36).

(b) *Adverbs*; e. g. אֵל, בֹּל (not), *that not*; אִם (whether), *if*; אַךְ, עַד, *still, however*. Also *adverbs with prepositions*; as בְּעֵדָה (in the not-yet), *before*; or with another conjunction added, as כִּי אַךְ, *moreover, much less then*.

(c) *Prepositions*; i. e. such as serve for the connection of sentences, etc., by connecting them with the conjunctions אֲשֶׁר and כִּי; e. g. עַל אֲשֶׁר *because*, (lit. on account of that); אַחֲרַי אֲשֶׁר *after that*, כְּאֲשֶׁר, *like as*, (from כִּי); כִּי עַקֵּב אֲשֶׁר and עַקֵּב אֲשֶׁר, *in consequence of this, that, in order that, because*.

The *conjunction* itself may be omitted, and the preposition be employed as one; e. g. על (for אֲשֶׁר על) *because*; על בֵּן אֲשֶׁר על-בֵּן, *because that, because*.

In like manner, also, all prepositions before the Inf. may be explained as conjunctions, (§ 130, 2).

2. Even those which are in use merely as conjunctions, appear to have belonged originally to other parts of speech, viz. to have been properly *nouns*, and to develope a relation to *verbal* roots.

E. g. אוּ, *or*, (prop. *will*, from אָוָה, comp. Prov. 31: 4), like the Latin *vel, ve*, in relation to *velle*; פָּן, *lest, that not*, (turning away, פָּנָה). Even וְ the most common of all, seems to be connected with וו (connection, hook, nail).

The punctuation of *Vav* (וְ) is, in many respects, analogous to that of וָ, וֶ, וֹ, § 100, 2. But, as a more feeble letter, it has some things peculiar to itself; e. g.

(a) Commonly it has a simple Sheva, (וְ).

(b) Before words with simple Sheva under their first letter, the *Vav* has a *vowel sound* (וּ ū); as וּלְכַל, *û-l'ekhol*. In the same way, (the case in *d* excepted), it sounds before the cognate *Labials* בּ, מְ, פּ; as וּמְלִיכָה; and so even before a *Hhateph Sheva*, when it does not stand under a *Guttural*, as וּזְרָהב, Gen. 2: 12.

(c) Before (וְ), it obtains *Hhireq magnum*, e. g. וְיִרְדֵּי (§ 24, 2); but before הַ, short *Hhireq*, as וְהִירָתֵם, Jos. 8: 4; before הֵ, a *Seghol*, as וְהִיָּה, Gen. 20: 7. (Comp. § 62. n. 5.)

(d) Immediately before a *tone-syllable*, it often takes (וֹ), like to וָ, וֶ, וֹ, (§ 100, 2. c.), specially when two short words, as a kind of couplet, are brought together; e. g. תִּהְיֶה וְבָהֳרֵי Gen. 1: 2. So יוֹם וְלַיְלָה, Gen. 8: 22. Specially does this take place, at the end of sentences or clauses; e. g. שָׁם וְהָם וְהִפְתָּח, Gen. 7: 13; וְאֵלֶּהֶם וְנִמְלָה, 1 K. 21: 10.

§ 103.

Interjections.

1. Among the interjections are many words which are merely natural sounds represented by letters; as אָה, אָהָה, *ah!* אוּי, אוּי, *wo!* אַיֶּה *aye!*

2. Most of them, however, are from other parts of speech, and they become interjections by a more animated utterance and use of them.

E. g. הֵן, הֵנָּה, *see!* (lit. *here*); הִבֵּה, plur. הִבוּ, (lit. *give*) from יָרַב *to give*,

and used for excitement, *come now! do now!* etc.; לָכֹה and לָכֹי (*go, go ye*), = *age, agite*;^a הַלֵּי-לֹה, *far be it*, prop. *ad profana*; בִּי, (perhaps for בִּיֵּי), *I pray you! hear me!* אָנֹּה *up! come on!* (In Ethiop. an Imper., *come on, come!*) These particles of requiring and beseeching, are placed *after* other words.^b

(a) הַלֵּי-לֹה and לָכֹה stand connected, in this form, also with the *fem.* and the *plural*; which shows that they have taken upon them the nature of *interjections*.

(b) This last word serves for the expression of manifold niceties of speech, which are pointed out in divers parts of the Syntax. Here, only a mere sketch. אָנֹּה stands, (a) After the *Imper.*, both of command and of request, (§ 127, 3). (b) With the *Imperf.*, both of first and third persons, § 125, 3. and 126, 1. (c) Once with the *Perfect*, § 124, 4. (d) With several *particles*; e. g. אָנֹּה הַיְנֵה, *see now!* Specially with conjunctions; e. g. אָנֹּה אֶל, *ne (quaeso), not, I pray you!* So אָנֹּה אִם־כֵּן, *if indeed, εἴποτε*, i. e. *if* in a qualified way, or courteously and modestly expressed. Those who speak courteously or reverentially often employ this particle in a variety of ways; see Gen. 18: 3. 19: 7, 8, 19. 50: 17.

THIRD LEADING DIVISION.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

Relation of the Noun to the Adjective; of the Abstract to the Concrete.

The Hebrew language has, in proportion to its Nouns, a *deficiency* in respect to adjectives; and several kinds of these, viz. of *material*, are almost entirely wanting.* This defect is supplied by nouns, particularly in the following ways:

I. A noun of *quality* is placed after the word designed to be qualified, in the Genitive.

Constantly so in respect to the designation of the *material*; as כְּלֵי כֶסֶף *silver vessels*, (lit. vessels of silver); הַבַּת עֲצִים (an ark of wood), *a wooden ark*, (like the French *des vases d'or*); and so אֶהְיֶה עוֹלָם, *an eternal possession*, Gen. 17: 8; מְתֵי מִסְפָּר (men of number) *few men*, Gen. 34: 30; אֶבֶן יָקָר *a precious stone*, Prov. 17: 8. So often, even in cases where adjectives exist; as בְּגָדֵי הַקֹּדֶשׁ, *holy garments*, (lit. garments of holiness), Ex. 29: 29. Comp. the French, *un homme de bien*. [So often in English: Vessels of gold—silver—wood—stone; garments of wool—cotton—linen—silk, etc.; man of benevolence—malignity—blood, etc.]

NOTE 1. Seldom does the noun of *quality precede*, while the other follows in the Genitive; e. g. מִבְּחַר עֲמֻמָּה, (the choice of thy vallies), *thy choice vallies*, Is. 22: 7. Comp. Is. 17: 4. 37: 24. Gen. 23: 6. Ex. 15: 4. But this is the usual position of כָּל (universality) in the sense of *all, entirely*, (§ 109, 1).

* Some few adjectives of this sort there are, formed after the manner of the *pass. Part.*; e. g. אֲרִיז *of cedar, cedrine*, בְּרוֹשׁ *brazen*; comp. *cuneatus*, wedge-shaped.

NOTE 2. Even where the adjective, as *predicate*, should stand *alone*, substantives are often employed for it; e. g. The earth was *desolation* and *emptiness*, Gen. 1: 2; Let this day be *darkness*, Job 3: 4. See Ps. 35: 6. 88: 19. 110: 3. Is. 5: 12. Job 23: 2. 26: 13. Seldom has the noun in question [standing for an adjective] a preposition with it; as in Ps. 29: 4, The voice of the Lord is *בְּעֹז* *with strength*, i. e. strong, powerful.

2. Adjectives which indicate possession, quality, custom, and the like, are often made in Hebrew, by a noun descriptive of *quality*, etc., put in the Gen. after another noun indicating the *possessor* or *subject* of the quality, etc.

E. g. (a) *אִישׁ אִישׁ* *man*; as *אִישׁ הַדְּבָרִים*, (a man of words), *an eloquent man*, Ex. 4: 10; *אִישׁ הַדָּעַת*, *an intelligent man*, Prov. 24: 5. (b) *בַּעַל* *lord*; as *בַּעַל שָׂעָר*, *hairy*, 2 K. 1: 8; *בַּעַל הַחֲלֹמוֹת*, *a dreamer*, Gen. 37: 19. (c) *בֵּן* *son* and *בַּת* *daughter*; as *בֶּן-הַיְהוּדָה* *a hero*, 1 K. 1: 52; *בְּנֵי קָרָם*, *Oriental*s, Gen. 29: 1; *בְּוֶשְׁטָנָה*, *one year old*, Ex. 12: 5; *בֶּן כּוֹנֵן*, *condemned to death*, 1 Sam. 20: 31; *בַּת בְּלִעַל*, *a base woman*, 1 Sam. 1: 16.

Bolder and more poetical is it, when the *abstract* is put directly for the *concrete*; e. g. *בְּלִעַל* (*good-for-nothingness*), *a villain, a base person*; as in Lat. *scelus* for *sceltestissimus*. Such an *abstract* noun also may have the nature of a *collective*, and represent classes or bodies of men; as *קִנְיָה* (*bow*), *bowmen*, Is. 21: 17; *קְצִיר* (*harvest*), *reapers, harvesters*. Principles like these are common in all languages, § 82, n. 1.

NOTE. On the other hand, *adjective forms* and *concretes*, specially in the *feminine*, often pass over to an *abstract* sense; see various forms in § 83, and comp. § 105, 3, b.

REMARK. It is proper to remark here, that poetry employs certain epithets of eulogy in such a way as to use them constantly, without supplying any noun to accord with them. E. g. *אֲבִיר*, *mighty*, i. e. God; *אֲבִיר*, *powerful*, i. e. bull, but in Jer. for the horse; *רִנְוִן* *majestic, august*, for prince; *לְבָנָה*, *pale*, for the moon. Comp. Lat. *merum* for *vinum*, Gr. *ὕγρη* (*moisture*) for the ocean, Odys. I. 97.

§ 105.

Of the use of Gender.

Whether the Hebrews regarded a *noun* as *fem.* or not, may be known partly from the *fem.* ending of the same, (§ 79, 1. 2); and partly by its being constructed with *fem.* predicates. The *fem.* plural form generally indicates *fem.* gender, but not always; see § 86, 4. Here our design is, to point out the *ratio* in which the *signs of the fem. gender* are employed.

1. Most natural was it to indicate a distinction of this, na-

ture in the physical conformation of *men* and *beasts*. But in respect to this, there are several gradations, the more or less easily the distinction of gender can be apprehended. Most of all is the distinction recognized,

(a) When a separate word is chosen to designate each sex. No peculiar ending of the word, in such a case is necessary; as, for example, in our English *father, mother; ox, cow*; and so in Hebrew, אָב and אִם; אֵיל *ram*, and רַחֵל *ewe*; הַמּוֹר and אַחֲוִן *he and she-ass*.

(b) When the *fem.* has an appropriate termination; e. g. אָח *brother*, אחוֹת *sister*; עָלָם *young man*, עֲלָמָה *young woman*; פָּר *a bullock*, פָּרָה *a heifer*; עֲגֵל *a male calf*, עֲגֵלָה *a female calf*.

(c) When the *fem.* gender is manifested only by the context, (*Communia*). E. g. in Greek, ὁ and ἡ βούς; ὁ and ἡ παῖς, etc. So in Hebrew, גָּמַל *camel*, Gen. 24: 63 *masc.*, 32: 16 *fem.*; and so בָּקָר *cattle*, Ex. 22: 1. Job 1: 14.

(d) When a word is chosen without reference to any distinction of gender, which is *generic* and comprises both sexes, (*Epicoena*). Thus *the eagle, the kite*, etc., in English; and in Hebrew, דָּב *the bear*, שְׁבוּיָל *a bereaved bear*, Hos. 13: 8, *fem.* in 2 K. 2: 24; אֲלֵיָה *cattle*, *fem.* in Ps. 144: 14.

REMARKS. (1) Often, where distinctions of gender are made by appropriate words or forms of them, they are disregarded by writers, [when the distinction in question is not important to their object]. E. g. הַמּוֹר for אַחֲוִן, 2 Sam. 19: 27; אָיִל for אֵילָה, Ps. 42: 2; and so נַעַר for *boy*, and also for נַעֲרָה *girl*, in Pent. and in Ruth 2: 21, comp. Job 1: 19. So in English, *spouse, consort*, for either sex; and in Arabic also, where, in more elevated style, the use of the *fem.* is avoided, (such forms, for example, as בעֲלָה *mistress*, עֲרוּשָׂה *bride*), although among the later writers usage is different.

The like reluctance to employ the *fem.* is exhibited in some passages of the Heb. writings; e. g. אֲמֹן *artificer*, Prov. 8: 30, where the subject is *fem.*, (like Pliny's *artifex omnium natura*, 2. 1); and so בַּיָּת *a dead person*, said of a woman, Gen. 23: 4, 6; אֱלֹהִים *God*, said of a *goddess*, 1 K. 11: 5. So in English: *friend, teacher, martyr, author, witness*, etc.

(2) Among the *epicenes* (*d.* above), the races of beasts are named as *masc.* or *fem.*, according to the manner in which they exhibit themselves as strong or weak, bold or timid; e. g. *masc.* כָּלֵב *dog*, זָאֵב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יַעֲנָה בַת יַעֲנָה *ostrich*, אַרְנֵבָה *hare*.

2. Most normal is the designation of gender in *adjectives* and *participles*, according to usual principles, see § 79.

3. Besides the proper feminines, the *fem.* form is often employed to designate objects, which in Greek and Latin are called *neuter gender*.* These may be classed thus:

* In respect to Nos. 3, 4, see striking remarks in Harris' *Hermes*, I. p. 37, etc.

(a) *Things without life*; for which the fem. form, as indicative of that which is weaker, appeared the most appropriate; e. g. לְרֵבֶה (loins of a man), בְּרֵבֶה side (of a country), region; מִצְחָה forehead, מְצָחָה a covering (for the leg).

(b) *Abstracts*, which prefer the fem. form, even when a masc. is in use; e. g. נִקְמָה, נִקְמָה vengeance; עֲזָרָה, עֲזָרָה help, § 83, 11, 12. The fem. of ADJECTIVES is predominantly used for the neuter gender and substantive meaning; as נְכוּנָה rectum, τὸ ορθόν, Ps. 5: 10. In the like way is the fem. plural employed; as גְּדֻלּוֹת great things, Ps. 12: 4.

(c) Sometimes the fem. is employed to designate rank, dignity, or office; which comes near to the abstract meaning; as כְּרִיעוֹת chiefs, (lit. highnesses), [and so our Eng. excellency, etc.]; קַהֲלֵת preacher, comp. סֹפֵרֶת scribe, Neh. 7: 57. Ezra 2: 55. Even in the fem. plur. form, אֲבוֹת fathers, a reference to the dignity of office seems not improbable. These words are all employed as masc., i. e. according to their true meaning. In a large extent is this usage to be found in Arab., Aethiopic, and Aramaean; e. g. Hhaliphat, Caliphate for Caliph. A somewhat remote resemblance is found in magistracy, magistratus, lordship, Ital. podesta, etc.

(d) *Collectives*; as אֲרָח traveller, אֲרָחָה caravan, lit. the wandering for wanderers; גְּזֻלָּה (fem. of גְּזֻלָּה), a company of exiles; יוֹשְׁבֵיָהּ (lit. inhabitancy), inhabitants, Mic. 1: 11, 12; אֲרֵבֵי (enmity) for enemies, Mic. 7: 8, 10. Very common in Arabic. Comp. the poetic daughter of Tyre = sons of Tyre, i. e. the inhabitants of Tyre; so daughter of my people = sons of my people, i. e. my countrymen. In reference to lifeless things; עֵצָה wood, עֲנָנִים cloud, אֲרָזִים cedar wainscoting. In Greek: τὸ ἵπτικόν and ἡ ἵππος for cavalry; and so ἡ ἀμάχης in Herodotus.

(e) On the contrary, there is an occasional usage which is the exact reverse of this, viz. the fem. is used as an *index unitatis*, when the masc. is used generically; e. g. אֲנִי shipping, fleet, (1 K. 9: 26, comp. 2 Chron. 8: 18), אֲנִיָּה a particular ship; שֵׁעָרַי hair, (collectively), שֵׁעָרָה a hair, (see Judg. 20: 16); so אֲנִיָּה a fig; נִצְחָה a flower, (also a collective נִצְחָה, Gen. 40: 10), etc. But this usage is unfrequent, [and only the remains of a more ancient custom.]

4. Some words, which have no distinctive fem. ending, are shown to be feminine by the construction in which they are placed. Besides those mentioned above, (No. 1. a), they consist principally of the following classes:

(a) The names of countries and towns, considered, as it were, as the mother or nurse of the inhabitants;* e. g. אֲשֻׁרִי Assyria, אֲדוֹמִי Edom, צֵיִר Tyre, all feminine.

* Thus צִיּוֹן, 2 Sam. 20: 19, stands for mother-town; as it does on Phœnician coins; comp. אֲמִצַּיִם, 2 Sam. 8: 1, and also μητρόπολις. It is the same image carried out, when the inhabitants of a country are called its sons; e. g. sons of Zion, Ps. 149: 2;

So also are the *appellatives* which distinguish *country, town, and generally localities*; as אֶרֶץ *land*, רֵגֶל *region of country*, יָרֵךְ *town*, אֶרֶב *way*, הַיָּצֵר *court*, מַחֲנֵה *camp*, שְׂאוֹל *the under-world*, גֶּרֶן *threshing-floor*, בְּאֵר *well*,* etc.

Inasmuch as the *names* of nations, for the most part, are treated as *masc.*, it not unfrequently happens, that the same noun as the name of a *nation* is *masc.*, and as the name of the *country*, *feminine*; e. g. יְהוּדָה (masc.) *the Jews*, Is. 3: 8, but in Lam. 1: 3, it stands for *Judea*, and is *feminine*. So אֲדוּמִים, *Idumeans*, *masc.*, and Jer. 49: 17, *Idumea*, *feminine*. Still, occasionally the names of nations are constructed as *feminine*; e. g. in Job 1: 15. 1 Sam. 17: 21. Is. 7: 2. 21: 2. To this the poetic personification of nations as *females* attaches itself; e. g. 47: 1. 50: 1. 54: 1 seq. Lam. 1: 1 seq. Ezek. 16.

(b) The *members and parts of the human or animal body*; e. g. such as יָד *and* כַּף *hand*, רֶגֶל *foot*, עֵינַי *eye*, אָזְנוֹ *ear*, זְרוּעַ *arm*, לְשׁוֹן *tongue*, קֶרֶן *horn*, כַּנָּף *wing*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *belly, womb*, because these are considered as instruments of service.† Hence, also, *lifeless instruments and furniture* are treated as *fem.*; e. g. חֶרֶב *sword*, נִיב *pin*, מַטֵּה *and* שֵׁבַט *staff*, אָרוֹן *ark, chest*, עֶרְשֶׁת *couch*, כּוּס *cup*, בַּד *pitcher*, and אֶבֶן *stone*, etc. Most of these nouns are *fem.* in the kindred languages.

(c) The words for *light, fire, and other powers of nature*; e. g. שֶׁמֶשׁ *the sun*, אֵשׁ *fire*, (Ethiop. *esat*), אֹר *light* (Job 36: 32), אָח and תַּנּוּר *oven*, נִגְחַת *flash of light*, צַהַר *window*, Gen. 6: 16, רוּחַ *wind and spirit*, נְפֶשׁ *breath, soul*, etc.‡

§ 106.

Of the Plural and Collectives.

1. Besides the appropriate *plur. endings* (§ 86, 1, 2), the language has employed other expressions as indicative of *plurality*; e. g.

(a) Particular words with a *collective meaning*; to which *nomina unitatis* correspond; e. g. שׂוֹר *a beeve*, בָּקָר *cattle*, as חַמְשָׁה בָּקָר *five beeves*; שֶׂה *one of the small cattle*, צֹאן *small cattle*, i. e. sheep and goats. (Comp. Eng. *twenty people*). (b) The *fem. ending* as generic, § 105, 2, c. (c) *Nouns singular*, of which many have a *collective meaning*; as אָדָם *man or men*, Gen. 1: 26; אִישׁ *man, men, humanity*, (quasi *men-ness*, Germ. *Mannschaft*); דְּבָר *speech, words*;

sons of Babylon, Ezek. 23: 15. (as in other cases we have *sons of the house,—of the mother's womb*, etc.)

* This last word is normally *masc.*; and among the others, there is an oscillation between the two genders.

† Some of these words oscillate between the two genders, sometimes being treated as *masc.*; e. g. זֶ-עֵץ, Is. 17: 5; שֹׁק, Ex. 29: 27; עֵינַי, Zech. 4: 10; לְשׁוֹן, Ps. 22: 16.

‡ Particulars, in the Lex. Finally, some words with a *fem. ending*, which are occasionally constructed as *masculines*; e. g. הַשֵּׁת *brass*, קֶשֶׁת *bow* (from קוּשׁ *time*, (for עֶרֶת)). One seems hardly to have perceived their origin.

אֹיְבֵיב *enemy, enemies*. The article is prefixed, when the *entire genus* is designated, § 107, 1.

2. On the other hand, the *plurality* designated by the plural ending is sometimes applied to other kindred relations, so that the Hebrew often employs the *plural*, where other languages make use of the singular. The plural form, then, is employed to designate,

(a) *Extension* of space or time*; and therefore it is often employed to designate *spaces, regions, etc.* E. g. שָׁמַיִם *heaven*, (§ 86 b, n. 2); מְרוֹמֵימ *heavenly elevation*, Job 16: 19; מְרֻגְלִית *region of the feet*; מְרֻאֲשׁוֹת *region of the head*. Also for certain members which occupy *space* on the body; as פְּנֵים *face*, צְנַאֲרֵים *neck*; (so in Greek τὰ στήθια, τὰ ῥοῖα; Lat. *præcordia, cervices, fauces*). Again, *time, periods of time*; as חַיִּים *life*, נְעוּרֵים *season of youth*, זְקֵנִים *season of old age*. Also *continued state or condition, attributes*; as קְדוּשָׁה *perversity*, רַחֲמִים *compassion*, שְׂבוּלִים *bereavement*.

(b) To *might or power*, so far as this is conceived of as originally something *divided and manifold*. E. g. אֱלֹהִים *God*, (be it that this word first came from polytheistic views, and was transferred to the "God of gods," or that it was intended, consistently with monotheism, to designate the *power of God in its various manifestations*). In accordance with this, קָדוֹשׁ, *the holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3, (comp. Josh. 24: 19, and Chald. גְּלִיזְיָה *the most High*, Dan. 7: 18). So תְּרַבִּים *penates*, always in the plur., even when it means only one *image*, 1 Sam. 19: 13, 16. Further, אֲדֹנָיִם = אֲדֹנָי, *the Lord*; e. g. אֲדֹנָיִם קָשִׁים *a severe master*, Is. 19: 4; אֲדֹנָי הָאָרֶץ *the lord of the country*, Gen. 42: 30; and so מַלְכֵם *master*, often מַלְכֵי (plur.) *his master*, מַלְכֵיָהּ *her master*.†

NOTE 1. The usage noted under (b) above is confined to narrow limits, not going beyond the words there quoted. Even those words may be employed also in the *singular*. In respect to the construction of such plurals with *adjectives*, see § 110, l. n. 3; with *verbs*, § 143, 2. Respecting אֲדֹנָיִם used to designate *God*, see § 119, n. 4.

NOTE 2. The plurals under (a) above, are but few in ordinary *prose*; but

* It is. (to use a mathematical expression) a transfer of *mutable extension* to *immutable*, (note 1 below). Elsewhere in the language, *large* and *much* are both designated by the same words, viz. רַב and עַשׂוּבָה.

† Something like to this is it, when *kings*, speaking of themselves, say *we*; Ezra 4: 18: 7: 24, comp. 1 Macc. 10: 19. 11: 31; a mode of speaking transferred to the divine Being. Gen. 1: 26. 11: 7. Is. 6: 8. The Jewish grammarians name this, רַבּוּת מְפֹרָשׁוֹת, (i. e. the plur. of strength); recent grammarians call it *pluralis excellentiæ*, or *pluralis majestatis*. The use of the *plural* as a form of respect in address, (in German *sie, they*), such as some of the modern languages have, (Eng. *you*, French *vous*, etc.) is somewhat foreign to the Heb. usage.

words of such a kind are more frequent in *poetry*; viz. such as **הַשְׁכֵּימָה** *darkness*, (darkened spaces); **תִּצְנָנָה** *delight*, **אֲמִינִים**, etc.*

3. When a substantive is followed by a *Genitive*, and the idea of the whole needs to be made *plural*, this is accomplished in several ways; viz.

(a) The *first* of the two nouns assumes the *plural* form; and this even in composite proper names; e. g. **גִּבְרֵי חַיִל** *mighty men*; sing. **בְּנֵי-יְמִינִי** *a Benjamite*, pl. **בְּנֵי יְמִינִי**, 1 Sam. 22: 7.

(b) *Both* are put in the *plural*; as **גִּבְרֵי הַקְּלָיִם**, [more intensive than the form above], 1 Chron. 7: 5; **בְּתֵרֵי כָל־אִים**, lit. *houses of restraints*, i. e. close prison, Is. 42: 22; and so **בְּנֵי אֱלֹהִים** *sons of the mighty*, or *God's sons*, Ps. 29: 1.

(c) Sometimes merely the *second* noun has the *plural*; e. g. **בֵּית אָב** *father's house*, plur. **בֵּית אֲבוֹת** *ancestral house, families*, Num. 1: 2 seq.; **פְּרֵי מְגֵדִים** *most precious fruits*, Cant. 4: 16. See in respect to this matter hitherto neglected by grammarians, Judg. 7: 25, "the head of Oreb and of Zeeb," i. e. heads; also 2 K. 17: 29. Dan. 11: 15. In such cases the *composite idea* is treated as a *nomen compositum*. Both the Syriac and Ethiopic exhibit all these three varieties; see Hoffmann, *Gramm. Syr.* p. 254; Ludolf, *Gramm. Ethiop.* p. 139.

Suffixes in the plural, after the manner of (c), are frequently met with; e. g. **פִּימֹו** *their mouth = their mouths*, Ps. 17: 10; **יְמִינֵם** *their right hand = hands*, Ps. 144: 8.

4. For the designation of *plurality*, the repetition of a word, both *with* and *without* the *copula*, is sometimes employed.

This designates a thing considered *collectively*, or an *aggregate made up of parts*, and so, *all, every*; as **יּוֹם יּוֹם**, *day day*, i. e. every day, or all the while.

So **אִישׁ אִישׁ** *every man*, also **אִישׁ וְאִישׁ**, Ps. 78: 5; **יּוֹם יּוֹם**, Esth. 3: 4; **דּוֹר וְדּוֹר**, *generation and generation*, i. e. all — every generation, Deut. 32: 7.

[* REMARK. A fit name for most of these would be *pluralis intensivus*, or *plur. of intensity*; where the object is not to designate merely the *multitudinous* condition of a thing, but to give a strong colouring to the expression itself, or (as we say) to make it *emphatic*. Viewed in this light, the solution is easy. All languages exhibit something of the same idiom. The Greek goes much beyond the common estimate in this respect. In common prose it is indeed quite limited; with the exception of *neuter-plural* adjectives and adverbs. But whoever will watch this matter in *ancient* Greek, e. g. in *Aeschylus*, will find it in his tragedies far more frequent than in any part of the Hebrew Scriptures. It might even be called *Græecism*, as developed in him; for the like, in the same degree, I have met with in no other language. It were easy to particularize by some scores of words, but time and place forbid. My apprehension is, that the generic idea of *intensity* runs through nearly all these expressions, (except where *severality of parts* is implied by the plural, or simple *aggregation*). To understand the nature of this idiom well, is essential to a radical knowledge of the Hebrew.—S.]

Hence the same phrase is sometimes used in a *distributive* sense, as עָרַר לְבָדָהּ, *each herd by itself*, Gen. 32: 17. Sometimes it is employed in a *cumulative* sense, and denotes a *large multitude*; as (in the plur.) בְּאֵרוֹת בְּאֵרוֹת, *many pits of asphaltus, or altogether asphaltus-pits*, Gen. 14: 10; see 2 K. 3: 16. Joel 3: 14. Finally, it indicates *several*, (as כָּל designates both *all* and *several* or *various*); in which case it has the *copula*. E. g. אָבֵן נֶאֱבָן, *of several weight*, Deut. 25: 13; לֵב וְלֵב, *of a double heart or intention = with duplicity*, Ps. 12: 3. 2 Chron. 12: 38.

Repetition in passionate addresses, (which in several writers, however, is so customary as to diminish from its intensity, c. g. Is. xl. seq.), is a matter of mere *rhetoric*, and not of grammar.

NOTE 1. *Connected material, stuffs, etc.*, are generally conceived of as a *unity*; and consequently such words are almost solely in the *singular*; e. g. זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine*, (but מַיִם *water*, is *plur.*, although *sing.* in Arab.). In case the mind adverts to *severalty* of parts, then of course the *plur.* is used; as כְּכֶסֶף *pieces of silver*, Gen. 42: 25, comp. Is. 1: 25. So in regard to grain; חֲטָיִם *wheat on the field*, חֲטָיִם *wheat in the corn*.

NOTE 2. In cases where a so-named *poetic plural* is employed, an actual plurality is to be supposed; as יַמִּים *seas* for *sea*, Job 6: 3, comp. Gen. 41: 49. Job 17: 1, *the pits are my lot*, (because many of them are together). Job 21: 32.

§ 107.

Use of the Article.

The *article* (הַ, הָ, § 35) was originally a *demonstrative pronoun*, (like *ὁ, ἡ, τό*, in Homer); yet of so little strength, that it was almost never employed, except when attached (prefixed) to the noun.

This *stronger demonstrative* power the article still possesses in a few phrases; as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night*; הַפֶּתַח *this time*. It also helps to show that the article once had such a power, that, (1) It sometimes stands for a *relative pronoun* before a verb; הַמְּצֹאִים *who are found*, 1 Chron. 29: 17. 26: 28. Josh. 10: 24. Ezra 8: 25, comp. Gen. 18: 21. 46: 27. Job 2: 11; and so הַתְּלִיָּה = אֲשֶׁר תְּלִיָּה, 1 Sam. 9: 24. (2) It also shows the *demonstrative pronominal* nature of the article, that it is used to *connect*, and *refer back to*, a previous *subject-noun*, in order to make this subject more prominent; in which case it is mostly connected with a *participle*; e. g. Ps. 19: 10, The laws of the Lord are truth . . . (v. 11) הַחֲפֻצִּים = *they are those which are to be desired*, [the article having a kind of *relative-demonstrative* force, and] being nearly as strong as הַמֶּלֶךְ, or *αὐτοί*. So in Ps. 18: 33. 104: 3, (thrice like הַמְּקַרֵּב, *he who lays the beams*). Is. 40: 22, 23. 46: 6. Gen. 49:

21. Job 41: 25, and in Ps. 18: 33 still stronger: הָאֵל הַמְצַדְדֵנִי חֵיל, *the God who girds me with strength*. 18: 48. Jer. 19: 13. Neh. 10: 38. [Everywhere in the Hebrew Scriptures is this *participial* use of the article to be found, and always in the sense of a *relative-demonstrative*, sometimes = אֲשֶׁר, and sometimes nearly the same as הַמָּה. To convert all these participles into *nomina agentis* as some grammarians do, with an *article*, is giving but an unsatisfactory account of this matter.—S.]

In general, the article is used as in the Greek, German, [and English]. It stands, of course, when a noun is repeated which had just been introduced; e. g. God said: Let there be *light* (אוֹר) . . . and God saw *the light* (אֲזַדְדֵּאוֹר); 1 K. 3: 24: Bring me *a sword* (חֶרֶב); and they brought *the sword*. Ecc. 9: 15.

So also when a thing is well known; or unique in its kind; as הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*; הַשֶּׁשֶׁשׁ *the sun*; הָאָרֶץ *the earth*.

It is omitted, when the object is *indefinite, general, or before unknown*; e. g. some of the above examples, also Ecc. 1: 12, I am *king* (מֶלֶךְ) over Jerusalem.

As to the first cases stated above, it is only in poetry that the article can be omitted; and generally, it is employed less frequently there than in prose; e. g. Ps. 21: 2, מֶלֶךְ for הַמֶּלֶךְ; Ps. 2: 2, אֶרֶץ for הָאָרֶץ.

The particular cases where the article is predominantly employed, may be reduced to the following heads:

1. When a generic word is employed in a *collective* way, and designates the *whole* or *totality* of any object.

E. g. *the righteous, the unrighteous*, Gen. 18: 25; *the woman*, for the whole of woman-kind, Ecc. 7: 26; *the Canaanite*, Gen. 13: 7. 15: 19, 20. This is like to our English idiom: *The Russian, the Turk*, etc.; and so in the Greek: ὁ Ἀθηναῖος, ὁ Συρακόσιος, etc. [But sometimes the article is omitted, e. g. הַפְּתָרִים *the poor*, Ps. 102: 18; but הַסָּבִיר *the prisoner*, (generic yet anarthrous) in v. 21. Is not the design here to say merely: *Any or every prisoner?* Comp. § 109, 1. b].

2. When a generic word is intended to designate a particular individual.

E. g. like ὁ ποιητής (= Homer); הַשֹּׁנֵן *adversary*, הַשֹּׁנֵן *the adversary, Satan*; הַבַּעַל *master*, הַבַּעַל *Baal* (an idol god). So הָאָדָם *the first man, Adam*; הָאֵל הַיֵּחָדֵשׁ *the only true God* = יְהוָה, (yet אֱלֹהִים frequently stands for the same, on the ground of its having become a *proper* name, § 108, 1); הַנָּהָר *the stream* = *the Euphrates*; הַבְּקָר *the circular region*, i. e. of the Jordan.

3. By a like principle, the article is placed before nouns

which are the proper names of *rivers, mountains, and towns*, when the name is plainly an *appellative*, and is regarded as such by him who employs it.

So German, *die Neustadt*; French, *le Havre*; in English, *the White Mountains*; and, like to this, the Hebrew נַחַל (lit. *the stream*), = *the Nile*; הַבְּלָבָן (lit. *the white*), *the Lebanon*; הַבְּזֵי (lit. *the stone-heap*), the town *Ai*. But particularly in the names of towns is this usage, (a few cases excepted), rare; and in poetry it for the most part ceases, (comp. § 108, 1).

NOTE 1. For our indefinite article *a*, the Hebrew article does *not* stand; but still, it should be remembered, that the Hebrews thought and spoke of many objects *definitely*, of which we speak *indefinitely*. This will be made plain by the following particulars:

(a) In *comparisons*, fancy, which paints the image of an object, makes it *definite* to itself by contemplation, and it is spoken of as such; e. g. ‘white as *the snow* . . . red as *the scarlet*,’ Is. 1: 18; ‘as *the beasts*,’ Ps. 49: 15; ‘he will toss thee away as *the ball*,’ Is. 22: 18; ‘the heavens shall be rolled away as *the book*,’ Is. 10: 14. 24: 20. 29: 11. 53: 6. Ps. 33: 7. [To these may be added, for fuller satisfaction to the inquirer, other passages in abundance; e. g. Ps. 97: 5. 102: 5, 10, 12, 27 (bis). 103: 5, 15. Deut. 1: 17 (bis). 4: 20. 12: 15 (bis), 16, 23. Is. 2: 6. Josh. 9: 25. Is. 29: 3. 40: 22, 25, 31. 41: 15. 63: 13, 14. 66: 14, 15; and so in all parts of the Hebrew Scriptures.] Even such cases as those in Judg. 14: 6. 16: 9. Is. 29: 8, 11, come virtually within this principle.

Yet where the noun compared is *made definite* by an adjective or participial, [or in any other way], *the article is omitted*, as it is before a *Gen.*; e. g. כַּנֶּסֶת *like the nest*, Is. 10: 14, but in 16: 2, חֶסֶד אֲבִירָה *like a nest forsaken*. Comp. Ps. 1: 4 כַּבִּיץ, with Is. 29: 5, (two nouns after ׀ *anarthrous*, because each of them has an adjective with it). [Both cases are illustrated in Ps. 102: 12. Instructive are the following cases; viz. Is. 40: 15, where two nouns with ׀ are *anarthrous*, being *defined* by connected nouns that follow. Ps. 102: 7, חֶסֶד followed by a *Gen.*, and even the *Genitive* after the noun with ׀ is not necessary in order to omit the article, for e. g. we have כַּבִּיר הַדָּרִי Is. 40: 15. Anything which *defines* or *limits*, may cause its omission. Both cases occur in Is. 41: 2; and so cases of both kinds, in Amos 5: 24.—S.]

[REMARKS. (1) Where even a *relative* clause follows a noun with ׀, which clause explains, limits, etc., the article may be *omitted* on the ground above stated; as in Is. 1: 30 ad fin. Is. 66: 13. (2) The limitation of Ges. and Roediger above, that the article after ׀ is omitted only when the noun is made *definite* by an adjective, is, in the first place, as we have already seen, to be modified by extending it to other cases of *defining, limiting*, etc.; but, secondly, cases occur where the article is *omitted* after ׀, even when none

of these reasons are applicable; e. g. Is. 66: 12, כְּנָהָר; 29: 4, כְּאֵוִב; Jer. 25: 30, כְּדָרְכֵימ; Is. 53: 7, כְּרַחֵל, and yet in the same verse, כְּשֵׁשׁ in the same predicament. Job 16: 14, כְּגִבּוֹר,* which last case is recognized by Roediger.—S.]

(b) The article is inserted *before generic names of things well known*, [even when they do not comprise the *definite* idea of *totality*, as in No. 1. above.] The Heb. says: *The silver; the gold; the water, the cattle, etc.*, [where we say: *silver, gold, etc.*]. Hence Gen. 13: 2, "Abraham was rich in *the cattle, the silver, and the gold*. The manner in which the Hebrew conceived of this, seems to have been thus: 'He had much of these well known treasures.' See the article in Gen. 41: 42. Ex. 31: 4 (tris). 35: 2 (tris). Is. 1: 22, בְּמַיִם.

(c) Frequently do *abstract nouns* take the article, [and often where the English idiom would omit it]. Comp. the Greek τὸ ἰμπικόν, French *la modestie*. Hence the names of moral and physical evils may take it, [where the English would mostly omit it]. E. g. בְּהוֹר by *the falsity*, Is. 29: 21, [= by falsity]; Gen. 19: 11, בְּסִנְיָוִים *with the blindnesses*, [= with blindness, or possibly it may be the name of a specific disease]; Is. 60: 2, *the darkness*, [= darkness, while in the very next clause, גְּיָרָקָל *thick darkness* is anarthrous]. The frequent הַיּוֹם הַזֶּה means: It came to pass *at the or that time*, not *on a time*. [May it not also mean: *a certain time*? See what follows.]

[How important it is to the interpreter, that some *fixed principles* should be fully developed here, (if there be any), every experienced exegete will readily see. Criticisms of high import stand connected with it, in some very difficult passages. For further confirmation of the frequency of the *article before ABSTRACTS*, the following examples may serve, nearly if not quite all of which demand the *omission* of the article in English; viz. Is. 59: 15, הָאֲמָרָה; Ecc. 3: 16, הָרִשָׁע (bis); Dan. 9: 7, הַצְדִּיקָה; Cant. 8: 7, *the love*, (bis); Ecc. 10: 6, *the folly . . . the lowliness*; 1 K. 7: 14, filled with *the wisdom, the intelligence, and the knowledge*; Ecc. 7: 12, 17, *the wisdom*; same in Job 28: 12, 20. Prov. 2: 2 (also *the understanding*); Ecc. 2: 13, *the wisdom . . . the folly*; Zech. 8: 19, *Love ye the truth and the peace*; Mal. 2: 5, *My covenant was the life and the peace*; Amos 4: 9, . . . smitten with *the blasting and the withering*; Jer. 24: 10, I have sent *the famine and the pestilence*; same in Jer. 27: 8; Jer. 27: 15, They prophesy . . . according to *the falsehood*. It would doubtless be easy to increase this list greatly, by reading and observation. I have omitted here many cases which I had noted as being of the same nature, because they are in the Gen., and a question might be made, whether the article does not belong in reality to the preceding noun; see § 109, 1. *Clear* cases are needed for satisfactory proof. That the article is *always* used before abstracts, no one would think of asserting. But what

[* All this serves to show how undefined and unsettled still are some of the nicer limits of the Heb. article; as they are in some cases, also, of the Greek one.—S.]

the proportion between *arthrous* and *anarthrous* examples of this nature is, has not yet been developed; nor whether, in the cases of *insertion* and *omission*, there is any perceptibly discrepant meaning of the same words.]

[*(d)* Different from any of the shades of meaning yet noticed, seems to be the use of the article in a few cases, where the object is to designate an *individuality* of the class named, in distinction from the class itself, but not to point out specific individuality in the sense of distinction between *A* and *B*. Or to be more brief and specific in statement, the article, in such cases, designates *specific unity as partaking of a generic nature*, or it as an *index unitatis*. It is kindred with No. 2 above, but not specific as to *this* or *that* individuality, but as to *individuality in distinction from class*. It is almost equivalent to the Greek *τις*, in some of its shades of meaning; and corresponds quite well with our phraseology—a *certain* man, a *certain* lion, or *some particular* man, etc. In this way, we may perhaps explain several passages that have long been contested; e. g. 1 Sam. 17: 34, And there came הָאִישׁ הַיְהוּדִי, a *certain lion and bear*, comp. Amos 5: 19, which, however, varies a shade from this; 1 K. 20: 36, הָאִישׁ הַיְהוּדִי, a *certain lion*; Gen. 8: 7, 8, a *particular raven . . . dove*; Gen. 14: 13, הַפְּלִיט, a *certain refugee*; and so Is. 7: 14, הַנְּשִׁימָה, a *certain virgin*, or (if one insists upon it), ἡ *veāvis τις*, a *certain young woman*. Gesenius and Roediger have referred all but the last of these cases to a similarity between this usage in respect to the article, and that in the case of *abstracts*; quasi a *lionish nature*, etc.; ingenious, but not quite satisfactory. Ewald (Gramm. 1 edit. p. 567) refers such cases to a principle of this nature, viz., that ‘when an object is regarded as single in its kind, but is yet called by the name of the *genus*, the article points out in this case, *one* either as *known*, or in *distinction from other kinds*.’ This is some approach to the statement above, but still it is quite distinct from it. The *known* seems inappropriate in the cases stated; and *from other kinds* does not appear to designate the nature and object of distinction made by the article in the passages cited.—S.]

NOTE 2. The *Vocative* admits the article; and generally, in cases where it would be elsewhere inserted; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua, the high priest!* Zech. 3: 8. 1 Sam. 24: 9.

§ 108.

Omission of the Article.

1. It is *omitted* in proper names of *persons, countries, and nations*; in the last when they accord with the name of the original ancestor, or of the country. But *Gentilicia* admit it.

E. g. הַיֵּרֶם, מִצְרַיִם *Egypt*, שִׂרְיָא, אַרְם *Syria* or the *Syrians*. *Gentilicia*: הַעֲבָרִים, 1 Sam. 13: 3; הַכְּנַעֲנִי, § 107, 1, (a collective).

2. Before nouns limited or defined by a following *Gen.*, or by a *suffix*. These make the noun *definite*, so that the article is superseded; e. g. דְּבַר אֱלֹהִים, *the word of God*; אָבִי, *my father*.

EXCEPTIONS. There are cases where a noun, in a *const.* or *suffix* state, takes the article; but *the reasons of this are special*; viz. (a) When the *demonstrative* power of the article is required to be *intensive*; as Jer. 32: 12, I gave אֶת־הַסֵּפֶר הַמִּקְנָה, *this very same deed of possession*, in reference to v. 11. So Josh. 8: 33, הַחֲצִיזוּ the *half thereof*, then הַחֲצִיזוּ, *the (other) half thereof*. [Very rare].

(b) When the *Genitive* is a *proper name*, which excludes the article, (No. 1. above). E. g. הַמִּזְבֵּחַ בֵּית־אֵל, *the altar of Bethel*, 2 K. 23: 17; הָאֵל בֵּית־אֵל, *the God of Bethel*, Gen. 31: 13; הַמֶּלֶךְ אַשּׁוּר, *the king of Assyria*, Is. 36: 16. Comp. Gen. 24: 67. Jer. 48: 32. Ezek. 47: 15, comp. with 48: 1.

(c) When the connection between the noun *preceding* the *Gen.* and the *Genitive* itself, is of the *looser* kind, so that the first word makes a sense in a measure complete by itself, and the *Gen.* only adds some supplementary idea. In particular is this allowable, in cases where *material* is designated; e. g. הָאֶבֶן הַבְּרִיל, *the weight of lead*, or rather, *the weight, the leaden one*. Zech. 4: 10; הַמִּזְבֵּחַ הַבְּרָזִית, *the altar of brass*, 2 K. 16: 14; נִשְׂאֵי הָאֲרוֹן הַבְּרִית, *Josh. 3: 14*. Ex. 28: 39.

3. Before a *predicate*, which in its own nature is *indefinite*.

E. g. Gen. 29: 7, עֵיזֵי יוֹם גָּדוֹל, *the day is still high*. Gen. 33: 13. 40: 18. 41: 26. Is. 5: 20, הַאֲרָרִים לְשׁוֹב רַע, *who call the good evil*. Is. 66: 3.

Yet there are cases, where *the nature of the predicate is such as to require the article*. E. g. Gen. 2: 11, הוּא הַסָּבִב, *it is this which surrounds*; Gen. 45: 12, כִּי פִי הַמְדַבֵּר, *for it is my mouth which speaks*; Gen. 46: 3, [הָאֵל, but is it not *subject* here?] Ex. 9: 27, [special emphasis]. Num. 3: 24, [?]. See another case where the *predicate* has the article, § 107. *ad init.* Remark, 2.*

§ 109.

Use of the Article in connected Words.

1. When an idea is expressed by a noun in the *construct* state with its following *Genitive*, to which the *article* ought to be affixed, the latter has its location before the *Gen.* noun, *although it qualifies the whole expression*.

E. g. אִישׁ מִלְחָמָה *a man of war*, Jos. 17: 1; but אַנְשֵׁי הַמִּלְחָמָה *the men of*

* All cases of *participles* with the article fail of establishing the point in question. It is a mere *relative demonstrative*. The other cases, Ex. 9: 27 excepted, (and this is a doubtful case), fail as to confirming the principle.

war, Num. 31: 49; דְּבַר שֶׁקֶר *a lying word*, Prov. 29: 12; דְּבַר הַנְּבִיא *the words of the prophet*, Jer. 28: 9.

(a) The same *position* does the *Article* occupy, when only the *Gen.* has a *definite* meaning, and the *const.* noun an *indefinite* one; e. g. חֶלְקַת הַשָּׂדֶה *a part of the field*, 2 Sam. 23: 11, (see the contrary usage in Josh. 24: 32. Gen. 33: 19); אִישׁ הָאֶדְמָה *a husbandman*, Gen. 9: 20, (seemingly contrary is אִישׁ טָדֵה, Gen. 25: 27). Yet, to avoid such dubious expressions, other phraseology was usually chosen, see § 112.

(b) The usage of the article before the noun following כֹּל, may be explained by the aid of this. That noun has the article, where *definite totality* is meant, (like *tous les hommes, toute la ville*); and has it not in cases of *indefinite universality*, or a *distributive* sense = *each*, (like *tout homme, à tout prix*). E. g. כְּלֵי-הָאָדָם *all men*, lit. *the totality of men*; כְּלֵי-הָאָרֶץ *the whole earth*; on the contrary, כְּלֵי-אֶבֶן *every or any stone*, 1 Chron. 29: 2; כְּלֵי-דָבָר *any thing*, Judg. 19: 19; בְּכָל-יָוָם *at every time*, Ps. 7: 12; כֹּל הַיּוֹם *every living thing*.

Even in cases of *composite* words in proper names, [where the *definite* sense is needed], a solution takes place, and the article is put before the second noun; as בְּנֵי-בְנֵימִינִי *a Benjamite* (§ 85, 5), בְּנֵי-הַבְּנֵימִינִי *the Benjamite*, Judg. 3: 15; בֵּית הַלְּחֶמֶת *the Bethlehemite*, 1 Sam. 17: 58.

EXCEPTIONS. These are, where the article stands before the first noun, and is omitted before the *Gen.*; see in § 108, 2. *b*. So in the later style; see Dan. 11: 31, comp. 12: 11; [which case will not compare with § 108. 2. *b*, where the Genitive is a *proper* name. This solution, therefore, is quite doubtful.]

2. When a substantive has the article, or (which is equivalent) has a *Gen.* or *suffix* after it, an adjective connected with it and qualifying it, also takes it; and so, too, the pronoun-adjectives, הַזֶּה, הַהוּא.

E. g. הַגְּדֹלָה הַגְּדִיר *the great city*, Gen. 10: 12; הַמְּקוֹם הַהוּא *this place*, Gen. 28: 19; יָדָהּ הַחַזָּקָה *thy strong hand*, Deut. 3: 24; מַעֲשֵׂה וְיָוָה הַגְּדוֹל *the great work of Jehovah*.

(a) Not unfrequently does the article attach to the *adjective only*, so that the *definiteness* is superadded; e. g. יוֹם הַשִּׁשִּׁי *day the sixth*, or *a day, the sixth*, Gen. 1: 31; (on the contrary, יוֹם שֵׁנִי *a second day*, Gen. 1: 8); Gen. 41: 26. 1 Sam. 19: 22. Ps. 62: 4. 104: 18. Neh. 3: 6. 9: 35. Zech. 14: 10; and so נֶבֶשׂ הַחַיָּה, Gen. 1: 21. 9: 10. When the adjective is properly a *participle*, this is the usual construction; as הַרְבֵּב הַיּוֹנֵה *the sword which is powerful*, Jer. 46: 16. 27: 3. [All such cases (with a *participle*) may be regarded as examples of the *relative-demonstrative* sense of the so-called ar-

ticle, and not to be reckoned among the appropriate developments of its later use.]

(b) Sometimes the *noun alone* has the article; Ezek. 39: 27. 2 Sam. 6: 3. (But perhaps the text here is faulty). Yet such an omission of the article in the pronouns הוּא and זֶה is frequent, inasmuch as these are sufficiently definite of themselves; e. g. בְּזִלְתָּהּ הוּא, Gen. 32: 23; הַהָרִים זֶה, Ps. 12: 8. Particularly is this the case, when the substantive is made definite only by a *suffix*; as עֲבָדְתָהּ אֲלֵהָ, 1 K. 10: 8; comp. Ex. 10: 1. Josh. 2: 20. Judg. 16: 5, 6, 15. By design is the adjective indefinite in הַבָּהֶם רָעָה a *base slander of them*; the article before רָעָה would give the meaning of the *base slander*, Gen. 37: 2.

[REMARKS ON THE SYNTAX OF THE ARTICLE. Any reader of Hebrew, who is competent to note and analyze all the *phenomena* of the article, will soon meet with difficulties which none of the preceding rules will satisfactorily remove. The simple truth is, that this part of Hebrew Grammar is, to the present hour, but imperfectly enucleated. It needs a thorough reading of the Hebrew Scriptures mainly for this purpose, by a Grammarian who is well versed in all parts of his business. It is easy to ask questions in relation to this subject, that have not been satisfactorily answered. For example: What are the limits to the use of the article before the names of *well-known* and *unique* objects? Before *proper* names? Why do some of these always have the article; some occasionally; others never? Why should *mountains*, *rivers*, and *towns*, have the article, when they are *appellatives*, and names of *persons* and *countries* have it not, when they both are of the same significance? Why do names indicating *totality* or *individuality* have it, and yet *generic* names, which belong to neither of these categories, often have it, and often have it not? What are the limits? Why do *abstracts* now have it, and then have it not, without any assignable difference in the meaning of the words? Why is there the like oscillation in regard to nouns following ׁ? What other *limitations*, besides the *Gen.* or a *suffix* to a word, exclude the article in such cases? Do not *relative clauses* which *define* or *limit*, often *admit* the article in the noun preceding, and sometimes *omit* it? Are there any *real* cases, in which the *predicate* has it? What does the apposition of a second noun to a first having the article, demand in that second? Do all nouns, with *suffix*. or *Gen.* after them, demand the article for the adjective that may be added? When the noun has the article, and the adjective not, what is the true solution? Specially, are *participles* bound by the same laws as *adjectives*? Is there not a wide difference between the participles *transitive* and *intransitive* or *passive* as to their meaning, with regard to the kind or method of union with the noun? Before an *active* participle, which has a *verbal* sense, is the article so-called ever anything but a *relative demonstrative* pronoun? How is the case to be disposed of, when such a participle follows a noun which has the article, while the participle omits it? It is alleged, that there is much difference between *poetry* and *prose*, the former *rarely* using the article where it is very *common* in the latter; are there any assignable limits to this usage, if indeed it actually is such an one? What is the difference as to the use of the article, between *earlier* and *later* writers? Have any individual authors *peculiarities* of their own in the use of it? If so, *which* of the sacred writers are they? And what are these peculiarities? How does a *Chaldaizing* tendency in a writer affect his usage of the article? Do *differences of dialect* produce discrepancy of usage?

But—*manum de tabula*. A great portion of these questions remain almost where they

were 1600 years ago, and in vain does the inquisitive philologist seek a satisfactory answer. Who then should venture to hang important conclusions on the *insertion* or *omission* of the article, (which is every day done, however, by party critics and theologians), until a great portion at least of these questions is satisfactorily answered? Much is it to be wished for, that such questions may reach the eye of some Roediger or Hupfeld, and rouse them to bring out a Monogram on this difficult but very important subject—more important it may be from the use that is made of reasoning from the supposed principles of the article, than in and of itself. At all events, if these and the like questions cannot be answered satisfactorily, then it is very important to know this, and to steer our course accordingly.—S.]

§ 110.

Connection of the Noun with the Adjective.

1. The adjective which serves to qualify the noun, stands *after* it, and agrees with it in *gender* and *number*; as אֵרֶשׁ גָּדוֹל, אֵשֶׁה יָפֵה. As to the *article* before it, see § 109, 2.

NOTE 1. *Before the noun* the adjective that qualifies it is seldom found; and only when it is emphatic, or some peculiar stress is laid upon it; e. g. Is. 28: 21, [? predicate here]. Is. 53: 11, [? צַדִּיק *a righteous person, my servant*, apposition]. Ps. 89: 51, [? *all the multitudes, the nations*, apposition]. Ps. 145: 7, [? *The memory of the abundance of thy goodness*]. Comp. also Ps. 18: 4. [? *He is to be praised*, or, *There is one to be praised, I will call upon Jehovah*, i. e. he is the one]. Merely poetical are the expressions that follow: אֲפִיקַי מְגִזִּים *the strong ones of the shields*, i. e. *mighty or most powerful shields*, Job 41: 7, comp. v. 21; also Is. 35: 9, [no ravenous one of the beasts]. Or, instead of the *plural* for the *singular* noun, a *collective* noun singular may be taken; e. g. Is. 29: 19, אֲבִיוֹנֵי אָדָם *the poor among men*, i. e. *the poor*, [? intensive = *the most wretched*]; Hos. 13: 2, [the sacrificers of men, = *sacrificers*, or more exactly, *men whose business is sacrifice*].

NOTE 2. When *fem.* nouns, or nouns which incline to this gender (§ 105, 4), take *two* adjectives, it is sometimes the case, that only the one which stands *nearest* the noun conforms in gender; e. g. 1 Sam. 15: 9, מְלֹאכָה נְגַם, [where נְגַמְזוּהָ (forma *monstrosa*) is *fem.* and the *participial* adjective נְגַם is *masc.*]; 1 K. 19: 11, רִיחַ גְּדֹלָה וְחֹזֶק, [but רִיחַ is probably *comm.* gender, so that both adjectives *accord* with it]. Ps. 63: 2. For the ground of such a construction, see § 144, n. 1.

NOTE 3. In respect to *number*, it should be noted that the *dual* takes *plural* adjectives, [for these have no *dual* forms]; e. g. Prov. 6: 17, עֵינַיִם רְחִיבִית, *haughty eyes*. Ps. 18: 28. Job 4: 3, 4. Is. 35: 3. Here also the *constructio ad sensum* is frequent; for *collectives* may unite with plurals of any kind, as in 1 Sam. 13: 15. Jer. 28: 4. *On the contrary*: The so-called *Pluralis majesticus* (§ 106, 2. b) takes (for the most part) the *singular* number in conjunction with it; e. g. אֱלֹהִים צַדִּיק Ps. 7: 17. Is. 19: 4. (See

also the *plural* of the adjective joined with the *plur. majest.*, 1 Sam. 17: 26).

2. When an *adjective* is limited or explained by a noun, that noun is put after it in the Genitive.

E. g. יָפֵה הָאֵר *fair of form*, Gen. 39: 6. So, also, יָקָרִי טָהוֹר *pure of hands*, Ps. 24: 4; אֲנָמִי נִפְשָׁא *mournful of soul*. (The like in Greek and Latin). Is. 19: 10. (Comp. Part., § 132).

VERBAL ADJECTIVES govern the same case as their verbs; as Deut. 34: 9, מְלֵא רִיבָה הַקְּדָמָה *filled with the spirit of wisdom*, where רִיבָה is the Accusative.

3. Of adjectives as *predicates*, see § 141 seq.

[REMARKS. The adjectives (so-called) adverted to in Note 1, are in reality *nouns*, and belong to an idiom of another kind than that which is here in question. A great proportion of apparent disagreement between the *noun* and *adjective* or *participle*, as to gender or number, belongs either to nouns of *common gender*, or to nouns which are *collectives*, or else to participles or adjectives used as nouns in a *collective* sense. In all such cases, there is a *constructio ad sensum*.—As to the *principle* in Note 1, it is so doubtful as to be unsafe for a basis. The amount of the whole matter is, that the common law of the language puts the adjective *after* the noun; and a very few cases, (where still a sense altogether good, without reversing this law, may be made), cannot be regarded as decisive that the law is ever reversed.—S.]

§ 111.

Apposition.

When two nouns, in the same relation of case, are placed together, so that one serves to explain the other, then arises what is called *apposition*.

E. g. אִשָּׁה אַלְמָנָה, *a woman, a widow*, 1 K. 7: 14. So, נַטְרָה בְּהוּלָה, *a servant-maid, a virgin*, Deut. 22: 28; אֲמָרִים אֱמָת, *words, truth*. The meaning is obvious.

NOTE 1. TWO ADJECTIVES, (or more), may also be in apposition; in which case the *first* usually modifies the *second*; e. g. Lev. 13: 39, בְּהָרוֹת בְּהוֹת לְבָנוֹת, *spots dull white*; Lev. 13: 19, בְּהָרֹת לְבָנָה אֲדַמָּה, *a spot whitish red = pale red*.

NOTE 2. On the other hand, the *noun* in apposition that qualifies another, is usually put *after* that other; and only in certain connections does the word in apposition stand first; as הַמֶּלֶךְ שְׁלֹמֹה, הַמֶּלֶךְ דָּוִד, (just as we say: *king David, king Solomon*, etc.). So the Latin also, as *Cicero consul*.

§ 112.

Of the Genitive.

1. Independent of the ancient but defunct ending of the Genitive (§ 88), the Hebrew expresses the *Gen. relation* by placing it after another noun which governs it, or is said to be in the *construct state*, (see § 87). When several Genitives follow in immediate succession, they are sometimes expressed by a series of *construct* forms, or shunned by circumlocution, or by varying the expression.

E. g. for the first class: Gen. 47: 9, רַחֵם שְׂעִי חַיִּי אֲבוֹתַי. So Is. 21: 17. 10: 12. In the examples above produced, all nouns stand in the *const.* state even to the last Genitive. Yet there are cases, where the Gen. is subordinate to the main idea and merely descriptive of what an adjective would express, and this Gen. is put in the *case absolute*, because the Gen. that follows depends on the main idea and not on this subordinate one. So Is. 28: 1, גֵּיא שְׁמֹנִים תְּלוּבֵי יַיִן, *the fat valley of those smitten of wine*, 1 Chron. 9: 13. Ps. 68: 22.

Like to this is the rare case, when a noun has immediately after it an adjective, and then a Genitive; as אֲבֵן שְׁלֵמָה חֲסָפָה, *the stone unhewed of the quarry*, 1 K. 6: 7. The usual arrangement puts the adjective after the two nouns, as זָהָב גְּדֹלָה, lit. *a crown of gold great*, = a great crown etc.

2. The Genitive designates not merely *subject*, but sometimes *object*.

E. g. Ezek. 12: 19, הַחַטָּא הַיּוֹשְׁבִים, *the violence of the inhabitants*, i. e. that which they commit; but in Obad. v. 10, הַחַטָּא אֲחֵיךָ, *violence of thy brother*, i. e. suffered by him. So Prov. 20: 2, אֵי־יִמֶת מַלְכָּה, *terror of the king*, i. e. that which he inspires;* וְצַחַת סֹדֶם, *the cry of Sodom*, i. e. respecting or concerning Sodom, Gen. 18: 20.—Other variations there are, like דֶּרֶךְ עֵץ, *way to the tree*, Gen. 3: 24; קִצְיֵי סֹדֶם, *ye judges as in Sodom*, Is. 1: 10; זִבְחֵי אֲלֹהִים, *sacrifices well pleasing to God*, Ps. 51: 19.

3. A connection by a Genitive not unfrequently expresses the same meaning that *apposition* would express.

E. g. נְהַר פָּרָה, *the river Euphrates*; בְּתוּלַת בֵּת עַמִּי, *the virgin-daughter of my people*, Jer. 14: 17. Is. 37: 22.

NOTE 1. Between the Gen. and the noun which precedes it, in some

* So in Latin as to *injuria, metus, spes*, etc. Caes. Bell. Gall. I. 30. Gell. 9: 12. E. g. *metus Pompeii, metus hostium*; in Greek, *πίστις θεοῦ, λόγος τοῦ σταυροῦ*, 1 Cor. 1: 18, etc.

rare cases, a *word* is interposed; e. g. in Hos. 14: 3. 2 Sam. 1: 9. Job 27: 3, comp. Is. 38: 16. [? All doubtful cases; and it is inconclusive to appeal to them to establish the preceding statement].

NOTE 2. Proper names with a Genitive following are not frequent; for they are too definite in general to need further limitation. Yet *geographical* names not unfrequently take a Gen. for the sake of *specification*; as אֵרֶם בְּשָׂדֵימָה, *Ur of the Chaldees*, Gen. 11: 28; אֲרָם בְּהַרְרֵים, *Aram of the two streams*, i. e. Mesopotamia; and in the like manner יְהוָה צְבָאוֹת, *Jehovah [God] of hosts*.

§ 113.

Circumscription of the Genitive.

Besides the designation of a Genitive by a *noun construct* with a following Gen., (§ 87. § 112), there are several paraphrastic modes of designating it; in particular that, where לְ is prefixed to a noun sustaining such a relation; for לְ properly signifies a *belonging* or *appertaining to* anything, and is therefore appropriate to the relation in question. The latter method is accomplished in several ways: viz.

(1) By לְ אֲשֶׁר, most commonly designating *possession*; as הַצֹּאֵן אֲשֶׁר לְ אֲבִיהָ, *the flock which belonged to her father*, Gen. 29: 9. 47: 4. But when several Genitives follow in succession, this same circumlocution is employed simply in order to vary the expression of them; e. g. אֲבִיר הָרְעִים, *the overseer of the herds of Saul*, 1 Sam. 21: 8; שִׁיר הַשִּׁירִים, *the song of the songs of Solomon*, Cant. 1: 1. Gen. 40: 5. 2 Sam. 2: 8. 1 Chron. 11: 10. (In Rabbinic, the Gen. is marked by prefixing שֶׁל, [out of לְ אֲשֶׁר]. In Syr. and Chald., הַי, הַי, marks the Genitive).

(2) By לְ simply (without אֲשֶׁר), the Gen. of *appertaining to* and of *possession*;* e. g. הַצֹּפִיִּים לְ שָׂאוּל, *the watchmen of Saul*, 1 Sam. 14: 16. In particular: (a) When the governing noun (*const. noun*) should be regarded in an *indefinite* way; as בֶּן לֵישׁוּר, *a son of Jesse*, 1 Sam. 16: 18, בֶּן יִשָּׂר would mean *the son of Jesse*); כֹּהֵן לְאֵל עֲלִיּוֹן, *a priest of the most high God*, Gen. 14: 18. 41: 12; אֶהָב לְדָוִד, *a friend of David*, 1 K. 5: 15; בְּזִמְרוֹ לְדָוִד or לְדָוִד בְּזִמְרוֹ, *a Psalm of David*, i. e. belonging to him as author; and the same with the ellipsis of one word, לְדָוִד, *of David*, Ps. 11: 1. 14: 1. (b) When several Genitives depend on one substantive; e. g. הַלְקַחַת הַשְּׂדֵה.

* Essentially the *Gascogner* speaks as correctly, in his *la fille a Mr. N.*, as the written language in *la fille de* —. The first denotes *appertainment*, the second *origin*. The Arabians distinguish a double Genitive; the one by לְ, the other by מִן. The Roman languages, with their *de*, proceed on the ground of the last expression, [denoting the *origin*]. In Greek, comp. what is called *schema Colophonium*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου.

לְבִנְיוֹ, *the field-portion of Boaz*, Ruth 2: 3. 2 K. 5: 9; הַבָּרִי הַזֵּמִים לְמִלְכֵי, *the heads of the fathers of the tribes of the children of Israel*, Josh. 19: 51. Here the two closely united phrases are joined in the way of *abs.* and *const.*; while the looser connection is indicated by לְ. (Comp. also § 112, 1). (c) When the governing noun has an adjective connected with it; as בֶּן אֶחָד לְאַחֵימֶלֶךְ, *a son of Ahimelek*, 1 Sam. 22: 30. (The *const.* state may also be employed, in such cases, see § 112, 1). (d) *After numerals*; e. g. בַּשְּׁבַעֲתָה עָשָׂרִים יוֹם לַחֹדֶשׁ, *on the 27th day of the month*, Gen. 8: 11.

§ 114.

Further Use of the Construct State.

The *Construct State*, although it generally serves to indicate the closer connection of two nouns, in the flow of speech is also employed, in some cases, out of the Gen. relation; viz.

1. *Before Prepositions*; specially in poetry, and most frequently when the governing noun is a *participle*.

E. g. (a) Before בְּ, as שִׂמְחָה בְּקִצְרֵי, *joy in harvest-time*, Is. 9: 2. 5: 11. (b) Before לְ, as אֶחָד לְנוֹם, Is. 56: 10. 30: 18. 14: 19. Ps. 58: 5. Job 18: 2. (c) Before מִן, as גָּמְוֵל מִחֶלֶב, *weaned from milk*, Is. 28: 9. (d) Before עַל; Judg. 5: 10.

2. Before the relative pronoun; e. g. מְקוֹם אֲשֶׁר, Gen. 40: 3.

3. Before *relative clauses* without אֲשֶׁר.

E. g. Is. 29: 1, קָרְנֵת חֵזֶק יְרֵד, *the town [where] David dwelt* [differently explained by Ewald and his school]; מְקוֹם לֹא יָדַע אֵל, *the place [which] God knows not*; 1 Sam. 25: 15. Ps. 90: 15. Comp. § 121, 3. n. 1.

4. Even before וְ *copulative*, (although seldom); as תְּהַיְיָה וְיָרֵבָה, Is. 33: 6. 35: 2. 51: 21.

5. In a very close connection of speech.

E. g. in the case of אֶחָד (for אֶחָד), 2 Sam. 17: 22. Zech. 11: 7. Is. 28: 4, 16. Comp. the *const. state* in numerals, such as 13, 14, etc., § 95, 2. The like in the forms of some adverbs, § 98, 2, c.

NOTE. If in most of these instances, the *absolute* case might be used instead of the *construct*; so, on the other hand, in certain connections the *absolute* is employed where we might expect the *construct*; e. g. (a) In geographical names, as אָבֶל בֵּית מַאֲכָה, *Abel Both Maacha*, to distinguish it from other places with the name of אָבֶל. (See, on the other hand, § 112, n. 2).

(b) In some other cases, where the connection is not close enough for a Genitive relation; so that a second noun is put in apposition, or it may be

regarded as used *adverbially*, (§ 116). E. g. Ezek. 47: 4, מַיִם בְּרַגְלָיִם, *not water of the knees*, but *water even to the knees*; Is. 30: 20, מַיִם לַחַיִּץ, *water, trouble*, i. e. *water with trouble*.

(c) In the phrase אֱלֹהִים צְבָאוֹת, for אֱלֹהֵי [אֱלֹהֵי] צְבָאוֹת, *God [the God] of hosts*.

§ 115.

Designation of the other Cases.

1. Since the Hebrew has dispensed with the living use of case-endings (§ 88), the question arises: What is the kind of compensation for this, which designates the relations of cases? The **NOMINATIVE** is always and only to be known from the *syntactical adaptation*. In respect to the **GENITIVE**, see § 112—114. The **DATIVE** is distinguished by the preposition הֵ; the **ABLATIVE**, by מִן *from, out of*, בִּי *in, on*. The Semitae, however, regarded all nouns, in these cases, as *Genitives*, depending on particles which originally were nouns, and in the *const.* state. Hence, in Arabic, they have a *Genitive ending*; comp. § 99, 1.

In respect to the use of הֵ to mark the *Dative*, (which in various respects occupies the place of our *Genitive*), see § 113, 1, 2.

2. The **ACCUSATIVE** has frequently an ending (הַ) where it expresses *locality*, (§ 88, 1). Otherwise, it is commonly distinguished by the structure of the sentence. Often, however, the prefixed אֶת or אֵת, (before *suff.* also אֹת), indicates it. This particle, however, is employed only when the noun connected has an *article*, or is made *definite* by a *Gen.* or a *suffix*; or else is a proper name, [which of itself is definite].

In *prose* this is predominant usage; in *poetry* but little use is made of אֶת. E. g. Gen. 1: 1, אֶת הַשָּׁמַיִם אֶת הָאָרֶץ, (different usage in Gen. 2: 4). With proper names, Gen. 6: 10. Ex. 1: 11. Rare are the cases where אֶת stands before *indefinite* nouns; but this may be done in more elevated style, [poetic license], where the article also is often omitted in words that have a definite sense; e. g. Prov. 13: 21, אֶת-צַדִּיקִים; Is. 50: 4. Job 13: 25. Ezek. 43: 10. Very seldom in prose, as in 1 Sam. 24: 6. Ex. 2: 1, where, however, the noun is made definite by the connection.*

* The word אֹת means *being, substance*, (comp. אֹת *sign*). From this, in close connection, comes the toneless אֶת, and then the independent accented word אֶת. Connected in the *const.* state with a noun following, or with a suffix, it designates the meaning of *ipse, avτός*, (see § 122, n. 3). In common use, however, it is softened down, so as only to mark the definiteness of an object. It becomes as weak here,

§ 116.

Use of the Accusative.

1. The Acc. forms, (1) The object of *transitive* verbs, § 135. (2) It serves to designate words *adverbially* used, which are not directly governed by the verb. It is only the *last* of which we here speak.

The second leading purpose of the Acc. develops itself out of the first; and several constructions which are wont to be treated as adverbial, belong in reality to the first category, § 135, 1. n. 3. But on this account, the actual use of the *Acc.* in an *adverbial* way, ought not to be denied. In this way stands the *Accusative*,

(1) *In the designation of place*, and as an answer to the question: *Whither?* after verbs of *motion*;^a and to the question: *Where?* after verbs of *rest*.^b Lastly, it designates *space* and *measure*.^c

E. g. (a) *Motion*: נָצַח הַשָּׂדֶה, *let us go into the field*, 1 Sam. 20: 11; לָלֶכֶת תַּרְשִׁישׁ, *to go to Tarshish*, 2 Chron. 20: 36. Ps. 134: 2. — (b) *Rest*: בַּיִת אָבִיךָ, *in the house of thy father*, Gen. 38: 11; פֶּתַח הַאֹהֶל, *in the door of the tent*, Gen. 18: 1. — (c) *Measure*: 'The waters increased upwards הָיָשׁ עָשָׂרָה אַמָּה, *fifteen cubits*, Gen. 7: 20.

In the two first cases, specially in the first, the ending (ה־) is often attached to the Acc.; see § 88, 2. The relation which the first expresses, (*to, toward*), might also be expressed by לָ, (when *persons* are named, this is the predominant mode of expression); and the second relation (*in, at*) might be expressed by בְּ. But inasmuch as these relations are expressible without the prepositions, it is not necessary to supply them where they are wanting, in analyzing a sentence.

2. The Acc. designates *time*, both *when*, and *how long*.

(a) *When*; as הַיּוֹם, *the day, on the day, at that time, or on this day*,

as in Greek the oblique pronouns αὐτοῦ, αὐτῶ, αὐτόν; ἑαυτοῦ, ἑαυτῶν; so that the Heb. הַשָּׁמַיִם הַאֵלֵּים, prop. αὐτόν τὸν οὐρανόν, *it, the heaven*, is no stronger than the simple τὸν οὐρανόν. That הַיּוֹם also expresses the *Nom.* is not un-supposable, and indeed this appears to be actually the case; as in Hag. 2: 17. 2 K. 18: 30, (lacking in the *parallel* passage, Is. 36: 15); perhaps also in Josh. 22: 17. Dan. 9: 13. It may be regarded as a subordinate *Accus.* in other cases reckoned here, viz. 2 Sam. 11: 25. Neh. 9: 32, and even 1 Sam. 17: 34; and with the *Passive*, it is to be reckoned as *Accusative*, see § 140, 1, a. In Ezek. 47: 17, 18, 19. הַיּוֹם stands for הַיּוֹמִים, if indeed the text is not to be so amended.

etc. עָרֵב, *at evening*; הַלַּיְלָה, *by night*; Ps. 91: 6, צַהֲרָוּם, *at mid-day*; Gen. 14: 4, שְׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרְדּוּ, *the thirteenth year* (i. e. *in or during it*) *they rebelled*; 1 Sam. 21: 9 (Kethibh), תְּחִלַּת קָצִיר שְׂעִירִים, *at the beginning of barley-harvest*. [?] — (b) *How long*: שֵׁשֶׁת יָמִים, [during] *six days*, Ex. 20: 9.

3. The Acc. is employed where we use the expressions: *According to the measure of* or *proportion of*, *in respect to*, *in regard to*, and other *adverbial* designations of ideas.

E. g. Gen. 41: 40, רַב הַמֶּסָּא אֲנִי־לֵךְ, *only in respect to the throne will I be greater*; 2 Sam. 21: 20, 'four and twenty מִסְפָּר, *in regard to number*,' (so τρεῖς ἄριθμόν); 1 K. 22: 13, פֶּה אֶחָד, *with one mouth*; Zeph. 3: 9, 'They served God אֶחָד שִׁבְבָם, *with one neck*,' i. e. with one mind, [or, with united effort]. Sometimes a *Genitive* is put after this adverbial Acc., which then becomes *construct*; as הִרְאָה שְׂמִירָה, *for fear of thorns*, Is. 7: 25. So Job 1: 5, 'He brought offerings כְּלָם מִסְפָּר, *according to the number of all*.' Here also we may rank such cases as the following: מְשֻׁנָּה כֶּסֶף, *double as to silver*, Gen. 43: 15; so Ruth 2: 17, אֵיפָה שְׂעִירִים, *an ephah as to barley*; Gen. 41: 1, שְׁנַתָּם, *two years' time*. Comp. § 114. n. b.

For kindred cases of the Acc. connected with a verb, see § 135. § 136. The use of numerous substantives for *adverbs*, stands connected also with this; see § 98, 2. b.

NOTE. The like relation to *time*, *place*, etc., can a noun have, in regard to its meaning, if it stands connected with כִּי (*as*, *agreeably to*, *after the manner of*); but then כִּי only is to be regarded as in the *Acc.*, and the noun after it as in the *Genitive*; e. g. (a) AS TO PLACE: כְּדִבְרָם, *as in their own pasture*, Is. 5: 17, comp. 28: 31. So Job 38: 30, כְּאֶבֶן, 'after the manner of stone the water conceals itself,' i. e. in freezing; Job 30: 14; 38: 14, כְּמֵי לְבוּשׁ, *after the manner of a garment*; Is. 29: 7 (comp. 23: 15), כְּחֵלוֹם, *as in a dream*. — (b) AS TO TIME: כִּיּוֹם, *after the manner of the time, as on the day*, Is. 9: 3. Hos. 2: 5; Hos. 2: 17, כִּיּוֹמֵי, *as in the days of*; Hos. 9: 9. 12: 10. Amos 9: 11. Is. 51: 9. (c) *Other relations*; Job 28: 5, כְּמֵי אֵשׁ, *after the manner of fire = as of fire*; Is. 1: 25, *I will melt out thy dross as with alkali*. — Seldom is a preposition inserted after כִּי thus employed; as כְּבִרְאֵשִׁיָּהּ, *as in the beginning*, Is. 1: 26. 1 Sam. 14: 14.

Finally, that a noun with כִּי may indicate, as to meaning, the *Acc.* of object, and the relation of the *Nom.*, is evident of itself.

§ 117.

Comparative and Superlative by Circumlocution.

1. The *Comparative* is expressed by כִּי (כִּי) placed before the object with which comparison is made.

E. g. 1 Sam. 9: 2, גָּבְהָ מִכָּל־הָעָם, *taller than all the people*; Judg. 14: 18, מְרוּחַ מְחַדָּשׁ, *sweeter than honey*; —and in like way after a verb of *quality*, as 1 Sam. 10: 23, וַיִּגְבֶּה מִכָּל־הָעָם, *and he was taller than all the people*.

The particle כִּי elsewhere designates *preference over* a thing, (see רִחַוּוֹן כִּי, *preference over*, Ecc. 2: 13. Deut. 14: 2), which the Hebrew regarded as a kind of *distinguishing* or *separating from*. (Comp. the Latin *Ablative*, in a comparison; also the etymology of *eximius*, *egregius*; also the Homeric *ἐκ πάντων μάλιστα*, II. IV. 96. and merely *ἐκ πασέων*, XVIII. 431). The signification *more than* attaches itself to the ground-meaning *from* any thing. Comp. with this the use of מֵל in comparisons, Job 23: 2. Ps. 137: 6.

The correlate *comparatives*, *greater*, *smaller*, are expressed merely by *great*, *small*, Gen. 1: 16.

2. The many designations of the *SUPERLATIVE* all come to this, viz. that the *positive* form is employed, which is either marked by the article, or by a following Genitive, so as to show that the *quality* in question belongs, in the way of eminence, to a particular individual, etc.; (comp. *le plus grand*).

E. g. 1 Sam. 17: 14, David was הַקָּטָן *the small one*, (i. e. the smallest), *and the three large ones*, etc., i. e. oldest or largest ones; Gen. 42: 13. So Jon. 3: 5, מֵעַד קָטְנָם, *from the greatest to the least of them*.

A kind of *superlative* in a noun of quality is the phrase תְּקֵשׁ הַקִּדְשִׁים, *the most holy place*, lit. *the holiness of holinesses*, i. e. what is peculiarly holy among other holy things.

§ 118.

Syntax of the Numerals.

1. The numbers from 2—10 are properly *nouns*, which, however, admit an *adverbial* use, (§ 95, 1), and may be joined in three different ways with the noun to be numbered; viz.

(a) They may be in the *const. state* before the noun, (which latter is in the Gen.); e. g. שְׁלֹשָׁת הַיָּמִים, *a triad of days*. (b) In the *absolute state*; in which case the noun to be numbered is put in *apposition* and in the *Acc.*; e. g. שְׁלֹשָׁה בָּנִים, *three sons*. (c) The numeral is in the case absolute, but is placed *after* the noun; e. g. בָּנוּת שְׁלוֹשׁ, *three daughters*, 1 Chr. 25: 5. This last method is found in the later books, which also place adverbs in a similar position. In like way with the preceding methods, מֵאָה שָׁנָה and רְצָח שָׁנָה are about equally frequent; Gen. 17: 17. 25: 7, 17.

2. The numbers from 2—10 have, (with few exceptions, 2 K. 22: 1), the *plural* number joined with them. The *tens*, on

the contrary, (i. e. 20—90), when they *precede*, have normally the *singular* (in the Acc.); when they are in *apposition* with the other noun, they take the *plural*.

The first is the more frequent; e. g. Judg. 11: 33, עֶשְׂרִים עָרִים *twenty towns*. On the contrary אַמְנֹת עֶשְׂרִים, *twenty ells*, 2 Chron. 3: 3 seq. But the *plural* may be used in the first case, (Ex. 36: 24, 25); yet not the *singular* in the second.

The numbers from 11—19 have the *singular* (Acc.) only in certain generic often-repeated nouns, such as יוֹם, שָׁנָה, אֵיֶשׁ, etc., (like the German *hundert Mann, sechzig Pfund*); e. g. יוֹם אַרְבָּעָה עָשָׂר יוֹם, *fourteen days*, Ex. 12: 6; otherwise the *plural* is demanded by these composite numbers. In this case, the later books usually put the numeral *after* the other noun, 1 Chron. 4: 27. 25: 5.

3. In numbers composed of *tens* and *units*, like 21, 62, etc., the thing enumerated may stand *after* the numeral, and be in the *sing. Acc.*; or stand *before* and take the *plural*; or it may be repeated and stand in the *plural* after the smaller number, and in the *sing.* after the larger one.

E. g. first: שְׁתַּיִם וְשָׁשִׁים שָׁנָה, *62 years*, Gen. 5: 20; secondly: חֶשְׁבוֹעִים וְשָׁנִים, *62 weeks*, Dan. 9: 26; thirdly: שָׁנִים וְשִׁבְעִים שָׁנָה, Gen. 12: 4. 23: 1.

4. The ORDINALS over ten have no form which distinguishes them from the numerals, and of course the *cardinals* are used therefor; which either stand before the object enumerated, or are placed after it in the Genitive.

E. g. Gen. 7: 11, בְּשִׁבְעָה עָשָׂר יוֹם, *on the 17th day*; 1 K. 16: 10, בְּשָׁנָה, *in the year 27*. In the last case, the word שָׁנָה is sometimes repeated, Gen. 7: 11. 2 K. 13: 10. In reckoning the *days* of the month, and the years, the *cardinal* numbers from 1—10 are used; e. g. בְּשָׁנָה שְׁתַּיִם *in the year 2*; בְּשָׁנָה שְׁלֹשׁ *in the year 3*, 1 K. 15: 25. 2 K. 18: 1; בְּאַחַד לַחֹדֶשׁ — בְּתִשְׁעָה לַחֹדֶשׁ, *on the first of the month — ninth of the month*, Gen. 8: 13. Lev. 23: 32.

NOTE 1. The numerals take the *article*, when, besides their connection with a noun, they stand related to a preceding subject; e. g. הַשְּׁבַעַת הַיָּמִים, *the two*, Ecc. 4: 9, 12. The case like שִׁבְעַת הַיָּמִים, *the seven days*, (Judg. 14: 17), is to be explained by § 109, 1.

NOTE 2. Certain nouns, which relate to *measure* and *time*, are commonly *omitted* after numerals; e. g. אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; so before זָהָב *gold*, 1 K. 10: 16. In Ruth 3: 15, שֵׁשׁ עֲצָרִים, means, *six [ephahs] of barley*. In 1 Sam. 17: 17, we have עֲשָׂרָה לֶחֶם, *ten [loaves]*

of bread. So יום is omitted, Gen. 8: 5; and הָרֶשֶׁת in 8: 13. The number of *ells* is often given in this way: בָּאַמָּה בְּאַמָּה, *a hundred in ell*, Ex. 27: 18.

5. *Distributive numbers* are expressed by doubling or repeating the cardinals.

E. g. שְׁנַיִם שְׁנַיִם, *two and two*, Gen. 7: 9, 15. *Once* is פַּעַם fem. (lit. *step*); *twice*, פַּעַמַּיִם; *thrice*, שְׁלֹשׁ פַּעַמַּיִם. But the same ideas can be expressed by a *fem.* cardinal number; as אַחַת *once*, שְׁתַּיִם *twice*, שְׁלֹשׁ *thrice*; and in the form בְּאַחַת, as in Num. 10: 4. And in like manner, by the *Ordinals*; as שְׁנַיִת *twice, a second time*, Gen. 22: 15. Jer. 13: 3. Ezek. 21: 19.

§ 119.

Use of the Personal Pronoun.

1. When a *personal pronoun* is the *subject* of a sentence, the copula (the verb *to be*) is usually omitted, § 141.

E. g. אֲנִי הִנְיָהּ, *I [am] the secr*, 1 Sam. 9: 19; בְּנֵי אֲנָחְנוּ, *honest [are] we*, Gen. 42: 11; הַיָּמִים אֲחָהּ, *blameless [art] thou*, Ezek. 28: 15; כִּי הָיוּ אֲנִי, *that they [were] naked*, Gen. 3: 7; הַלֹּם אֲחָהּ הוּא, *a dream [is] it*, Gen. 41: 26.

2. The pronoun of the *third* person often serves as a copula between subject and predicate, and takes the place, in a certain measure, of the verb of existence.

E. g. Gen. 41: 26, The seven beautiful kine שִׁבְעַת שָׁנִים הֵנָּה *seven years [are] they*; Ecc. 5: 18, זֶה בְּתֹתָ אֱלֹהִים הִיא, *this — a gift of God [is] it*.

Sometimes the pronoun of the third person serves as a copula, when the subject is the *first* or *second* person.

E. g. Ps. 44: 5, אַחָהּ הוּא מִלְכִּי, *thou art my king*, where הוּא has a reference to the predicate and makes it prominent, lit. *thou [art] he, my king*; Is. 37: 16. Neh. 9: 6, 7. Deut. 32: 39. See in the Chaldee, Ez. 5: 11.

3. The fundamental rule (§ 33, 1) is, that the *separate* pronouns are in the *Nom.* case, and the *suffix* ones in the *oblique* cases. But to this there is an exception. This is, when the personal suffix pronoun in the oblique case needs to be *doubled*, for the sake of intensity or emphasis, (like *me, me—thine, thine*), then the repetition is made by the pronoun in its *separate* form; and this form is to be regarded as being in the same case as the suffix, with which it stands in apposition.

E. g. So in the *Acc. suffix* of the verb transitive, Gen. 27: 34, בְּרַבִּי גַם אָנִי,

bless me, even me; Prov. 22: 19. More frequent is the *Genitive*, joined with a Gen. suffix; as 1 K. 21: 19, אֶתֶּה גַּם דְּמָדְךָ, *thy blood, even thine*; Prov. 23: 15. Ps. 9: 7. In like manner is the separate pronoun used, when in apposition with a suffix governed by a preposition, (i. e. a suffix in the Gen., § 99, 1, comp. § 151, 4); e. g. Hag. 1: 4, לָכֶם אֶתֶּם, *to you, yourselves*; 1 Sam. 25: 24, בְּרִי אֲנִי, *on me, me*; 1 Sam. 19: 23, עָלָיו גַּם הוּא, *upon him, even him*; 2 Chron. 35: 21, לֹא עָלֶיךָ אֶתֶּה, *not against thee, thyself*. By this same principle we may explain Gen. 4: 26, גַּם הוּא, *to Seth, even to him*; Gen. 10: 21.

4. The *suffix* of the verb is properly always in the *Accusative*, (§ 33, 2. a. § 57), and the *Acc.* of the pronoun is most usually expressed in this way. (See note). Still in a few passages, on the ground of a *breviloquence* which is hardly normal, the suffix is also in the *Dative*.

E. g. Zech. 7: 5, הֲצַמְתֶּנִּי, *have ye fasted to or for me?* i. e. for my benefit. Job 31: 18, גִּדְּלֵנִי כְּאָב, *he [the orphan] grew up for me, as for a father*. Ezek. 29: 3, comp. v. 9.

NOTE. The *Acc.* of the pronoun *must* be expressed by אֶת (§ 115) in two cases: (a) When the pronoun stands *first*, and is required to be *emphatic*; e. g. Num. 22: 33, אֶתְּךָ הָרַגְתִּי, *thee have I slain*. (b) When the verb has a *double* pronominal *Acc.* connected with it, and only one can be expressed by a verbal-suffix; e. g. 2 Sam. 15: 25, הִרְאֵנִי אֹתוֹ, *he will show me it*. But where emphasis in a pronoun is required, it may be *separated* from the verb, and united with אֶת (אֹת) for its support, or in order to make it capable of standing by itself; e. g. Gen. 4: 14, בְּרִשְׁתָּהּ אֹתִי, *thou hast driven me out*; Gen. 15: 13, וְעָנִי אֹתָם, *and they shall afflict them*.

5. The *suffixes* of nouns, (which are in the Gen., § 33, 2. b, and take the place of *possessive pronouns**), like other *Genitives* (§ 112, 2), stand related not merely to *subject*, but also to *object*.

[The first needs no illustration, it being common everywhere]. The second is according to the following tenor: הַחֲמִסִּי, (not *my violence*, i. e. that which I do, but) *violence done to me*, or *against me*, Jer. 51: 35; וְרִאָתוֹ, (not *his fear*, but) *fear of him* or *on account of him*.

* *Possessive pronouns* may also, as in Aramaean, be expressed by *circumlocution*; e. g. Ruth 2: 21, הַנְּעָרִים אֲשֶׁר לִי, *the lads which belong to me*, or *my young men*. In particular is this method of expression adopted, when a *Gen.* already precedes; as in 1 Sam. 17: 40. (Comp. the *circumlocutory* *Genitives* in § 113). A suffix in addition to this, prefixed to the noun, is *pleonastic*, [excepting, perhaps, that it gives prominence to the pronominal idea]; e. g. Cant. 3: 7 (comp. 1: 6), מִשְׁתָּוֹ שֶׁלְּשֵׁלִמָּה, *his sedan, Solomon's*.

6. When two nouns, one in the const. and the other in the Gen., are so connected that they make one composite idea, the *suffix* which belongs to the whole, is appended to the second or Gen. noun, (comp. the parallel case of the article, § 109, 1). Particularly is this the usage, when the second noun expresses quality and supplies the place of an adjective, (§ 104, 1).

E. g. Ps. 2: 6, הַר קִדְשִׁי (mountain of my holiness =) *my holy mountain*; Is. 2: 20, אֱלִילֵי כֶסֶפֶו, *his silver idols*; Is. 31: 7.

Rarely, on the other hand, do such cases occur as the following; viz. Ezek. 16: 27, וַחַדָּהּ זָמָה *thy way, unchaste*. Ezek. 18: 7. Lev. 6: 3. Ps. 30: 8. [? Is not זָמָה a fem. *abstract*, and in *apposition* with הַדָּרֶה, or a *predicate* anarthrous?]

NOTE 1. A kind of incorrectness, (probably derived from the language in popular use and transferred to writing), is found in *masculine* pronouns, which refer to *fem.* nouns, as Gen. 41: 23. Ex. 1: 21; and *vice versa*, *fem.* pronouns to *masc.* nouns, as Deut. 5: 24, אַתָּה, *thou, fem.* applied to Israel; 2 Sam. 4: 6. [?].

NOTE 2. The *Acc.* of the pronoun, as *object* of the verb, is often omitted where it may be easily and obviously supplied by the reader; e. g. *it*, in Ex. 19: 25, וַיֹּאמֶר; Gen. 9: 2, וַיֹּדֶר *and he told* [it]; so *him*, Gen. 38: 17; *her*, Gen. 24: 12.

NOTE 3. *Pleonastic* is it, when the suffix-pronoun precedes the noun to which it relates, and then the noun is repeated, being put in apposition with it; e. g. Ex., וַתִּרְאֶהוּ אֶת-הַחֵלֶד, *and she saw him, the child*; Ezek. 10: 3, בְּבֹאוֹ הָאִישׁ, *when he entered, the man*; 1 Sam. 21: 14. Gen. 2: 19 is of like nature, נֶפֶשׁ חַיָּה . . . לוֹ, *to it . . . the living creature*, where לְ before the final clause is omitted; but in Josh. 1: 2 is supplied.

NOTE 4. In some cases the force of the pronominal suffix is so weakened, that it is almost imperceptible; e. g. in אֲדֹנָי *my lord*, (lit. *my lords*, § 106, 2. b); then, next, this form was used barely in addresses to God, (comp. in Ps. 35: 23); finally it was applied without reference to the pronoun, and = *the Lord*.* So in יַחְדָּו, (lit. *in his connections* = he, it, together); as כָּל-יַחְדָּם יַחְדָּו, Ex. 19: 8, *all the people together or unitedly*. The *suffix* meaning is so obsolete, that the word (although it has a third pers. suff.) is used in connection also with the *first* pers. plur., אַנְחֵנוּ יַחְדָּו, *we together*, 1 K. 3: 18, comp. Is. 41: 1. So after the *second* person, Is. 45: 20. Like to this, is: *Hear, ye people*, כָּלָם *all of them* = all, Mic. 1: 2.

* See Ges. Thes. p. 329. Comp. the Phœnician names of their gods, viz. *Adonis* (אֲדֹנִי), and *Baal-tis* (בַּעַל-תִּי); so *Notre Dame, Our Lady*.

§ 120.

Demonstrative and Interrogative Pronouns.

1. The pronoun of the *third* person, הוּא, fem. הִיא, plur. הֵמָּה, fem. הֵנָּה, הֵנָּה, (*he, she, they*), may be connected with nouns [as a pronoun-adjective]; and in this case it takes the article, provided the noun has it; e. g. הָאִישׁ הַזֶּה *that man*, בַּיּוֹם הַזֶּה *that day*. (See exception, in § 109, 2. *b*).

The demonstrative זֶה is distinguished from הוּא, as *ὁὗτος* is from *αὐτός*. זֶה refers to an object *present* or *near*, הוּא to something already mentioned or well known; (comp. art. § 107). Judg. 7: 4 makes this quite clear: ‘Of whomsoever I shall say to thee: *This one* (זֶה) shall go with thee, *he* (הוּא) shall go with thee; and of whom I shall say: *This one* (זֶה) shall not go with thee, *he* (הוּא) shall not go with thee.’ So Ps. 20: 8, אֲנִי = *ὁὗτοι*, and הַיּוֹם = *αὐτοί*, v. 9. Hence הַיּוֹם הַזֶּה means *this day, to-day*, i. e. the time when one is speaking, (Gen. 26: 33). On the other hand, בַּיּוֹם הַזֶּה, the time of which the writer had been speaking, Gen. 15: 18. 26: 32; or of which the prophet had been prophesying, Is. 5: 30. 7: 18, 20), and of which he continues to speak.

2. From the *demonstrative* זֶה, comes זֶה, זֹה, זִו, *relative* = אֲשֶׁר, (like the German *der* for *welcher*), specially in *poetry*.

E. g. Ps. 104: 8, ‘To the place, זֶה הַכְּרִיתָ לָהֶם, *which* thou hast founded for them.’ Sometimes merely as a sign of relation, [like אֲשֶׁר], § 121, 1; as in Ps. 74: 2, ‘This mount Zion זֶה שְׁכַנְתָּ בּוֹ, *on which* thou dwellest.’

Adverbially employed is זֶה, (*a*) For *there*, as זֶה הִנֵּה זֶה, *see there*; then merely as adding intensity, specially to questions, זֶה לָמָּה זֶה, *why then?* lit. *why there*. (*b*) In relation to *time*; when it designates *now*, זֶה פַּעַמַּיִם, *twice now*, Gen. 27: 36.

3. The *interrogative* מִי, *who*, may relate to the *plural*; as מִי אֵלֶּה, *who are these?* Gen. 33: 5. More exactly מִי נָמִי, as in Ex. 10: 8. It may be applied to *things*, but it is when *persons* are comprised; as מִי שָׁכֵם, *who is Shechem?* i. e. the Shechemites.

See Judg. 9: 28. Gen. 33: 8. Moreover, מִי may be in the *Genitive*, as מִי בַת, *the daughter of whom?* Gen. 24: 23.—[Still further does usage go]; for מִי and כִּה, laying aside their interrogative force, may mean *any one, any thing*, Job. 13: 13. For the last, the language has a word (מִי־אֲזַכֵּר), which is composed of מִי and כִּה, *whatever*.

§ 121.

Relative Pronoun, and Relative Clauses.

1. The pronoun אֲשֶׁר frequently serves as the mere sign of relation, which gives a *relative* meaning to *nouns, pronouns, and adverbs.*

E. g. שָׁם *there*, שָׁם . . . אֲשֶׁר *where*; שָׁמָּה *thither*, שָׁמָּה . . . אֲשֶׁר *whither*; מִשָּׁם *thence*, מֵאֲשֶׁר *whence*. In this way the Hebrew forms the oblique cases of *who, which, etc.*, as follows:

DAT. לוֹ *to him* — לוֹ אֲשֶׁר *to whom*; לָהֶם, לָהֶן, *to them* — אֲשֶׁר לָהֶם, אֲשֶׁר לָהֶן, *to whom*.

ACC. אֹהוּ, אֹתָהּ, אֹתוֹ, *him, her* — אֲשֶׁר אֹהוּ, אֲשֶׁר אֹתָהּ, אֲשֶׁר אֹתוֹ, *whom*.

GEN. לְשׁוֹנוֹ, *whose tongue*, Deut. 28: 49.

With preposition; בוֹ *therein*, מִמֶּנּוּ *therefrom* — בוֹ אֲשֶׁר *whercin*, אֲשֶׁר מִמֶּנּוּ *wherefrom*.

N. B. The Acc. *which* is also expressed simply by אֲשֶׁר, Gen. 2: 2.

NOTE 1. In this way can the Hebrew make even the *first and second* person a relative in *oblique* cases; which cannot be done in many languages; e. g. Gen. 45: 4, אֲשֶׁר אֲדַבֵּר; Num. 22: 30, אֲשֶׁר . . . עָלַי; Is. 41: 18, אֲשֶׁר בְּחַרְחֻקָּה; Hos. 14: 4. Only in the first person can the German imitate this, as *der Ich, die Wir*; [while in English we can say: *I who do, thou who doest, etc.*, as well as *he who docs.*] In the first two cases, *who* merely indicates relation. ♪

NOTE 2. The word אֲשֶׁר is usually separated, by intervening words, from the word which it qualifies, as אֲשֶׁר הָיָה שָׁם, *where he was*, Gen. 13: 3. Only now and then are the two words connected, 2 Chron. 6: 11.

2. Before אֲשֶׁר the pronoun *he* or *any one*, (for which the Hebrew has no specific word, § 122, 2), is often to be supplied in translating; as in Latin *is* before *qui*.

E. g. אֲשֶׁר לֹא שָׁמְעוּ, [he] *whom thou cursest*, Num. 22: 6; אֲשֶׁר הָאָזְנוּ, [that] *which they heard not*. This omission takes place in nearly all cases where a preposition stands before אֲשֶׁר, which, in interpreting, must be joined with the pronoun to be supplied; but the relative itself is to be translated in the manner that the following clause may require; e. g. לְאֲשֶׁר *to him who*, and *to those who*; מֵאֲשֶׁר, *from those who*; כְּאֲשֶׁר, according to *which* or *what*, and therefore like to *as*. So also אֵת אֲשֶׁר, *him who, or those who, or that which*.

Rare are the examples, where the preposition before אֲשֶׁר affects the relative itself, and corresponds with our mode of expression; as שָׁם אֲשֶׁר, Gen. 31: 32 seq., אֲשֶׁר עָמַד, Gen. 44: 9, 10; perhaps בְּאֲשֶׁר, Is. 47: 12, for אֲשֶׁר בָּהֶם. Comp. also Zech. 12: 10, אֵת אֲשֶׁר דָּקְרוּ, for אֲשֶׁר דָּקְרוּ אֹתוֹ.

N. B. Not unfrequently the ellipsis to be supplied, as stated above, consists of a designation of *place* or *time*; e. g. בַּאֲשֶׁר, *in* [the place] *where*; מֵאֲשֶׁר, from [the time], *since*.

3. The pronoun אֲשֶׁר can, in all the given cases of its use, fall away, i. e. be omitted; (as in English: *The woman I love*; *the book I read*); when the *relation* has no visible sign, and is known only by the fact, that the clause is of a relative nature. This is often the case, and above all in poetry, when אֲשֶׁר would stand,

(a) As a pronoun, in the Nom. or Accusative. E. g. Gen. 15: 13, בְּאֶרֶץ לֹא לָהֶם, *in a land* [which] *did not belong to them*; Gen. 39: 4, כָּל-יְשֻׁלוֹ, *all* [which] *belonged to him*, comp. v. 5, which inserts the אֲשֶׁר. Ecc. 10: 5, comp. 6: 1, where אֲשֶׁר is omitted.*

(b) As a sign of *relation*; e. g. Ps. 32: 2, 'Happy the man, לֹא יִחַשְׁבֶּה עוֹן, *to whom the Lord imputeth not sin*,' [where the אֲשֶׁר is lacking which would point out *relation* in לוֹ]. Job 3: 3. Ex. 18: 20. Frequently it is omitted after designations of time, where the meaning would be *when* or *where*, (see N. B. under Note 2 above); as עַתָּה הִנֵּנִים וְחִירוֹשָׁם רַבּוּ, *at a time* [when] *their corn and wine increase*; Jer. 36: 2.

(c) Even when it includes the pronoun *he*, *whoever*, etc.; e. g. Job 24: 19, 'Sheol takes away הַקָּטָנִים, [those who] *sin*;' also v. 9 *ib.* And not only so, but even when אֲשֶׁר involves along with *he* or *whosoever* also the idea of *place* or *time*; e. g. 1 Chron. 15: 12, לֹא אֶל הַכִּינּוֹתַי לוֹ, *to* [the place which] *I have prepared for him*; comp. Ex. 23: 20.

NOTE 1. When the pronoun *he*, *whoever*, is to be supplied in the *Gen.*, then the foregoing noun stands in the construct state; e. g. Ex. 4: 13, בְּיַד הַשְּׁלֵחַ, *by the hand* [of him, whom] *thou wilt send*; Hos. 1: 2, תְּחִלַּת הַדָּבָר, *the beginning* [of that, which] *Jehovah spake*; Ps. 81: 6, שָׁמַע לֹא, *the language* [of those, whom] *I knew not*; Ps. 65: 5. Lam. 1: 14. Jer. 48: 36. Comp. § 114, 3.

NOTE 2. Relative clauses, instead of being attached by אֲשֶׁר, are sometimes attached by וְ; e. g. Job 29: 12, וְלֹא עֵזָר לוֹ, *lit. and there was no helper to him*, i. e. to whom there was etc., = לוֹ . . . אֲשֶׁר.

* In Arabic the rule is, that the relative is omitted when it would refer to an *indefinite* subject; inserted, when it refers to a *definite* one. In Heb. prose such is usually the case; Jer. 23: 29. Ex. 14: 13, *al.* Yet the relative is sometimes wanting after definite nouns, Ex. 18: 20. 2 Sam. 18: 14, particularly in poetry, Ps. 18: 3. 49: 13, 21. Deut. 32: 17. Job 3: 3.

§ 122.

Manner of expressing certain Pronouns, for which the Heb. has no appropriate Forms.

1. The reflexive pronouns, *myself, thyself, himself*, are expressed, (a) By the conjugations Niph'al and Hithpael. (b) By the pronoun of the third person, in case of a connection with a noun or preposition.

E. g. Gen. 22: 3, Abraham took the two lads אָחִי *with him or himself*; Gen. 8: 9, אֵלָיו, *to himself*; 1 Sam. 1: 24, 'And she brought him out עִמָּה *with herself*;' (old German: *Er machte ihm einen Rock, ihm for sich*); Jer. 7: 19. Ezek. 34: 2, 8, 10.

(c) By circumlocution with nouns, particularly with נַפְשׁ.

E. g. Job 9: 21, לֹא אֲדַע נַפְשִׁי, *I know not myself*; Jer. 37: 9, בְּקִרְבָּהּ, *in herself*; Gen. 18: 12.

2. The pronouns *he, it, that, etc.*, in all the cases sing. and plur., are usually omitted before אֲשֶׁר, (comp. 121, 2). But very rarely are they expressed by the *interrogative*; e. g. בַּיַּהֲשִׁי, *th at which*, Ecc. 1: 9. 3: 15.

NOTE 1. The indefinite *any one, every one*, in relation to *persons*, is expressed by אִישׁ אִישׁ *man, one*; or by אִישׁ אִישׁ, *each one*; or by אִישׁ וְאִישׁ, Ps. 87: 5. In relation to *persons and things*, by כָּל, usually without the Article, (§ 109, 1). Once more; by doubling, as בְּבֹקֶר בְּבֹקֶר, *every morning*. Also by the *plural*; as לְבֹקְרִים, *every morning*, Ps. 73: 14.

NOTE 2. By אִישׁ, or its equivalent אָדָם, is expressed the idea of *some one, some person*; Ex. 16: 29. Cant. 8: 7; אָדָם, Num. 1: 2. The idea, *something*, is expressed by הַכֹּהֵן, or by כָּל-הַכֹּהֵן, *everything*.

NOTE 3. *Self, the same, the very*, in relation to *persons and things*, is expressed by הוּא, הִיא; as הוּא הוּא הַיָּחִיד *the very same man*. In relation to *things*, there are other words sometimes employed; e. g. עֵצָה, *bone, body*, (but when used for *self*, etc., the tropical sense of *essence, substance*, is chosen); as בְּעֵצָה הַיּוֹם הַזֶּה, *on that very same day*, Gen. 7: 13; comp. בְּעֵצָה הַמּוֹדֵי, *in his very prosperity itself*, Job 21: 23.

The Arabian expresses the idea of *self* by circumlocution, viz. using *eye, soul, spirit*; the Rabbinic, by עֵצָה, גֶּרֶם (*bone*), גּוּיָה (*body*); the Amharic, by ראש *head*. So in English sometimes: *My body*, for *myself*; in Midd. High German *min lip, din lip*.

3. *One, another, the one and the other*, is expressed by a double הוּא or אָחֵר; or by אִישׁ with a corresponding אָח (*brother*)

or רֵעַ (*friend*); and so, in the *feminine*, by אֲשֶׁר connected with אָחוֹת (*sister*) or רֵעוּת (*friend*). Both of these are also employed in respect to objects without life. E. g. Gen. 13: 11, 'And they separated מִעַל אָחֵיו, *each from the other*;' Ex. 26: 3, 'Five curtains were bound אֶל-אָחוֹתָהּ, *each to the other*.'

NOTE 5. *Some* is often indicated by the mere plural; e. g. יָמִים, *some days*, Dan. 8: 27; שָׁנִים, *some years*, Dan. 11: 6, 8. Sometimes this is expressed by רַשׁ אֲשֶׁר, *sunt qui*, Neh. 5: 2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

Use of the Tenses in general.

In consequence of the paucity of definite forms to mark the Heb. tenses as absolute and relative, (§ 40—48), it cannot be otherwise than that a *manifold meaning* of them should be the result.

In the mean time, one must not suppose that the *two* tenses of the Hebrew are altogether undefined and destitute of any rule. On the contrary, each of them has its own defined sphere; as has been generally said already under § 47 above. The PERFECT expresses what is past and completed; and this, not only when it is actually *past*, but also when it is *present* or *future*, but *is regarded by the mind as accomplished*, inasmuch as one attributes to it the same certainty as to that which has already taken place, or arranges it as something earlier in contrast with something that is afterwards to follow.

The IMPERFECT, (or *Infectum, the incomplete, the Future*), expresses that which is *incomplete*; and [as nearly related to this] that which is in *continuance*, in *progress*, (even in time past), that which *is becoming* so or so, or which *is to be completed* in future. It is also in particular employed, in a modified form (§ 48), to express the relations of the *Optative*, the *Jussive*, and the *Subjunctive*. Finally, we must add to all this, the peculiarity of the Heb., already mentioned in § 48 *b*, by means of which the

Vav consecutive joins the Imperf. to the Perf., and *vice versá*. More special rules will be developed in the sequel.

Erroneous is the notion, that the so called *Imperfect* and *Perfect* are not actual tenses, and originally comprise no expression of the relations of time, but only determine the differences of *mode*. Much rather does the distinction apply, which Varro makes in the Latin Grammar, viz. that of *Actio perfecta* and *Actio infecta*, i. e. that of ACTION COMPLETE AND INCOMPLETE.*

It is easy to produce examples of the direct contrast between the *Perf.* and *Imperf.*; as Is. 46: 4, קָשִׁיחַר וְאָנִי אֲשָׂא, *I did [it], and I will bear [you]*; v. 11, ib. אֲבִיאָהּ יְצַרְחִי אֵת אֲשֶׁשָׁנָה, *I have spoken, and I will bring it about; I formed the plan and I will execute it.* Deut. 32: 21. Nah. 1: 12.

§ 124.

Use of the Perfect.

1. In itself and appropriately, the PERFECT stands for *time past, absolute and perfect*, (Praeteritum perfectum).

E. g. Gen. 3: 10, 11, כִּי הִגִּיד לָךְ, *who has told you?* v. 13, *Why hast thou done (קָשִׁיחַ) this?* And so vs. 14, 17, 22. Hence in the narration of *past* things, Gen. 1: 1, *God created.* Gen. 4: 1. 29: 17. Job 1: 1, *There was.* 2: 10. In this last case, (i. e. that of *narration*), the Imperf. very frequently annexes itself to the Perf., by a *Vav consecutive*, § 126. b. 1.

2. For the PLUPERFECT.

E. g. Gen. 2: 2, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, *his work which he had made;* v. 5, Jehovah לֹא הִזְדִּיר, *had not caused it to rain;* Gen. 7: 9. 19: 27. 20: 18. 27: 30. 31: 20. Jon. 1: 5.

3. For the *abstract Present* of our language; where, (a) It designates some long existing and still continuing state or quality, (reaching even to the present).

E. g. יָדַעְתִּי *I know*, Job 9: 2; לֹא יָדַעְתִּי, *I know not*, Job 10: 13. Gen. 4: 9. שָׂנְאתִי, *I hate*, Ps. 31: 7, (like the Latin: *novi, memini, odi*); צַדִּיקָתִי *I am upright*, Job 34: 5; גְּדֹלָתָהּ *thou art great*, Ps. 104: 1; קְטַנּוּתִי *I am small*, Gen. 32: 11.

* [That the whole superstructure of the Hebrew tenses is in reality erected on this basis, seems to be all but demonstrated in the sequel, by the labours of Gesenius and Roediger. The latter has ventured on the name IMPERFECT, for the second tense of the Hebrew; not exactly that of the Greeks and Latins, but *sui generis* as to its latitude of extent. The philosophy is good; for Varro had a clear perception of the principle, simply from the reason and nature of the case. It would seem that the perpetually controverted subject of the *Heb. tenses* now bids fair to rest on the rational and solid basis on which it has recently been placed.—S.]

(b) A continued, repeated, already existing action; hence often in general assertions relative to experience.

E. g. אָמַרְתִּי *I say, I suppose*; Job 7: 13. Ps. 31: 15. Judg. 9: 9, 11, 13. Ps. 1: 1, לֹא הִלְכָה *walketh not . . .* לֹא עָמַד *standeth not . . .* לֹא יָשָׁב *sitteth not*. Ps. 10: 3. 119: 30, 40.

N. B. Here, in the domain of *our Present*, the *Perf.* and *Imperf.* of the Hebrew meet, the one or the other being employed, according as the speaker conceives of an *action* or *state* expressed by the verb, as having already existed, as still continuing, or perhaps even now completed, or considers those as something which is taking its rise, continuing, or perhaps speedily about to make its entrance, (§ 125, 2).

[Of course the two tenses, when occupying this ground come very closely together], and we find (in nearly the same sense) לֹא יָבִילְתִּי, Ps. 40: 13, and לֹא אֶבְכֶּה, Gen. 19: 19. 31: 35, [both mean: *I cannot*]. In such cases the *Perf.* and *Imperf.* are often ranged together [in a like sense]; e. g. Is. 5: 12. Prov. 1: 22. Job 3: 17, 18.

4. Even to the *future* does the Perfect relate, namely, in *protestations* and *assurances*, where *the will or mind of the speaker regards an action as performed, or as good as accomplished*.

[In English, we frequently resort to the *Present* tense in order to express the like views. *Anticipation* regards future things as present, and speaks of them as already taking place, or as having taken place.] In Hebrew, even the language of *contracts*, or that which is *promissory* in its nature, speaks of things as done, or as being done; e. g. Gen. 23: 11, נָתַתִּי *I give to thee the field*, etc., [i. e. I will give, etc.]; v. 13, *I give* (נָתַתִּי) *money for the field*, etc.; [which shows that a thing can be spoken of either as already accomplished, or as now in the act of accomplishing, or as speedily and with certainty to be accomplished]. Specially are such expressions employed, when it is God who makes the promises, Gen. 1: 29. 15: 18. 17: 20; and elsewhere it is found in the language of *assurances*, viz. when God is spoken of as about to do a thing; e. g. Ps. 31: 6, O God, פָּרַדְתָּהּ אֹתִי, *thou hast redeemed me*. [The *principle* is obvious. The assurances of God that this or that shall be done, etc., make it certain that it will be done. And when *Abraham* speaks (as above) of his *giving money*, or of *having given it*, (for we may translate in either way), he expects to inspire as much confidence in his promise, as though it had been actually performed.] Hence,

SPECIALLY IN PROPHECY, *things yet to come are everywhere,*

and [times without number], spoken of as already having taken place.

E. g. Is. 9: 1, 'The people who are walking in darkness, רָאָה, see or have seen a great light,' etc.; Is. 5: 13, 'Therefore my people נָלְלוּ wander forth as exiles;' Is. 5: 14, 17, 25, 26. 11: 1, 2, 4, 6, 10, [et passim]. Even in these cases, [as well as in narration], the Imperf. alternates with the Perfect; see in Is. V. Comp. No. 6 below.

In Arabic the Perfect, with the particle כִּי as an intensive, is employed in strong assurances, and the like. One says: *I have already given this to you* = I shall certainly and assuredly give it. [In Greek, on all sides, in Homer, Plato, Demosthenes, etc. the same idiom is common. Future occurrences are spoken of in the *Aorist*, to denote assurance or certainty that this or that will take place. See proofs in abundance, in Kühner's *Ausführ. Gr. Gramm.* § 443, 2. The Hebrew idiom has nothing strange or unusual in it, with regard to this matter.—S.]

Very naturally is this language of assurance transferred to *wishes* or *strong desires* that this or that may happen. So the chief butler of Pharaoh says to Joseph, עָשִׂיתָ לִּי חַסְדִּים וְזָכַרְתָּנִי, lit. *thou hast done me a kindness and remembered me, for thou wilt*, etc. The וְזָכַרְתָּנִי makes the wish here very plain. In Arabic, also, the Perf. is employed to express *wishing* and *beseeking*. So in Job 21: 16, 'The counsel of the wicked, רָחֲקָה מִי, —be it far from me,' lit. it has removed far from me.

5. In respect to the *relative* tenses, the Perfect marks those in which *what is past* is the leading idea; e. g. it designates,

(a) *The Imperfect of the Subjunctive*; (which may also be expressed by the Imperf., § 125, 5).

E. g. Is. 1: 9, בְּכִסּוּם הָיִינוּ לְעִמְרֹה דְמִינָהּ, *we should have been as Sodom, we should have been like to Gomorrha*; Job 3: 13.

(b) *The Pluperfect of the Subjunctive.*

E. g. Is. 1: 9, לֵיגִלַּי הוֹתִיר, *unless the Lord had left*; Num. 14: 2, לֹא מָתוּנוּ, *would that we had died*, (לֹא with Imperf. would mean: *would that we might die!* § 133. 2). Judg. 13: 23. Job 10: 19, כִּי אִם לֹא הָיִיתִי אֶהְיֶה, *as if I had not been, should I be*.

(c) *The Paulo-post Future or Futurum exactum.*

E. g. Is. 4: 4, אִם רָחַץ, *when [the Lord] shall have washed away, lit. has washed away*; Is. 6: 11. Gen. 43: 14, כִּי אִם יִשָּׁכַח, *in case I shall be bereaved, then am I bereaved*; (an expression of resignation in a doubtful case).

6. PERFECT IN CONNECTION. In all the cases thus far, the Perfect has been considered independently of its connection

with other foregoing verbs. But not less various are its meanings, when it is connected by a *Vav* (ו) with preceding verbs, (*Vav consecutive*). In such a case, it attaches to itself the *time* and *mode* of the preceding verb, and also *throws forward the tone*, see § 48 b, 3. In such a case it stands,

(a) Most frequently for the *future*, when an Imperf. (Fut.) precedes.

E. g. Gen. 24: 40, *Jehovah* (יְשׁוּעָה) *will send his angel*, וַיְהַצֵּלֵיהֶם הַרְבֵּה, *and he will make prosperous thy way*, lit. *and then he prospers thy way*. Judg. 6: 16. 1 Sam. 17: 32, [passive]. The *future* here goes over into quiet description by means of the Perfect; and that Perfect is explained by the principle developed in No. 4 above.

(b) *Present Subjunctive*, when the preceding form of the Imperf. has this meaning, (according to § 125, 3).

E. g. Gen. 3: 22, פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל, *that he may not put forth his hand and take and eat*, lit. 'and then he takes and eats.' Gen. 32: 12. 19: 19. Num. 15: 40. Is. 6: 10.

(c) *For the Imperative*, when the Imper. precedes.

E. g. Gen. 6: 21, קַח לָךְ וְאָסַפְתָּ, *take for thyself and collect together*, lit. *and then thou dost collect*; Gen. 27: 43, 44. As in lett. *a.* above, the *command* here goes over into a description of what is to be done. Sometimes the *Vav* (ו) is separated from its Perfect, Ps. 22: 22.

(d) *For the past or the present*, when either a preceding Perf. or Imperf. has such a sense.

NOTE 1. The *Perfect*, with *Vav consecutive*, may relate to the *future*, not only when a future verb precedes, but in case there is any other proper *indication of the future*. E. g. Ex. 16: 6, 7, עֶרֶב יִירָדָהֶם, *at evening ye shall know*; Ex. 17: 4, 'Yet a little time, וּסְלָקֵנִי, *and they will stone me*;' 1 Sam. 20: 18.

The usage goes still further, and extends even to cases where there are no indications of the future; for the Perf. with *Vav* may stand, (a) Where a *reason* or *ground* of a thing is given; or (b) Where a *condition* is described; then may follow the Perfect in the sense of a *future*, or Imperf. For the letter (a), see Num. 4: 14, 24, *Because another spirit is in him*, וַיְהִי אִתּוֹ, *so will I lead him*, etc. Even *without* any *causal* particle, may this construction take place; as Gen. 20: 11, 'There is no fear of God in the land, וַיְהָרְגוּנִי *and so they will kill me*;' Gen. 45: 12, 13. Ex. 6: 6. Comp. Ps. 25: 11, 'For thy name's sake, וּסְלַחֵתָּ, *so wilt thou forgive*,' or *so forgive*.

For the letter (b), above: Gen. 33: 10, 'If I have found favour, וְלָקַחְתָּ, *then*

take, etc.' Even without any conditional particle in the sentence, (§ 152, 4. a); Gen. 44: 22, 'Should he forsake his father, וְנָתַתְּ *then will he die*;' Gen. 28: 29. 42: 38. So Is. 6: 7, 'See! this has touched thy lips, וְיָסַר, *and so departs*, etc.'

To a great variety of declarations in the *present*, are appended clauses beginning with the *Perfect* and *Vav. consec.*; e. g. Judg. 13: 3, 'Thou art barren, וְנִקְרַחְתְּ וְנִלְדָּתְּ, *but thou shalt conceive and bear a son*;' 1 Sam. 9: 8, 'Here is the fourth of a shekel, וְנָתַתִּי, *and I will give it*.'—So in respect to *wish* or *desire*; as Ruth 3: 9, 'I am Ruth, וְפָרַשְׁתִּי, *spread therefore*, etc.'—So as to questions; Ex. 5: 5, 'Many are the people of the land, וְהַשְׁבַּתְתָּם אֵיחָם, *and will ye leave them to their ease*? Gen. 29: 15. 1 Sam. 25: 10, 11.

NOTE 2. A very frequent form of *prophetic* language is וְהָיָה, *and it shall come to pass*, (like וְנָהָיָה, *and it was*, in narration); and this is used, not only when Futures precede, but also when they do not, (see Note 1); specially when some assignation of time is added; as Is. 7: 18, וְהָיָה בַיּוֹם וְיָשַׁרְתָּ.

§ 125.

Use of the Imperfect.

Although the meaning of the IMPERFECT is almost more extensive than that of the *Perfect*, yet has the language here attained to a more defined expression of the modal relations, by means of *abridging and lengthening the form* of the Imperfect (§ 48), for the sake of marking the passive and Hortative (§ 126). *Vav consecutive*, moreover, is here employed in a very comprehensive and significant way, (§ 126 b). Yet the abbreviation in question, as has already been remarked, is not *orthographically* perceptible in all the forms; and besides this, there are variations of usage, so that in almost all cases where the abridged form of the Imperfect is employed, the usual form also occurs instead of it.

The *Imperfect* forms, in general, the direct contrast of the *Perfect*, and accordingly designates that which is *incomplete*, that which *is becoming* so or so, or that which is *future*. It designates also that which is *in a continued state*, which is *progressive*, in every department of time, even of the past; see § 47. n. Accordingly it stands:

1. For the *Future simply*.

E. g. Gen. 9: 11, לֹא יִהְיֶה עוֹד מַבּוּל, *there shall no more be a flood*. In narration, the Imperfect is used for that which is future in respect to a point

of time in the *past*; as 2 K. 3: 27, 'He took the first born, אֲשֶׁר יִמְלֹךְ, *who should reign*, etc.'

2. As frequently for the *Present*.

E. g. 1 K. 3: 7, לֹא אֵדָע, *I know not*; Is. 1: 13, לֹא אֶחְבֵּל, *I cannot*; Gen. 37: 15.

In particular does the Imperf. designate *abiding state* or *circumstances*, which now exist, and will continue to be as they are. (The Perfect designates the same, also, but less frequently, § 124, 3. a. b). Consequently *general* truths may be designated by the Imperfect.

E. g. Gen. 43: 32, 'For the Egyptians לֹא יִזְבְּלוּ, *could not eat* with the Hebrews;' Job 4: 17, 'Can man *be just* (יִצְדֵק) with God?' Job 2: 4. Prov. 15: 20, 'A wise son אֲבִי רִשְׁמוֹ אֶבֶר *will make glad—makes glad—his father*;' and so very often in Job and Proverbs.

Often, in the same formula, both Perf. and Imperf. occur together; yet not exactly in the same sense; e. g. Job 1: 7, מֵאַיְתֵּךְ תָּבוֹא, *whence comest thou*? Gen. 16: 8, אֵי-מָהָה בָּאָה, *whence art thou come*?

3.

To designate a series of *relations*, which in the Latin are expressed by the *Subjunctive*, specially the *Subj. Present*, viz. the future, or what will take place according to our opinion, or in accordance with a dependency on other circumstances. Consequently,

(a) For the *Subjunctive*, preceded by such particles as *that*, *that not*, (*ut, ne*), viz. אֲשֶׁר, כִּי, לְמַעַן, הֲיֵנּוּ, *that, in order that*.*

E. g. Gen. 11: 7, אֲשֶׁר לֹא יִשְׁמְעוּ, *that they may not understand*; Gen. 38: 16, 'What dost thou give me כִּי תָבוֹא אֵלַי, *that thou wilt come to me*? Deut. 4: 1, לְמַעַן תִּחְיֶינָה, *that ye may live*. In like manner after כִּן; e. g. כִּן יִשְׁלַח יָדוֹ, *lest he put forth his hand*, Gen. 3: 22.

(b) For the *Optative*; in which case the *prolonged* and *abridged* forms are peculiarly appropriate (§ 126, 1. 2). Often with the particle וָאָה. †

E. g. יִאֲבָד יוֹם, *let the day perish!* Job 3: 3, 5, 6, 8. 6: 9, וְיִגְמַרְנָה, *O that it might come to an end!* Ps. 7: 10; וְדַבֵּר-נָא עַבְדְּךָ, *Let thy servant speak now!*

* When these particles have another meaning, this construction with the Imperf. is superseded; e. g. הֲיֵנּוּ *because*, with the Perf., Judg. 2: 20. So with אֲשֶׁר *because*, Gen. 34: 27.

† This particle gives to the verb the stamp of *request, wish*. Respecting its use in the *first person*, see § 126, 1.

But still, the full normal form is sometimes employed, even where an abridged form exists; e. g. Gen. 1: 9, וַתֵּרָאֵת, *And let* (the dry land) *appear!* Comp. Gen. 41: 34, אֲלֵךְ וְרָאֵתָה; Job 3: 9.

(c) For the *Imperative*; and in negative commands (forbidding) with לֹא, it is *always* employed.

E. g. Ex. 20: 13, seq., לֹא תִרְצַח, *thou shalt not kill*, etc. When the negative אֵל is used, it expresses *warning*, or a *wish*, or *opinion*, that this or that should not take place; as Gen. 46: 3, אַל תִּירָא, *be not afraid!* Job 3: 4. 6: 7.

Here, moreover, in connection with אֵל, properly belongs the *JUSSIVE*, and then the *abridged* form of the Imperf. is in place. In like manner is it employed for expressing the *third* person of the Imper.; and for the Imper. of the *Passive*, so far as peculiar forms therefor are wanting in the language, (§ 46).

E. g. Gen. 1: 3, יִהְיֶה אֹר, *let there be light!* Gen. 1: 3; יוּכַח, *let him be killed*, Ex. 35: 2. Comp. § 126, 2.

(d) For the so-called *Potential mode*, where *can*, *may*, *must*, are to be expressed.

E. g. Gen. 2: 16, אָכַל מִכָּל פְּרִי הָעֵץ, *thou mayest freely eat*; Prov. 20: 9, מִי יֹאמֵר, *who can tell?* Gen. 43: 7, הֲיָדַע נָדָע, *could we certainly know?*

4. Into the sphere of the *PAST* the Imperf. sometimes goes; principally in the following cases:

(a) After the particles *אָז* *then** and *כִּי* *not yet*, *בְּפָנֶיךָ* *before*.

E. g. Josh. 10: 12, אָז יָרַבְרַב יְהוֹשֻׁעַ; Gen. 2: 5, כִּי הָיָה הָאָדָם, *while it yet was not*; Jer. 1: 5, בְּפָנֶיךָ הֵצֵאתָ, *before thou camest forth*; (Comp. 1 Sam. 3: 7, where the Perf. and Imperf. are in the same sentence).

(b) Very often, when *continued*, *constantly repeated*, *actions* or *usages*, and *customary action*, are spoken of; (like the case of the Imperfect in Latin and French). The repetition or customary doing of a thing stands connected of course with the idea of something *incomplete*, something which is *still in the progress of development*; and this belongs to the *Imperfect*.

E. g. Job 1: 5, *so* יַעֲשֶׂה *did Job continually*; 22: 6, 7, 8. 29: 12, 13. Judg. 14: 10. 1 Sam. 1: 7. 1 K. 5: 25. Is. 10: 6. [6: 2 bis]. Ps. 32: 4. 42: 5. [al. saepe].

* When *אָז* means *then*, and relates to the future, the Imperf. has the meaning of the *Future*; Ex. 12: 48.

(c) Sometimes to designate actions which are temporary and soon completed, where one would naturally expect the Perfect; at least this is the case among the poets; just as we make use of the Present in an animated description of the *past*.

E. g. Job 3: 3, 'Let the day perish, אֲהַלֵּךְ בוֹ, *in which I was born*;' Job 3: 11, 'Why *did I not die*, אָמַיִת, from the womb?' Job 4: 12, 15, 16. 10: 10, 11.

5. For the Latin Imperf. Subjunctive, especially in conditional sentences, (*Modus conditionalis*); and thus, both in the *fore-clause* and in the *after-clause*.

E. g. Ps. 23: 4, לֹא אִירָא . . . כִּי אֲלֶכֶךְ, *even if I should walk . . . I would not fear*; Job 5: 8, אֲנִי אֲדַרְשׁ, '*I would make application to God, etc.*' Job 9: 21, *I should not know myself*, לֹא אֲדַע, [if I should say otherwise]; Job 10: 18, '*I should have died*, אֲנִי עֵינַי, and no eye would have seen me;' Job 3: 16. 6: 14. In these cases, moreover, *the shortened form of the Imperf.* often occurs.

§ 126.

Use of the prolonged and apocopate Imperfect; (Hortative and Jussive).

1. The Imperfect prolonged by ה־, (Hortative), is used almost exclusively in the *first* person, and designates an *effort* or *endeavour*, directed toward the accomplishment of some action. It is employed,

(a) To designate the *excitement of one's self*, or the expression with emphasis of a *determination* to do something.

E. g. אֲגִיֵּלָה וְאֲשִׂמְחָה, *Let me rejoice and be glad!* Ps. 31: 8. So Ps. 2: 3, נִנְתָּקָה, *Let us tear asunder!* With somewhat less emphasis in a dialogue with one's self; as Ex. 3: 3, אָסִיבָה־נָּא וְאֶרְאֶה, *Let me turn aside now and see!* Gen. 32: 21.

(b) In the expression of a *wish* or *request* for liberty to do a thing.

E. g. Deut. 2: 27, אֲעִבְרָה, *Suffer me to pass through!* Num. 20: 17, נִעַבְרָה־נָּא, *Suffer us now to pass through!*

(c) To express a *determination* or *design*; and commonly joined to an Imperf. by a *Vav consecutive*.

E. g. Gen. 27: 4, Bring it hither, וְאֶכְלָה, *and I will eat* = that I may eat. Gen. 29: 21. 42: 34. Job 10: 20.

(d) More rarely in *conditional* sentences, with an *if* either expressed or understood.

E. g. Job 16: 6. 11: 17. Ps. 139: 8.

(e) Besides these cases, it is often used after *Vav consecutive*; see § 48 b. 2.

NOTE. In Jeremiah, this form stands for almost every kind of intensity and emphasis. Jer. 3: 25. 4: 19, 21. 6: 10.

2. The *apocopate Imperfect* (the *Jussive*), stands principally, (a) In the expression of *commands* and *wishes*.

E. g. Gen. 1: 24, הוֹצֵא, *let* [the earth] *bring forth*, (a simple Imperf. הוֹצִיא means: *it shall produce*, or *it produces*, Is. 61: 11); joined to the Imper. by וְ, (No. 1. c above), Ex. 8: 4, הִקְדַּחְתָּ לַיהוָה *make supplication* to Jehovah, וְיָרֶם, *that he may remove*, lit. and let him remove. Id. in Ex. 10: 17. Judg. 6: 30. 1 K. 21: 10.

(b) In prohibitions; as Deut. 9: 26. Job 15: 3.

(c) Frequently in conditional sentences, (as predominantly in the Arabic), and both in the fore-clause and after-clause.

E. g. Ps. 45: 12, וְיִתְחַזַּק; 104: 20, וְיִיָּהַר and וְיִיָּהַר; Hos. 6: 1, וְיָדָה; Is. 50: 2, וְהִמְצִיא; Job 10: 16. 13: 5. 17: 2. 22: 28. 1 Sam. 7: 3, וְיִצְלַח.

(d) After *Vav consecutive*, § 48 b. 2.

Since the *jussive* form, in a great number of cases, is not *orthographically* distinguished from the common form (§ 48, 4), it may be difficult, in some cases, to discover the exact meaning. At all events, the *apocopate* form occurs among the poets, in some cases where the common form would make a sense equally good. The *Jussive* expresses more of a subjective feeling, a *may*, *might*, *should*, *ought*, according as the meaning and connection of each passage requires.

§ 126 b.

Use of the Imperfect with Vav consecutive.

1. This form, (e. g. וְיִקְרָא, § 48 b, No. 2), stands only when connected with a preceding form. In general, *narration* begins with the *Perfect*, and then goes over into the *Imperf.* with *Vav consecutive*; and this is the usual form of historic representation.

E. g. Gen. 4: 1, 'And Adam יָדַע *know* his wife Eve, וַתֵּלֶד וַתִּתֵּן לְכַיִן, *and she conceived and gave birth to Cain*,' etc.; Gen. 6: 9, 10 seq. 10: 9, 10, 15, 19. 11: 12, 13—15, 27, 28. 14: 5 seq. 15: 1, 2. 16: 1, 2. 21: 1 seq. 24: 1, 2. 25: 19, 20 seq. 36: 2—4. 37: 2.

N. B. The *Perfect* which must *precede*, is not always expressed, but sometimes merely *implied*. E. g. Gen. 11: 10, '*Shem* [was] *one hundred years old*, וַיֵּלֶד, and he begat,' etc.; Gen. 10: 1. For substance the same in the following sentence: 'On the third day, וַיִּשָּׂא then *lifted he up his eyes*' = וַיִּהְיֶה, it came to pass on the third day, etc., Gen. 22: 4. Is. 37: 18. 6: 1, al. saepe.

In case of a connection of events with those of the preceding narration, the *Imperf.* with *Vav consec.* may be, and often is, employed; specially is this the case with the transitive formula וַיַּיְחִי; (= καὶ ἐγένετο of the Sept. and N. Testament).

E. g. Gen. 11: 1. 14: 1. 17: 1. 22: 1. 26: 1. 27: 1. 12: 1, And God said, וַיֹּאמֶר יְהוָה. Predominant is this usage, when a limitation of time is introduced; as in Gen. 22: 1, 'And it came to pass (וַיִּהְיֶה) after these things;' Gen. 26: 8. 39: 13, 15, 18, 19. Judg. 16: 16, 25. See the numerous cases in Ges. *Thesaurus*, p. 372. In the same proportion do we find וַיִּהְיֶה used, in respect to the Future, § 124, n. 2.

N. B. In particular does this form occur, (a) *After a fore-clause*; e. g. 1 Sam. 15: 23, 'Because thou hast rejected the word of the Lord, וַיִּזְעַק אֱלֹהִים, so will he reject thee;' Gen. 33: 10. So after כִּי = when; Job 4: 5. (b) *After a noun absolute*; e. g. 1 K. 12: 17, 'As to the children of Israel, וַיִּמְלֹךְ, so reigned Rehoboam over them;' 1 K. 9: 21. Dan. 8: 22. In respect to the like form after a clause with the *Inf.* or *Part.*, see § 129, n. 2, and § 131, n. 2.

REMARK. We must not unfrequently translate the *consecutive Vav*, by *that* (conj.), in order to give the true *sense* of the Hebrew, [for the *form* of it we cannot give]. E. g. Ps. 144: 3, 'What is man, וַתִּתְּרֵנִי, that thou regardest him?' Comp. Ps. 8, where is the same, with the exception that כִּי supplies the place of ו; Jer. 51: 12, 'Who art thou, וַתִּתְּרֵנִי, that thou shouldst be afraid?' In substance the thought above is as follows: 'How insignificant is man! And yet thou dost regard him.'

In respect to the relation of *time*, the *Imperfect in a sequel* follows the model of the tense which *precedes*.

(a) It relates to the *Present*, in narrations where the preceding *Perfect* has the sense of a *Present*;¹ or an *Imperfect* has the same sense;² or a *Participle*.³

(1) Gen. 32: 6. Is. 2: 7, 8. Job 7: 9. 14: 2. (2) Job 14: 10. 1 Sam. 2: 29. (3) Nah. 1: 4. 2 Sam. 19: 2. Amos 9: 6.

(b) Less frequently does it designate the *future*, when a *Perf.* precedes with a *Fut.* sense;¹ or a proper *Future*;² or an *Imperative*.³

(1) Is. 5: 15, 16. 22: 7, 8. Joel 2: 23. Mic. 2: 13. (2) Is. 9: 10. Joel 2: 18, 19. (3) Ps. 50: 6. Gen. 49: 15, (where a clause precedes without a verb); and so a noun absolute may precede, Is. 9: 11; or it may be introductory to another Future; as in Is. 2: 9. 9: 13.

In the *after-clause*, לְיָדֶיךָ may stand after לֵאמֹר, (Is. 48: 18, 19 seq.), and then it means *so that it might be*. It may also stand in a *conditional* clause; as Ps. 139: 11, וְאֵלֶיךָ, *and should I say*, etc. Comp. the ordinary Imperf., § 125, 5.

§ 127.

Of the Imperative.

1. The *Imperative* designates not merely *command*, but also *warning*, *request*, *wish*, *concession*.

E. g. Hos. 10: 12. 2 K. 5: 22; also with אָז, Is. 5: 3. Ps. 8: 2. With לֵךְ, Gen. 23: 13. 2 Sam. 18: 23. Is. 45: 11.

Particularly is it employed in *assurances*, in *earnest promises*, (like our *thou shalt have* this or that, which sounds *imperatively*); and thence in *prophecies*.

See in Is. 6: 10 = *thou shalt harden*, etc. Promises: Ps. 128: 5, רְאֵה = *thou shalt see*; Is. 37: 30. 65: 18. Ps. 22: 27. Gen. 20: 7. Threatenings: Is. 23: 1 = *ye shall howl*; Is. 23: 2, 4. 10. 30. 13: 6. In all these cases, the Imperative approaches near to the Imperf., which precedes it in the same sense; Gen. 20: 7. 45: 18; or follows it, Is. 33: 20.

In almost all its meanings, the particle אָז is added to the Imper., in order to give it animation or intensity, (§ 103). Specially is this the case when there is a *command*, whether it be *simply to do* this or that, Gen. 24: 2, or whether it be uttered in a tone of *objurcation* and *threatening*, Num. 16: 26. 20: 10. Also in case of a *request*; as אָז־אֶרְיֶנֶךָ, *tell me now*. Sometimes the *ironical Imper.* takes אָז; as Is. 47: 12, אָז־קִמְּדִי, *stand up then*.

2. The uses indicated above explain the peculiar usage of two Imperatives, connected by *and* (וְ). (a) In a *good* sense, when the first contains a *warning*, and the second a *promise*. In this case, the first implies the condition, on which the promise in the second will be fulfilled, (like *divide, et impera*).

E. g. Gen. 42: 18, וְעָשִׂיתָ וְחַיִּי, *do this, and ye shall live*; Prov. 20: 13, כִּפְּתֵה עֵינֶיךָ (פְּתַח) *thine eyes, וְשָׂבַע לֶחֶם, and be satisfied with bread*, i. e. 'be watchfully active, and thou shalt have plenty of food.' Ps. 37: 27. Prov. 7: 2. 9: 6. Job 22: 21. Is. 36: 16. 45: 22. Hos. 10: 12. Amos 5: 4, 6.

(b) In the sense of *threatening*; when the first *ironically* permits or enjoins, the second threatens the consequence.

E. g. Is. 8: 9, רִעוּ עַמִּים וְרוּחוֹ, *make an uproar, ye nations, ye shall be discomfited*; Is. 29: 9. In the second member, in such a case, the Imperf. may also stand; as in Is. 6: 9. 8: 10. 1 Sam. 17: 44.

NOTE 1. How far both the Perf. and Imperf. may serve to express *command*, see § 124, 5. § 125, 3, *c*.

NOTE 2. The assertion by some grammarians, that the Imper. form, in several passages, stands for the *third* person, is incorrect. E. g. Gen. 17: 10, 'Every male לָכֶם הַמּוּל *circumcise for yourselves*, i. e. let every male be circumcised. But in v. 12 we have הַמּוּל, as an exchange; and besides this, the form הַמּוּל is *Inf.*, which gives the same sense, § 128, 4, *b*. Ps. 22: 9, לֵב *Inf.* (not Imper.). Gen. 31: 50. Judg. 9: 28. Is. 45: 21, are all actual Imperatives of the *second* person.

§ 128.

Use of the Infinitive absolute.

The *Inf. absolute* is employed, in general, (as has been noted in § 45), when action is designated, which stands neither in close connection with what follows, nor with any noun or particle which *precedes*. Its most important uses will be subjoined.

In case of such a connection, the *Inf. const.* is of course employed. When several Infinitives are linked together in such a case, and if they should each have a preposition in order to complete the full construction, yet oftentimes only the *first* one has it, and brevity *omits* it before those *Inf. verbs* which follow; e. g. לֶאֱכַל וְשָׁתוּ *for to eat and [to] drink*, Ex. 32: 6. Comp. 1 Sam. 22: 13. 25: 26. Jer. 7: 18. 44: 17. This case has an analogy with that explained in § 119, 3. See also No. 4. *a.* of the present §.

1. When it is governed by a *transitive* verb, and is used as an *Accusative*.

E. g. Is. 42: 24, לֹא אָבוּ הַלֵּוֹי, *they would not go*; Is. 7: 15, לְרִיבְתוֹ מֵאִיס בָּרָע, *until he shall learn to reject the evil and choose the good*; Jer. 9: 4. (N. B. The *const. Inf.*, either with or without a preposition, is most frequently employed in such a connection and for such a purpose;—the preposition depending on the construction of the foregoing verb, § 139, 1, 2).

Substantially the rule applies to such cases as Is. 22: 13, 'See! Joy and gladness, הַרְוֹג בָּקָר וְשָׁחוּט צֹאן אֲכוֹל בָּשָׂר וְשָׁחוּט הֶן, *the killing of oxen and the slaughter of sheep, the eating of flesh and the drinking of wine*, (mere *Accusatives* governed by *see!*) Is. 5: 5, 'I will tell you what I will do with my vineyard, הִסֵּר מִיִּשׁוּבָתוֹ . . . פָּרוּץ גְּרָדוֹ, *the removing of its hedge . . . the tearing down of its wall* [I will].

2. When the *Inf.* stands *adverbially* in the Accusative, (like the Lat. gerund in *-do*); e. g. הַיְיָבֵיב *well* (lit. *bene faciendo*); הַרְבֵּה *much*, (lit. *multum faciendo*).

In regard to the Acc. as the *adverbial* case, see § 116. In Arabic, it has in this predicament an *Acc.* ending. Generally the *Inf. abs.* answers, in most cases, to the *Acc.* of the *Inf.*, (see Nos. 1. 2. 3. of this §, and even No. 4 is to be traced back to this principle).

3. When the Infinitive stands connected with a *finite verb*, so as to impart *energy* to it [*energetic Inf.*].

(a) Most commonly is it put *before* the finite verb, and it marks in general the *strengthening* or *intensity* of the verbal idea.

E. g. 1 Sam. 20: 6, נִשְׂאֵל נִשְׂאֵל מְאֹד, *he asked most urgently of me*; Gen. 43: 3, הָעֵר הָעֵר, *he strongly protested*; very plain in Amos 9: 8, 'I will destroy it from the land, לֹא הַשְׁמִיר אֶשְׁמִיר, *yet I will not utterly destroy*; Judg. 1: 28.

This Infinitive frequently amounts to a mere *rendering prominent* an action; a matter which other languages bring about merely by *tone* in utterance, i. e. by emphasis, or by *particles*; as in case of assurances, and questions full of feeling or expressive of astonishment, and also in contrasts.

E. g. Gen. 43: 7, הֲרֹדֵעַ נָרַע, *could we certainly know?* Gen. 37: 8, הֲיָלִיךְ תִּהְיֶינָה הַמְּלִיכָה תִּהְיֶינָה עָלֵינוּ, *shalt thou indeed reign over us?* Gen. 31: 30, הֲלֹכְתָּ בְּרִי נִכְסֶה נִכְסֶפְתָּהּ, *because thou hast longed much*; Judg. 15: 13, אֶסַּר נֶאֱסָרָהּ, *we will surely bind thee, ...* וְהָמַתּ לֹא נִמְרָתָהּ, *but certainly we will not kill thee*; 1 Sam. 9: 6. 2 Sam. 24: 24. Hab. 2: 3.

(b) When the *Inf. abs.* stands *after* a finite verb, this connection for the most part designates *continuance* of action, or the *lasting* nature of it.

E. g. Is. 6: 9, שִׁמְעוּ וְלֹא תִשְׁמְעוּ, *hear ye continually*; Jer. 23: 17. Gen. 19: 9, וְגַשְׁפֹּט שִׁפִּיט, *and he will constantly be acting the judge*. Sometimes with *two* Infinitives; as 1 Sam. 6: 12, הָלְכוּ הַלְוִיָּהּ וְזָנְוּ, *and they went, moving along and lowing*, i. e. continually lowing as they advanced; 1 K. 20: 37. For the second *Inf.*, a *finite verb* may be employed, Josh. 6: 13; or a *participle* in its stead.

NOTE 1. Such is the common usage, when the *Inf.* is placed *after* the finite verb. But it is *not exclusively* of such a meaning; for where the context does not lead to the idea of *repetition* and *continuance*, such an *Inf.*

is merely *energetic* or *intensive*. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. 46: 4. Dan. 10: 11, 13. In Syriac, this Inf. of *intensity* stands *before* the definite verb; in Arabic, it stands *after* it. A *negative* particle commonly stands *between* the two verbs, as Ex. 5: 23; seldom before both, Gen. 3: 4.

NOTE 2. With the *derived* conjugations, the *Inf. abs.* is employed, not only of the same Conj., but also the Inf. of Kal; e. g. the *same*, as Gen. 17: 13. 40: 15; but of a *different* Conj. as in Gen. 37: 33, מָרָה טָרָה, *he is surely torn in pieces*; Job 6: 2. Or if the Inf. abs. of Kal be not employed, another Inf. of the like sense may be used; as in Gen. 19: 20. 1 K. 3: 23.

NOTE 3. In respect to *continuance* of action, (as adverted to in *b.* above), the verb הָלַךְ is often employed in the sense of *progressing*, *continuing*, and then it expresses *constant accession*; e. g. Gen. 26: 13, וַיֵּלֶךְ הַלְוִיָּהּ וַיִּגְדַּל, i. e. *and he continually waxed greater and greater*, (lit. he advanced, going onward, and becoming great); 2 Sam. 5: 10. Gen. 8: 3, 'And the waters returned . . . הִלְכוּ וַשׁוּב, *continually retreating*,' (lit. going on and returning). Not unfrequently a *participle*, [instead of a finite verb], is employed in this construction; e. g. 1 Sam. 2: 26, 'The lad Samuel וַיִּגְדַּל וַיֵּטֵב *became constantly greater and better*. Similar to this is the French idiom, in *le mal va toujours croissant*; *la maladie va toujours en augmentant*, i. e. increases constantly and becomes worse.

4. When the Inf. stands, (as it sometimes does), for a *finite verb*, two separate cases are to be distinguished:

(a) When the *finite verb precedes*. If, for example, several actions following successively are described, then oftentimes, specially in the *later* books, only the *first* verb exhibits *tense* and *person*; the rest may be of the *Inf. form*, to which the person and tense of the finite must be attached. Comp. § 119. 3.

E. g. in the *Perf.*; Dan. 9: 5, מָרְדְּנוּ וְסוּר, *we have rebelled*, and [we are] *turned back* or *have revolted*; Gen. 41: 43, וַיַּרְכֵּב, '*and he made him ride* in his chariot . . . וַיָּחֹךְ אֹתוֹ *and he placed him*, etc.' 1 Sam. 2: 28. Jer. 14: 5. So with the *Imperf.* preceding; Jer. 32: 44, 'Fields with money וַיִּקְנוּ, *shall they purchase* . . . וַיִּכְתוּב *and they shall write* a bill of sale, וַיִּסְמְדוּ וַיִּהְיֶיךָ, *and they shall seal it, and summon witnesses*, etc.' Num. 15: 35.

(b) *Without* a finite verb. The *Infinitive*, (which in itself is a pure designation of action merely), can, in the way of brevity and emphasis, be put for any tense or person whatever of any verb, which the sense of the passage demands.

(a) For the *Perfect*, in animated narration or description, (like the *his-*

toric Inf. of the Latin). E. g. Is. 21: 5, ערוך השלחן צפה הנאפרת אכול שתה, *they set in order the table, they station the watch, they eat, they drink, or to set in order, etc., [this they do]*. Hos. 4: 2. (b) For the Imperf., i. e. in the sense of the Future; 2 K. 4: 43, אכול והותר, *ye shall eat and have a remnant*. (c) Most frequently for the *energetic Imperative* (§ 46, n.); e. g. שמור, *observe* (= ye shall observe); Deut. 5: 12, זכור, *remember*; Ex. 20: 8. Hence *plenè* השמרון השמרון, Deut. 6: 17; זכור תזכור, Deut. 7: 18. (d) For the *hortative*; e. g. Is. 22: 13, אכול ושתו, *let us eat and drink*; 1 K. 22: 30, התיחפש ובוא, *let me clothe myself and come*.

NOTE 1. In connection with a subject named, the *Inf.* seldom stands for a *finite verb*; as in Job 40: 2. Ezek. 1: 14.

NOTE 2. Rare are the examples, where the shorter *Inf.* form is used in these cases. Such, however, are some common *Infinitives const.*, which have an *adverbial* sense, or are like the Latin Gerund in *-do*; e. g. Is. 60: 14, 'They shall come to thee שיהוה, *in a bending posture,*' *curvando*. In Neh. 1: 7, תבל תבלנו, exactly as the *Inf. abs.*; Ps. 50: 21, הרוח אהרה, *the wind shall blow*; Ruth 2: 16, שליחשני; Num. 23: 25, קב לא תקבנו.

§ 129.

The Infinitive construct.

1. The *Inf. const.*, as a *verbal noun*, can be regarded as having all the relations of nouns in respect to *case*, (see § 115). Consequently, it may be,

(a) *In the Nom.*, as the subject of a sentence;

E. g. Gen. 2: 18, 'Not good היות האדם לבדו *is the being of the man alone.*'

(b) *In the Genitive*; Gen. 29: 7, גת האססה, *the time of gathering*. Here also belongs the case, where the *Inf. const.*, like a mere noun, is governed by a preposition; see No. 2 below.

(c) *In the Accusative*; as 1 K. 3: 7, לא ארע צאת ובוא, *I knew not going out or coming in*. (Sometimes the *Inf. abs.* is employed in the same way; § 128, 1).

2. When the *Inf.* is constructed with *prepositions*, (as in Greek ἐν τῷ εἶναι), we must often translate into English by using a *conjunction* with a meaning accordant with the preposition.

E. g. Num. 35: 19, בפסגותיו, *when he lays hold upon him*; Jer. 2: 35, על אמרתך, *because thou sayest*; Gen. 27: 1, 'His eyes were dim, כרואו, *so that he could not see,*' (כן before a *noun*, in the sense of *removing from* and *lack or want of*). The *Lexicon* is the proper source of information, as to the use of the various prepositions.

3. In respect to the relation of *time*, the Inf. may express that of the *Past*. (See on the Part., § 131, 2).

E. g. Gen. 2: 4, הַבְּרָאָם, *when they were created*, (lit. in the being-created of them).

NOTE 1. הָיָה לַעֲשׂוֹת, (also with the omission of הָיָה), (1) Means, *he is about to do, desirous to do, or ready to do*; (as we say in English: *I am to write, to walk, etc.*). E. g. Gen. 15: 12, וַיְהִי הַשֶּׁשֶׁשׁ לְבוֹא, *and the sun was about to set*. Hence this Inf. is used as a circumlocution for the Imperf.; e. g. 2 Chron. 26: 5, וַיְהִי לְדַרֵּשׁ אֱלֹהִים, *and he sought unto God*; in Is. 38: 20, לְהוֹשִׁיעַנִי יְהוָה, *Jehovah saves me*; and the like in Is. 21: 1. Ecc. 3: 15. Prov. 19: 8, comp. 16: 20. (2) It means: *It is to do, or to be done*, (like our *I am to give, etc.*); as in Josh. 2: 5, וַיְהִי הַשַּׁעַר לִסְגֹר, *and the gate was to shut*, i. e. *to be shut*. Commonly the verb הָיָה is omitted in cases of this kind; as in 2 K. 4: 13, מָה לַעֲשׂוֹת, *what is to be done?* 2 Chron. 19: 2. (3) *He was able to do*; (comp. the Latin *non est solvendo*); as in Judg. 1: 19, לֹא לְהוֹרִישׁ, *he could not dispossess them*. (The text here renders this sense necessary; and it is fully expressed in Josh. 17: 12. Comp. אֵין לִי, *non licet mihi*; and the Syriac לִי = *non possum*. See Agrell, Supp. Synt. Syr. p. 9. 10).

NOTE 2. The Hebrew writers frequently pass from the *Inf.* construction, of which we are treating, to that of the *definite verb*; and before this Inf. we must supply a *conjunction* which will correspond to the preposition before it. So a *Perfect* is joined to such an Inf. in Amos 1: 11, שָׂתַת בְּחַמְדִּי . . . עַל קְדָפוֹ, *because he persecuted . . . and destroyed all his compassion*; Gen. 27: 45, (where is an Imperf. with *Vav. consec.*); Gen. 39: 18, וַיְהִי כַּתְּהִיבִי קוֹלִי וַאֲבַקֶּה, *and it came to pass, when I lifted up my voice and cried*; Is. 30: 12. 38: 9. Most commonly such an Inf. construction is followed by a clause with an Imperf. of the definite verb, which is preceded in the clause by a ׀; e. g. Is. 5: 24. 10: 2. 13: 9. 14: 25. 30: 26. Comp. a like sequel of the *Part.* and a *definite verb*, § 131. n. 2.

§ 130.

Connection of the Inf. construct with Subject and Object.

1. The Infinitive can be constructed with the case that belongs to the definite verb; and in transitive verbs, therefore, it has an *Acc.* of object.

E. g. Num. 9: 15, אֶת-הַמִּשְׁכָּן, *to erect the tent*; 1 Sam. 19: 1, לְהַמִּית אֶת-דָּוִד, *to kill David*; Gen. 18: 25, לְהַמִּית צַדִּיק, *to slay the righteous*; 1 K. 12: 15. 15: 4. 2 K. 21: 8. Ezek. 44: 30. Lev. 26: 15, עֲשׂוֹת, *to do all my commands*; Prov. 21: 15, עֲשׂוֹת מִשְׁפָּט, * *to do*

* In cases like this, one might say, that the second noun (מִשְׁפָּט) is in the Gen.

right. So, also, with the Acc. of the *Pronoun*; as לְמַעַן תִּקְוֶה אֵתְךָ, *to establish thee*, Deut. 29: 12; הַשִּׁיבֵנִי, *to bring me back*, Jer. 38: 26; לְהַרְגֵנִי, *to kill me*, Ex. 2: 24. See also 1 Sam. 27: 1. 5: 10. 28: 9. 1 Chr. 12: 17.

N. B. A verbal noun, (analogous to the Infinitive), governs the Acc. in the same way; e. g. הַשָּׂה אֶהְיֶההוּהָ, *the knowledge of Jehovah*, (lit. to know the Lord), Is. 11: 9. 30: 28.

2. When the Inf. has a subject, it is usually put immediately after the verb; in part as a noun in the *Gen.*, (because the Inf. is used as a *const. noun*); and in a still greater part, as a *Nominative*.

E. g. 2 Chron. 7: 3, as a *Gen.*, רָדָה הָאֵשׁ, *the descent of the fire*; Ps. 133: 1, שָׁבֵתָ אַחִים גַּם יחד, *the dwelling of brethren is even unity*, i. e. they live together; Ex. 17: 1, 'There was no water לְשִׁתּוֹת הָעָם for the drinking of the people,' i. e. for the people to drink. In a special manner, are Infinitives so constructed, when they have a *feminine termination*; e. g. Is. 47: 9, בְּקַצְצֹת הַקְּבָרוֹת קָאֵר, *in the great multitude of thine enchantments*; Gen. 19: 16, בְּחַמְלַת יְהוָה עָלָיו, *in the compassion of Jehovah toward him*. The like with *suff. pronouns*; as Ps. 4: 2, 4, בְּקִרְאִי, *when I call*, (lit. in the calling of me); but in Ezek. 47: 7, we have בְּשִׁיבֵנִי anomalously for בְּשִׁיבֵי; [perhaps not, as יִנִּי may be the Acc. of object = *when he brought me back*; so Cocceius].

On the other hand, the *Genitive* is out of question in such cases as follow. We must rather put them in the *Nominative*. E. g. Ps. 46: 3, בְּהַרְרֵר אֶרֶץ, (not בְּהַרְרֵר as *stat. const.* would make it), *when the earth shakes*; Deut. 25: 19, בְּתַתִּית יְהוָה לָךְ, *when the Lord shall give you rest*; 2 Sam. 19: 20, לְשִׂים הַמֶּלֶךְ אֶל־לִבּוֹ, *that the king should lay it to heart*, i. e. consider it. It is substantially the same case, when the Inf. is separated from its subject by some intervening word, (which sometimes happens); as Judg. 9: 2, הַמְשֵׁל בְּכֶם שִׁבְעִים אִישׁ . . . אִם מְשֵׁל בְּכֶם אִישׁ אֶחָד, *whether seventy men rule over you . . . or whether one man only rule over you*; Ps. 76: 10. See No. 3.

3. When the Inf. has both *subject* and *object*, normally the *subject* follows next after the Inf., and the *object* takes the second place. When the object is in the *Acc.*, then the *subject* (as in

after מְשֵׁל used as a verbal noun, (§ 112, 2); which is the usual construction in Arabic. But since אֶת (sign of the Acc.) is used before nouns in the same predicament as מְשֵׁל, and the preceding word never shortens its vowels, (as a *const. noun* should do), it seems clear that the Hebrews treated such cases as *verb* and *Accusative*. Comp. Nos. 2, 3., in the sequel.

No. 2 above) is sometimes in the Gen., but mostly in the Nominative.

The GENITIVE, (predominant in Arabic), shows itself in Deut. 1: 27, בְּשִׂנְאָתָא יְהוָה אֲחֵנִי, *because Jehovah hateth us*; Is. 13: 19, כִּמְהַפֵּזַת אֱלֹהִים, *as God destroyed Sodom*; Gen. 39: 18, כִּתְּרוּמִי קוֹלִי, *when I lifted up my voice*. The NOMINATIVE has a place in constructions like the following: Is. 10: 15, בְּהִנֵּיף שִׁבְטֵ אֲחֵי-מִרְיָמִי, *as if the staff could wield those who lift it up*, (where we must have the form בְּהִנֵּיף, if the subject, שִׁבְטֵ, were in the Genitive). Commonly we must regard the subject as in the *Nom.*; e. g. 1 K. 13: 4, בְּשָׁמַע הַמֶּלֶךְ אֲחֵי-דָבָר אִישׁ אֱלֹהִים, *when the king heard the word of the man of God*; Gen. 13: 10. 2 Sam. 3: 11. Ezek. 37: 13.

REMARK. In case the verb governs a *double Accusative*, it may be retained here; e. g. אֲחֵרֵי הַדְּרִיעַ אֱלֹהִים אֲתָּה אֲתֵּן-כָּל-יְדוּעָתָא, *after God has made thee to know all this*, Gen. 41: 39.

N. B. Rare is the case, (but it still occurs), where the *object* is placed *next* after the Inf., and then the *subject* behind this, as a kind of supplement; e. g. Is. 20: 1, בְּשָׁלַח אֹתוֹ סַרְגֹּן, *when Sargon sent him*; Ezra 9: 8, לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ, *that our God should enlighten our eyes*; 2 Chron. 12: 1, בְּהִכְיִן מְלֻכּוֹת רְחֹבָעָם, *when Rehoboam confirmed the kingdom*; Is. 5: 24. 29: 23. Ps. 56: 1.

§ 131.

Use of the Participle.

1. The only active form of the Participle now extant, attaches to itself *the meaning of all tenses*.

E. g. מֵת *dying*, Zech. 11: 9; *who is dead, dead; who will die*, Gen. 20: 3; so נָפֵל, *who falls, is fallen, will fall*; עֹשֶׂה, *about to do*, Gen. 41: 25. Is. 5: 5. Most frequent of all is the sense of the *Present*.

Passive Participles stand, therefore, for the Latin participial in *-dus*; e. g. מוֹרָא, *metuendus*, Ps. 76: 8; מְהֻלָּל, *laudandus*, Ps. 18: 4.

2. So far as the Participle stands for a *finite* verb, and is the predicate of a sentence, it designates,

(a) *Most frequently the Present.* (In Syriac and Chaldee, this is its predominant use). E. g. Ecc. 1: 4, הַדּוֹר הַלֵּךְ וְדוֹר בָּא, *one generation departeth, and another generation cometh*; Ecc. 1: 7, כָּל-הַנְּחָלִים הַלְּבָיִם, *all the streams flow*; Gen. 4: 10. In case a *pronoun* is the subject, it is either put before or after the participle, as יִרְאָא אֲנִי, *I am afraid*, Gen. 32: 12; אֲנַחְנוּ יִרְאָרֵם, *we are afraid*, 1 Sam. 23: 3; or else the appropriate pronoun is *suffixed* to הִי (is), as Judg. 6: 36, אִם יִשְׁעַ מוֹשִׁיעַ, *if thou deliv-*

crest. In *negative* sentences, אֵין (there is not) is employed in the same way as וְשׁ; e. g. Gen. 43: 5, אִם אֵינְךָ מְשַׁלַּח, *if thou wilt not let go.*

(b) *The Future*; (conceived of as Present, § 124, 4). E. g. Is. 5: 5, 'I will tell you עֲשֵׂה אֲנִי עֲשֵׂה, *what I do, i. e. will do.*' Gen. 19: 13. 41: 25.

(c) *The Past*; very frequently in connection with other contemporaneous actions. E. g. Job 1: 16, עוֹד זֶה מְדַבֵּר וְזֶה בָּא, *while this one was speaking, another came*; Gen. 42: 35. Ex. 2: 6. Judg. 13: 9. 1 Sam. 17: 23. But also out of such a connection, and directly for the praeterite Perfect; as Deut. 4: 3, עֵינֶיכֶם הָרְאוּ, *your eyes which have seen.**

Joined with the verb הָיָה, the Part. constitutes a circumlocution for the *Imperfect*; e. g. Job 1: 14, 'The cattle הָיוּ הֹרְשׂוֹת, *were ploughing*;' Gen. 15: 17. Judg. 1: 7. 16: 21. (In Syriac, the Part. with its pronoun forms the usual Present; when the verb of existence is added, it forms the Imperfect).

NOTE 1. In all three cases under No. 2, in animated reference to anything, הִנֵּה *see!* is prefixed, (a) Where the Part. stands for the Present; as Gen. 16: 11, הִנֵּה הָרְהָה, *behold thou art with child*; Gen. 27: 42. Ex. 34: 11. (b) For the *Future*; Gen. 6: 17. Is. 3: 1. 7: 14. 17: 1. (c) For the *past*; as Gen. 37: 7. 41: 17.

NOTE 2. A construction beginning with a *participle*, very frequently goes over into a *finite verb*, before which the pronoun אֲשֶׁר is to be supplied, which lies in the participle. Thus in Is. 14: 17, the sentence begins with the Part. שֹׂם (who maketh), and goes on with הָרַס; Is. 43: 7, Part. and Imperf. (= Present). Between these clauses, (וְ) may be inserted or omitted; e. g. Is. 5: 8, וְתִתְרִיבוּ . . . בְּגֵי . . . *without* וְ between. So in vs. 11, 23, and 31: 1. 1 Sam. 2: 8. Prov. 19: 26. *With* וְ between, Gen. 27: 33, הֶחָזַר וְצִוָּד וְנִבְרִיא; Gen. 35: 3. Ps. 18: 33. (Altogether analogous to this, is the beginning of a sentence with the *Inf.* and its continuance by a finite verb, § 129, n. 2).

§ 132.

Construction of the Participle.

1. When the participle is accompanied with a designation of the *object* of action, it may be constructed in two ways; viz.

(a) As a *verbal* governing the case after it, either directly, or by means of a preposition before the object; e. g. 1 Sam. 18: 29, אֹהֵב אֶת־דָּוִד, *loving David*; 1 K. 9: 23, הַיְיָדִים בְּקָדָם, *who rule over the people*; Ezek. 9: 2, לְבוּשׁ בְּרִים, *clothed with linen garments.*

(b) The Part. takes the *construct* form and is followed by a *Genitive* of the object, (§ 110, 2); e. g. Gen. 22: 12, יִרָא אֱלֹהִים, *fearing God*; Ps. 84:

* Respecting the *article* placed before the predicate here, see § 108. 3, n. [See also the remarks on the same, which call in question the use of the genuine *article* in such cases].

5, יֹשְׁבֵי בֵיתֶךָ, *the dwellers of thy house*; Ezek. 9: 11, לְבוּשׁ הַבְּהִירִים, *clothed with linen garments*.

N. B. The last construction with the *Genitive* occurs only in the participles of active verbs (§ 135). To these belong such cases as Gen. 23: 10, בָּאֵי שַׁעַר, *those who enter the gate*; although בּוֹא, meaning *to enter*, usually takes the Acc. after it, (comp. *ingredi portam*). Moreover even where a *verb* occurs which takes a preposition after it, its *participle*, by partaking of the *substantive* quality sometimes takes a simple *Genitive* after it; e. g. קָמַר, קָמַרְוּ, *who rise up against him — me*, are employed instead of עָלָי — עָלָיו, Ps. 18: 40, 49. Deut. 33: 11.

2. The *verbal* relation and power of the Part., in No. 1 above, extend to *suffix-pronouns* as well as nouns.

E. g. כִּשְׂתִּי, *who created me*, with verbal suff. in the Acc.; but with the *Genitive* construction it reads עֲשִׂי, *my Creator*.

§ 133.

Mode of expressing the Optative.

That for the expression of the *Optative* the Imperfect is employed, and specially with the ending (ה־) and with the particle נָא, we have already seen, § 125, 3, *b*. Here we shall only add two other methods of expressing it by circumlocution.

1. By questions expressive of *a wish*.

E. g. 2 Sam. 15: 4, מִי יִשְׁמַע אֶת שִׁפְטִי, lit. *who will appoint me judge?* = O that one would appoint me, etc.! Judg. 9: 20, מִי יִתֵּן אֶת־יְהוָה בְּרַדִּי, *who will give this people into my hand?* = O that some one would give, etc.! Ps. 55: 7. Job 29: 2. The phrase מִי יִתֵּן often remits the sense of *giving*, and merely = *utinam, I would that*, etc. But it may be connected, (a) With an *Acc.*; as in Deut. 28: 67, מִי יִתֵּן עֶרֶב, *O that it were evening!* (b) The *Infinitive*; as Ex. 16: 3, מִי יִתֵּן מוֹתֵנוּ, *O that we had died!* (c) With the *finite verb*, (either *with* or *without* וְ); Deut. 5: 26, מִי יִתֵּן וְהָיָה לְבָבָם יְהוָה לָהֶם, *O that they had such a heart in them!* Job 23: 3.

2. By the particle אם *if, O if*, לוֹ *O if*; specially the last.

E. g. Ps. 139: 19. In Gen. 17: 18, the *Imperf.* follows the particle; in Ps. 81: 14, the *Participle*; in Gen. 23: 13, the *Imperative*. When the Perfect follows, it expresses a wish that something *might have taken place*; as Num. 20: 3, לוֹ נָגַעְנוּ, *would that we had died!*

§ 134.

Persons of the Verb.

1. The *persons* of the verb are sometimes employed in an irregular way, in regard to *gender*.

E. g. The *masc.* (as the nearest and most ready gender) instead of the *fem.*; as Ezek. 23: 49, וַיִּדְבְּרוּ; Ruth 1: 8, שְׂשִׁירָה, (both addressed to *females*); and so Is. 57: 8, וַתִּבְרַחַת (for second *fem.*), comp. Cant. 2: 7. See also the analogy in the use of pronouns, § 119, n. 1.

2. The *third* person is frequently employed in what is called an *impersonal* way; most frequently in the masculine form.

E. g. וַיָּבֵי, and *it came to pass*; וַיַּצְר לוֹ and וַיִּצְר לוֹ, *it troubled him*; וַיִּהְיֶה לוֹ and וַיִּהְיֶה לוֹ, *there was indignation to him*. Sometimes with a *fem.* verb; as וַתִּצְר לוֹ, and *it was troublesome to David*, 1 Sam. 30: 6. Ps. 50: 3. Jer. 10: 7. (In Arab. and Ethiopic, the *masc.* is employed in the like way; in the Syriac, the *feminine*).

3. The *third* person with an *indefinite* subject, i. e. *one, some one, some, etc.*

E. g. (a) By the *third pers. singular*; as קָרָא *one called* — named, Gen. 11: 9. So Gen. 16: 14. 1 Sam. 19: 22. 24: 11. (b) By the *third person plural*; as Gen. 41: 14, וַיִּרְרֵצוּהוּ, and *they* (= some) *brought him hastily in*, for *one brought*, or *he was brought*. (c) By the *second person*; as in Is. 7: 25, לֹא-תֵבֵא שָׁמָּה, lit. *thou shalt not go there*, but = *one shall not go, etc.* So the frequent expression בָּאָהָה, or simply בָּאָהָה, lit. *until thou comest*, etc. = *until one comes, etc.* (d) By the use of the *Passive*; as Gen. 4: 26, אָז הוּעַל לְקוֹלָא, *then was made a beginning to call*, etc.*

NOTE 1. The case (a) above occurs once with the Nomin. הָאִישׁ supplied, viz. in 1 Sam. 9: 9, 'Beforetimes in Israel *one said*,' אָמַר הָאִישׁ. In poetry, the Pres. participle of the verb that is expressed, is either supplied or understood; e. g. Is. 16: 10, תִּהְיֶה דְרֹךְ, *the treader shall tread*; Is. 28: 4. Jer. 9: 3. Ezek. 33: 4. (The last is common in Arabic).

NOTE 2. When emphasis is attached to the pronoun, it is expressed and put *before* the verb; as אָנֹכִי נִסְכְּתִי, Ps. 2: 6. So Judg. 15: 8. 1 K. 21: 7. Ps. 139: 2. Sometimes the pronoun *follows* the verb; as Judg. 15: 12. But the later writers employ this latter method, without any special emphasis; e. g. Ecc. 1: 16, הִבְרַחַת אָנִי; Ecc. 2: 11, 12, 13, 15, 20. 8: 15.

NOTE 3. Specially in poetry and prophecy a *transition* from one person

* Not unfrequently the *third pers. plural*, (like *dicunt*), is to be regarded as = the *passive* (i. e. *dicitur*). E. g. Job 7: 3. 'Nights of woe have *they assigned* to me' = have been assigned, viz. by God. So Job 4: 19. 17: 12. 32: 15. 34: 20. In Chaldee this is very common, see Dan. 2: 30. 3: 4. 5: 3, al.; and so in Syriac.

to another is common, even in the same sentence. E. g. Is. 1: 29, 'For they shall be ashamed of the oaks which ye fondly love;' (the same persons are the subject in both verbs); Is. 61: 7. Deut. 32: 15, 17. Mic. 2: 3. In Job 13: 28, the *third* person is probably used *δεικτικῶς* for the *first*; comp. Job 6: 21 (with the reading לו).

§ 135.

Verbs with the Accusative.

All verbs transitive in general govern the Accusative, (§ 116). In regard to these, we may suggest,

1. That many verbs are capable of being used either *with* or *without* an object.

[In English we have a multitude of verbs, which are capable of being employed in a *transitive* and *intransitive* or neuter sense, some of which correspond to the Hebrew, and some do not]. Thus in Hebrew, בָּכָה is to *moan* and *bemoan*; יָשַׁב, to *dwell*, and also to *inhabit*; יָצָא, to *go forth*, also to *go out of, quit*, Gen. 44: 4.

NOTE 1. Several verbs of this kind express a kindred noun with and after them; e. g. חָלַהּ הָלַהּ = *ρῶσεν νόσον*; יָצָא יָצָא = *βουλευέειν βουλῆν*. This is most frequent, when the noun receives any accessory explanations; e. g. Gen. 27: 34, וַיִּבְרַח וַיִּבְרַח וַיִּבְרַח וַיִּבְרַח, and he cried out [with] a loud and bitter cry. Gen. 27: 33. Zech. 1: 14. 1 Chron. 29: 9.

NOTE 2. Verbs which indicate *flowing* or *streaming*, take, in poetry, the *Acc.* of that with which they flow or stream; as Lam. 3: 48, 'Mine eye flows down מַיִם פְּלָגַי, *streams of water*, (Acc.). Joel 4: 18, 'The hills stream milk;' so נָזַל, to *flow*, Jer. 3: 17; נָזַה, to *trickle*, Joel 4: 18; שָׁף, to *float along*, Is. 10: 22. Bolder still in Prov. 24: 31, 'See! it [the field] shoots up altogether פָּלַח עֵלָהּ, [with] thorns. Comp. in Greek, προορέειν ὕδωρ, Hym. in Apol. 2. 202. So δάκρυα στάζειν.

NOTE 3. *Poetical* usage is it, when verbs signifying to *work*, to *speak*, or to *cry out*, take after them the *Acc.* of *instrument*, *means*, or *member*, whereby the action is performed. Plainest for our consideration is the example of *crying out*; as Ezek. 11: 13, וַיִּבְרַח קוֹל גְּדוֹל, he cried a loud voice, (comp. n. 1), for—*with a loud voice*; Ps. 109: 2, to *speak* [with] a false tongue; Ps. 3: 5, וַיִּבְרַח קוֹלִי, [with] my voice I cry, i. e. loudly; Ps. 66: 17, וַיִּבְרַח קְרָאִתִּי, [with] my mouth do I cry, i. e. with full mouth, loudly; and so, *speak* [with] the mouth, Ps. 17: 10; [with] the lips, Ps. 12: 3; to *labour* [with] the hand, Prov. 10: 4; to *help* [with] the right hand—hand—sword, Ps. 17: 13, 14. 44: 3. 60: 7. 1 Sam. 25: 26, 33. Everywhere with the *Acc.* of *instrument*. The same relations are sometimes indicated by מִ prefixed to the noun; e. g. to *praise with the mouth*, Ps. 89: 2. 109: 30; to *supplicate with the mouth*, Job 19: 16. The same usage prevails in Greek; as

προβαίνειν πόδα, παίειν ξίφος, (see Porson and Schäfer ad Eurip. Orest. 1427. 1477; Bernhardt Synt. II0). That the Accus. here is actually dependent on the verb, is clear by a comparison with n. 1, 2 above. So the German: eine herrliche Stimme singen, etc. [In English, the *Acc. of instrumentality* is scarcely to be found, *prepositions* being employed].

The Hebrew, on the other hand, often uses the *א* of *instrument* where we employ simply the Acc. In both languages we may say: *Nod the head*, and *nod with the head*; *to gnash the teeth*, and *with the teeth*; where *head* and *teeth* are respectively, first, *objects* of the verb, and then designated as *instruments*. But פָּעַר בְּפִהוֹ, *to open with the mouth*, we say not, but must express it thus: *to make an opening with the mouth*. So פָּרַשׁ יָדָיו, *to spread out with the hands* (Lam. 1: 17), we do not so express, but omit the preposition. To translate literally is very awkward, e. g. *to make an outspreading with the hands*. Comp. יָתֵן בְּקוֹל and יָתֵן קוֹל. [We follow only the latter.]

2. Many verbs govern the *Acc.* on account of the peculiar turn of their radical meaning, which in Greek, Latin, German, [and English], are connected with other cases.

E. g. עָנָה *to reply*, [Eng. *to*]; רִיב *to plead*, [Eng. *for*]; בְּשֵׂר *to publish good news*, [Eng. *to*]; נָאָה *to commit adultery*, [Eng. *with*]; צָרַב *to pledge*, [Eng. *give pledge for*; i. e. in Eng. the noun that follows, in all these cases, demands a preposition before it].

NOTE 1. The *passive* and *reflexive conjugations*, also, as Niph., Hoph., Hithp., may take the Acc., when their meaning is appropriate to govern it; e. g. נָבֵא *to prophesy*, Jer. 25: 13; נָסַב *to surround*, Judg. 19: 22; הִנְחַלְתִּי, *I am made to possess*, Job 7: 3; הִתְנַבֵּל *to deceive*, Gen. 37: 18; הִתְבַּוְּיָן *to consider*, Job 37: 14.

NOTE 2. In phrases that are very common, the *Acc.* can be omitted without any serious detriment to the sense; e. g. פָּרַח for פָּרַח בְּרִיחַ, 1 Sam. 20: 16. So שָׁלַח *to stretch out*, Ps. 18: 17, where יָד is implied. [?]

3. There are in Hebrew some *whole classes* of verbs, which take the *Accusative* after them; [in some cases of which the usage is peculiar]. E. g.

(a) Verbs of *putting on* or *off*; e. g. לָבַשׁ *to clothe with*; פָּשַׁט *to strip off*; עָדָה *to dress ornamentally*. The Hebrew says: ‘The fields לָבַשְׁוּ הַצֹּמֵחַ, *are clothed with flocks*, [so we are obliged to express it, but the shape of the Hebrew is: *put on flocks*—a very vivid poetical expression]. Ps. 109: 29. 104: 2.

(b) Verbs expressing *fulness* or *want*; e. g. מָלֵא, *to be full*; שָׂרַץ *to swarm*, (Gen. 1: 20, 21); שָׂבַע *to be satiated*; פָּרַץ *to overflow*, (Prov. 3: 10); חָסַר *to lack*; שָׁכַל *to be bereaved*. Thus: ‘And the land וַתִּמָּלֵא . . .

אֹתָם *was full* [of] *them*,’ Ex. 1: 7. So Gen. 18: 28, ‘perhaps *there may lack* (תִּקְרֶינָה) of the fifty righteous five,’ (Acc.); Gen. 27: 45, ‘*I shall lose* (אֶשְׁכַּח) even both of you,’ (Acc.).

(c) Verbs of dwelling not *in* a place, but *among* a people, or *with* any one; i. e. such as שָׁכַב, גָּוַר. Thus Ps. 57: 5, אֶשְׁכְּבָה לְהַגִּידים, *I dwell among those who send forth flames*. Ps. 5: 5. 120: 5.

(d) Verbs that indicate *a coming* or *going* to a place; hence בָּיָא with the *Acc.* after it. The *Acc. of place* (§ 116, 1), seems to stand near to this usage.

§ 136.

Verbs with a double Accusative.

1. To these belong the *causative* conjugations of all the verbs which take an *Acc.* after them in *Kal*.

E. g. Ex. 28: 3, מִלְּאֵתוֹ רוּחַ חֵכֶמָה, *Him have I filled* [with] *the spirit of wisdom*; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ, *and he made him to be clothed* [with] *garments of fine linen*. And so Ps. 18: 33, אָזַר, *to gird with*; Deut. 15: 14, בָּרַךְ, *to bless with*; Ps. 8: 6, הִסֵּר, *to let one lack*.

2. Many other verbs in *Kal*, which have a meaning equivalent to that double causative meaning.

E. g. *To cover, clothe*, Ex. 29: 9. Ps. 5: 13. *Thence to sow, plant*, Is. 5: 2. 17: 10. 30: 23. Judg. 9: 45.—*To anoint*, Ps. 45: 8; so *to fill, present with, to rob of*, Ezek. 8: 17. Gen. 27: 37; *to put upon one*, 1 Sam. 24: 18; *to make one thing into another*, Gen. 17: 5. So Ex. 20: 5, וַיַּשְׁמֵךְ אֹתוֹ שֶׁמֶן קֹדֶשׁ מִשְׁחַת קֹדֶשׁ, *and thou shalt make it into holy oil*. In regard to the *Passives* of these verbs, see § 140, 1.

We express such a thing by saying: ‘He made *thercof* holy oil.’ The Hebrews designate the *material* by the *Acc.*, when, in our language, we are obliged to employ *of, out of*, etc. E. g. 1 K. 18: 32, וַיִּבְנֶה אֶת־הָאֲבָנִים, מִזִּבְחָה, *and he made* [out of] *the stones an altar*, or more literally, *he built the stones into an altar*. Lev. 24: 5. The construction is peculiar, when the *material* is put last; as Ex. 38: 3, כָּל־פְּלִיזֵי עֲשֵׂה נְחֹשֶׁת, *all his furniture he made* [out of] *brass*. Gen. 2: 7. Ex. 25: 39. 36: 14.

Another species of *double Acc.* is it, when the second word is exegetical of the first; which borders on the *adverbial* use of the *Acc.*, (§ 116); e. g. הִכָּה פֶּה לְחַיִּי, *to smite any one* [on] *the jaw bone*, Ps. 3: 8, comp. Deut. 33: 11. So הִכָּה פֶּה נַפְשׁוֹ, *to smite one as to his life*, i. e. in a deadly manner, Deut. 37: 21.

§ 137.

Verbs with Prepositions.

The Hebrews have *no verbs compounded* with prepositions.

Modifications of verbal ideas, which are expressed in other languages by compounding verbs and prepositions, are here expressed in several ways:

(a) By verbs of a peculiar use, such as *שׁוּב*, *to return* [= *again*]; *קָדַם*, *to go before*; *קָרָה*, *to meet—go over against*.

(b) By prepositions that follow after the verb; [like our English: *put down, put up, put in, put off*, etc.] E. g. *קָרָא*, *to call*; with *לְ* following, *to call to*; with *בְּ*, *to call on*; with *אַחֲרַי*, *to call after*. So *נָפַל*, *to fall*; with *עַל*, *to fall upon, to fall away*; with *לְפָנַי*, *to fall down before*; and so *הִלְכֵהוּ*, *to go*, with *אַחֲרַי*, *to go after, to follow*.

The more exact statement of these niceties belongs to the Lex., which should be consulted for every variation of such a nature. In regard to whole classes of words which are constructed with this or that particle, we might here speak; but it is better to remit the subject to the syntax of the prepositions, § 151, 3, where more will be said.

[REMARK. Gesenius' Heb. Lexicon does indeed notice the variety of particles that follow either the same verb, or different verbs; and not unfrequently the distinctions of meaning that arise from this. But after all, this is a part of Heb. lexicography which has never yet been fully and satisfactorily developed. To state the bare fact, that a verb is constructed with *בְּ*, or *לְ*, or *אַחֲרַי*, or *עַל*, etc., is scarcely giving the reader any information of importance. *The various shades of meaning* that arise from each of these, (and such there must be), requires the work of Hebrew lexicography again to be renewed, until this important matter is completed.—S.]

§ 138.

Constructio pregnans.

This so-named *construction* occurs, in Hebrew, particularly when a verb, which in itself is not a verb of *motion*, is connected with a particle which implies motion; so that, in order to make a full and correct sense, we must mentally *supply* a verb of motion between the verb expressed and the particle, or regard this verb as comprising, with its leading idea, an adjunct idea such as suits the nature of the case.

E. g. Gen. 43: 33, *הָיָה אֵלָי*, *to be astonished at*, but more exactly, *to turn toward one with astonishment*. Num. 14: 24, *מִלֵּא אַחֲרַי יְהוָה*, *fully to follow after Jehovah*, abridged from *מִלֵּא לְאַחֲרַי יְהוָה*. So Ps. 22: 22, *מִפְּרָנֵי הַיָּבֵשׁ אֶתְּוֹבֵר*, *from the horns of the wild bull [save and] answer me*, [but here the word *save* is carried mentally forward from the preceding *σῴζω*, and the matter belongs rather to ellipsis]. Is. 14: 17, *אֶתְּוֹבֵר לֹא פָתַח*, *his prisoners he loosed not*, (nor sent them) *to their home*; [but we may translate—*dismissed not to their home*, so that a *const. pregnans* is not necessary]. Ps. 89: 40. Gen. 42: 28. Is. 41: 1.

§ 139.

Connecting of two verbs in one idea.

When a verb requires another verb in order to complete its idea, then the second stands,

1. In the *Infinitive*, either *absolute* (§ 128, 1), or *construct*.

E. g. Deut. 2: 25, 31, אָחַל חַת, *I begin to give*; Gen. 37: 5, וַיְרוֹסִפוּ שָׂנֵא, *and they continued to hate*; Ex. 18: 23, וְרַבְּלָתָּ עָמַד, *and thou art able to endure*; Is. 1: 14, נָלֵאתִי נָשָׂא, *I am wearied to bear with*.

2. With הֵ before the *Infinitive*.

E. g. Deut. 3: 24, הֵחֵלְתָּ לְהַרְאוֹת, *thou hast begun to show*; Gen. 11: 8, וַנְּחַדְלוּ לְבָנוּת, *and they ceased to build*; Gen. 27: 50, מְהֵרָה לְמִצָּא, *thou hast hastened to find*; i. e. quickly found, etc.

N. B. *Both* of these constructions [with and without הֵ] are predominant in prose after such verbs as *begin* (הֵחֵל, הוֹאִיל, הוֹאִיל), *continue, add, go on* (הוֹסִיף), *haste*, (מְהֵרָה), *cease*, (חָדַל, פָּקַח), *to be complete*, (הֵמִים), etc. Besides such constructions, *modality* of action is designated, by such verbs as *to do well*, הִרְטִיב *to do much*, (mostly in *Hiphil*); moreover by such verbs as *to will* (אָבִין, אָבִין), *to refuse*, (מָאֵן), *to seek or seek after* (בִּקֵּשׁ), *to be able* (יָכַל), also יָדַע with the meaning *to know how to do*, and *to learn* (לָמַד). *To grant or allow* may be expressed like נָתַן פִּי לְעִשׂוֹת or נָתַן פִּי עֲשׂוֹת, *he allowed one to do*; Gen. 20: 6, לֹא נִתְּחַדְתִּי לְגַעַץ, *I allowed thee not to touch*.

It deserves special notice, that הֵ before the Inf., (which is very common in prose), is often omitted in *poetry*; e. g. Inf. of אָבִין *with* הֵ in Ex. 10: 27, *without* it in Job 39: 9. Is. 30: 9. 42: 24.—And the same is true of such constructions as take the place of a verb before the Inf., as אֵין לְבוֹא, *it is not allowed to enter*; but *poetically* we have אֵין עֲרַךְ, *it is not to be computed*, Ps. 40: 6. So after עָתִיד *ready, prepared*, a הֵ is usually put before an Inf. in prose, while in poetry it is omitted, Job 3: 8.

3. With a *finite verb following*; and in such a way,

(a) That the second verb is annexed by a *Vav* (וְ), and corresponds to the first, in respect to *tense, gender, and number*; like our ‘*May he be willing and do this! He will be ready and do this*’; = *willing to do, ready to do*, etc., completing but one idea.*

E. g. Judg. 19: 6, הוֹאֵל־נָא וְלֵין, *consent now and pass the night*; Josh. 7: 7.—Gen. 26: 18, וַיִּשָּׁב וַיְחַפֵּר, lit. *and he repeated and dug*, = he dug again; Gen. 37: 7. 2 K. 1: 11, 13. Gen. 25: 1, וַיִּוָּסֶה . . . וַיִּקַּח, lit. *and he added and took* = he again took; Esth. 8: 6, אֵיבְכָה אוֹיְבֵי וְרָאִיתִי, lit. *how*

* [This plainly appears in the equivalent expression *willingly do, readily do*.]

shall I be able and see = how shall I endure to see; Cant. 2: 3. Ecc. 4: 1, 7.

Discourse may begin with the *Imperf.*, and go on with the *Perf.* and *Vav consec.* (§ 124, 6), like Esth. 8: 6 above. So Deut. 31: 12, *that they learn* (*Imperf.*), *and fear* (*Perf.*), i. e. learn to fear. Hos. 2: 11. Dan. 9: 25. On the other hand; it may begin with the *Perf.*, and go on with the *Imperf.* and *Vav*; as in Job 23 :3.

(b) Even the *Vav* in question may be *omitted* between the two verbs; which omission makes them to combine the more closely, and most of all because of the concord as to *tense*.

E. g. 2: 24, החל רשׁ, *begin and take possession* = begin to take etc.; Hos. 1: 6, לֹא אוֹסִיף אֲרַחֵם, *I will not add—have compassion* = I will no more compassionate; 1 Sam. 2: 3, אַל תְּרַבּוּ הַדְּבָרִים, lit. *do not make much—speak* = do not say much; Is. 53: 10, יִרְחֹף הַפֶּיַךְ הַחֲלִי, *it pleased Jehovah—he grieved* = it pleased Jehovah to subject him to grief; Lam. 4: 14, לֹא יִדְּקוּ יָדַי, lit. *they were not able [that] they might touch* = they could not touch. Job 19: 3. Hos. 5: 11.

This second [asyndic] construction is more poetical than the one under (a); compare הוֹסִיף with a *Vav* following, in Gen. 25: 1. 38: 5; on the other hand, without ׀, Hos. 1: 6. Is. 32: 1. Yet the *asyndic* construction occurs also in prose; as in Josh. 3: 16. Neh. 3: 20. 1 Chron. 13: 2. Dent. 1: 5.

(c) In like manner *asyndic*, but so that the *Imperf.* follows in intimate connection, and in translating we must supply *that* (*conj.*) before it.

E. g. Job 32: 22, לֹא יִדְּעָהּ אֲבַנָּה, *I know not [that] I may flatter*, = I cannot flatter; 1 Sam. 20: 19, וְיָשָׁבְתָה הָרִיר, lit. *and thou shalt do on the third day [that] thou come down* = thou shalt come down the day after the morrow; Is. 42: 21.

In Arab. and Syriac this construction is very common;* in the Heb. rather unfrequent, but still it is necessary where the *second* verb must differ in *tense* or *number* from the first; e. g. Is. 47: 1, לֹא תוֹסִיפִי יִקְרָאוּ לָךְ, thou shalt not continue, [that] *they may call thee* = thou shalt no more be called; and so Num. 22: 6, אוֹלֵי אוֹזֵבֵל נִגְהַדְבוּ וְאַגְרִישָׁיו, *perhaps I may be able [that] we smite him, and I may drive him out* = able to smite him, and drive him out, etc.

* The Arabian says: *Volebat dilaceraret*, (he was desirous that he might tear in pieces); the Syrian: *Volebat tolleret* (Luke 18: 13), *he wished to take away*. But the conjunction *that* is more frequently inserted. Even the Latins omit conjunctions in the same way as above, in certain cases, as *Quid vis faciam?* Ter. So, *volo hoc oratori contingat*, Cic. Brut. 84. So in English, *I would he shall go*, etc.

N. B. All *three* constructions (lett. *a. b. c.*), and also one which is like to (*c*), the Syrians have, in certain verbs placed by the side of each other. They can say: *Potuit et ivit* (lett. *a.*); *potuit ivit* (lett. *b.*); *potuit et irect*, (not in Hebrew); and *potuit irect* (lett. *c.*). See Agrell, Supp. Synt. Syr. p. 33.

4. With a *Participle*.

E. g. Is. 33: 1, פְּהִימָה שׁוֹרֵר (for פְּהִימָה, Inf. Hiph. of הָיַם, § 20. n.) *when thou art prepared, a waster*, i. e. ready to lay waste; 1 Sam. 16: 16.

The same is the case with the *verbal adjective*; as ‘His eyes בְּהוֹת, *began dim*, i. e. to become dim;’ and here belongs Gen. 9: 20, וַיִּהְיֶה נֹחַ אִישׁ, הָאֲדָמָה, *and Noah began [to become] a husbandman*.

NOTE 1. In many of the above examples, the *first* verb amounts to only a modification of the second, and may be expressed *adverbially*, as was shown above. See Gen. 31: 27, נִהַבְתָּ לְבֵרֶת, *thou hast fled secretly*; Gen. 37: 7, *the sheaves encompassed and bowed down* = the surrounding sheaves bowed down; 2 K. 2: 10, הִקְשִׁיתָ לְשֵׂאל, *thou hast dealt hardly in respect to asking* = thou hast asked for a difficult thing.

Sometimes the verb indicating some connected meaning, is put in the *second* place, (instead of the first); but then it is for some particular reason; as Is. 53: 11, הִרְאָה וְשָׂבַע, *he looks he satisfies himself* = he looks with satisfaction; Is. 66: 11, *ye shall suck ye shall be satisfied* = ye shall suck with or to satisfaction, (for the *satisfaction* follows the action). Is. 26: 11. —Jer. 4: 5, קָרְאוּ בְלֵאוֹ, *cry out make full* = cry out with full voice.

NOTE 2. Different is the construction when verbs take a clause depending on כִּי or אֲשֶׁר (*that*), which occupies the place of an *Accusative*, (§ 152, 2). These verbs are such as *see, know, believe, remember, forget, say, think, happen*, etc. On the omission of the conjunction before the same, see § 152, 4. *c.*

§ 140.

Construction of the Passives.

1. When a *causative* conjugation (Piel, Hiph.) governs a double *Accusative* (§ 136), the *Passive* retains the *Acc. of object* (the remoter one), while the near *Acc.* goes into a *subject* of the verb, or is comprised in it.

E. g. Ps. 80: 11, בָּסוּ הָרִים צֶלֶם, *the mountains are covered [by] the shadow of it*; 1 K. 22: 10, מְלֻבָּשִׁים בְּגָדִים, *clothed with garments* (lit. being made to put on garments); Ex. 25: 40, אֲשֶׁר אָפַתָּ כְרֹאֶה, *which was shown thee*, (lit. which thou wast made to see).

[The literal translation above makes it plain, why the second *Acc.*, in

such cases, is preserved along with the *passive* form of the verb]. But there is something peculiar in the construction of the *passive*, when it is used for the *impersonal active*, (like *dicitur* = *one says, they say*); as, *vice versá*, the *impersonal active* is often used for the *passive*,* (§ 134, n.). In this way we may explain the fact,

(a) That in the *Passive* the *object* of action stands in the *Acc.* Thus Gen. 27: 42, וַיִּגְדַּל לְרִבְקָה אֶת־דְּבָרֵי עֵשָׂו, *and one told Rebecca the words of Esau*, (lit. it was told to R., etc.); Gen. 4: 18, וַיִּהְיֶה לְהֵנוֹךְ אֶת־עִירָד, *and one bore (there was born) to Henoch Irad*; Gen. 21: 5, בְּהַיָּלֵד לוֹ אֶת־יִצְחָק, *when Isaac was born to him*, lit. when there was born, etc.; Gen. 40: 20, יוֹם הַיָּלֵדָה אֶת־פַּרְעֹה, *the day on which Pharaoh was born*, lit. the day of the being born, etc.; Gen. 17: 5, לֹא יִקְרָא עוֹד אֶת־שֵׁמֶךָ אַבְרָם, *one shall not any longer call thy name Abram*; Lev. 16: 27. Josh. 7: 15.

(b) We may see why the *Passive* need not agree with the *noun* in *gender* and *number*, even when this goes before (§ 144); for it is not, after the Hebrew manner of conception, the proper *subject* of the verb, but the *object-Accusative* governed by it. E. g. Is. 21: 2, חֲזוֹן קָשָׁה הִגְדַּלְתִּי, *a cruel vision has one announced to me*, more literally, *one has been caused to announce*, etc.; Dan. 9: 24, *Seventy weeks are determined* (נִתְּנָה), or lit. *has one determined*. Is. 14: 3. Gen. 35: 26. Hos. 10: 6. (See Olshausen, Emend. z. A. Test. s. 24, 25).

2. The *efficient cause*, in the *Passive*, is most frequently designated by לְ, and is therefore really in the *Dative*, (as in Greek).

E. g. בְּרוּךְ לַאֲלֹהִים *blessed of or by God* (τῷ Θεῷ), Gen. 14: 19. Neh. 6: 1, 7. Prov. 14: 20. More seldom, yet altogether with certainty, it stands with מִן, (*from*, indicating *origin, derivation*), Ps. 37: 23. Gen. 9: 11. Job 24: 1. Gen. 6: 13, מִן־רֵגִי, *from the region of, from*. Also with מִן, Num. 36: 2.

An *Accusative-instrumental* may be employed after a *Passive*, without any preposition, (§ 135, l. n. 3); as Is. 1: 20, הָרֶבֶב הָאֵקֶלֶי, *by the sword shall you be consumed*; comp. Ps. 17: 13.

NOTE. Several *neuter verbs*, by a peculiar inflection of their meaning, are used in the sense of the *Passive*; e. g. נָרַד *felled*, (spoken of a forest), or *sunk down*, lit. *to descend*; so קָלָה *to ascend*, but Lev. 2: 12, *to be brought or laid upon*; in 1 Chron. 27: 24, *to be brought unto*. So יָצָא *yieldeth*, Deut. 14: 22.

* This construction is frequent in the Syriac, (see Hoffm. Gramm. Syr. p. 343 b.), and is by no means, with J. D. Michaelis, to be held for a *Graecism*.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

Expression of the Copula.

When the noun or pronoun which is the subject of a sentence, is connected with another noun or adjective as the predicate of the same, they are usually put together without any *copula*.

E. g. 1 K. 18: 21, יהוה האלהים, Jehovah [is] *the God*; Gen. 2: 4, אלה האלהות, *these [are] the genealogical histories*; Gen. 2: 12, זהב הארץ ההוא טוב, *the gold of that land [is] good*; Is. 31: 2, גם הוא חכם, *he too [is] wise*. The personal pronoun, here and in all such cases, having a reference to the predicate, serves to connect the subject and predicate, (§ 119, 2).

N. B. More rarely is the copula, made by the substantive verb (הָיָה), expressed; as in Gen. 1: 2, *And the earth was* (הָיָה) *desolate and void*; Gen. 3: 1, *The serpent was* (הָיָה) *cunning*; so in Gen. 3: 20, al. If the subject is a *pronoun*, and the predicate a *participle*, יָשׁ or יָיִן may constitute a *copula*, (see § 132, 2. a.).

As to the *gender* and *number* of the *copula*, comp. § 144.

NOTE. Instead of an *adjective* for a *predicate*, we find frequently an *abstract* noun, (§ 104, 1. n. 2.). Particularly is this the case, when no proper adjective has been formed to indicate the meaning which is needed, (§ 104, 2); e. g. קירייתו עץ, *his walls [are] wood*, i. e. wooden. Such an expression has the same force that it would have if the subject-noun or first noun were *repeated* before the predicate; e. g. the above expression = קירייתו קירייתו עץ. The fuller form is exemplified in Job 6: 12, אִם כֹּחַ אֲבָנִים כֹּחִי, *is the force of stones my force?* Virtually the same in Cant. 1: 15, עֵינַי יְדוּעִים, *thine eyes [are the eyes] of doves*. So Ezra 10: 13, הַזֶּמַּן גְּשָׁמִים, *the time [is a time] of showers*. Also Ps. 45: 7, בְּסֻמָּא אֱלֹהִים, *thy throne [is a throne] of God*. The next member of the verse exhibits the full form: A SCEPTRE of righteousness THE SCEPTRE of thy kingdom. [? This is a doubtful construction of אֱלֹהִים. *Thy throne, O God, is* etc., (i. e. the Voc.) is the sense which the Sept. and the epistle to the Hebrews (1: 8) adopt, and which is generally approved, because it seems to be more easy and natural. Still, the view of Ges. and Roed. deprives the clause of no important part of its real force. *Thy throne [is a throne] of God*, must mean, that he who sits upon it is אֱלֹהִים, or else that he occupies the throne which belongs to אֱלֹהִים. To whom then does God give up his throne?—Specially is there

an ellipsis, or omission of the *repeated* noun, when כִּי is prefixed to the predicate; e. g. Ps. 18: 34, רַגְלֵי כְּאַיִלֹת, *my feet* [are as the feet] *of hinds*; Is. 63: 2, בְּגָדֶיךָ כְּרוֹדָה בְּגֵת, '*thy garments* [are as the garments] *of one who treadeth in the wine press*;' Is. 29: 4.

§ 142.

Arrangement of Words in Sentences. Case Absolute.

1. The most natural arrangement of words in a simple sentence, in continued unimpassioned discourse, is the following: *Subject, Copula, Predicate*; or, when the predicate is a verb with its object, then we have *Subject, Verb, Object*. Adverbial designations, e. g. of *time*, or *place*, may stand before or after the verb; but a *negation* stands always immediately before it.*

The Hebrews, however, put at the *head* of a sentence any member of it which they designed to make *emphatic*.

(a) THE VERB; Prov. 28: 1, *they flee, while no one pursueth, the wicked*; Gen. 42: 30. This is the *predominant* construction in case of *impersonal* verbs; as Gen. 1: 14, יְהִי מְאֹרוֹת, *let there be luminaries*; Is. 13: 22, קָנָה אֲרִיִּים, *there cried the jackalls*; (like *il vient des hommes, there comes some men*). In particular such an arrangement prevails, whenever a relative clause is introduced, either by וְ, or אֲשֶׁר, or כִּי, (the וְ includes those cases where it stands before the Imperf. as וְ consecutive); e. g. Gen. 3: 1, 'All the beasts יִי אֲשֶׁר עָשָׂה יְיָ *which the Lord had made*;' Gen. 2: 5, כִּי לֹא הִמְטִיר, יְיָ, *for the Lord had not caused it to rain*.

(b) *An adjective as predicate*; nearly always is this placed *first*, because emphasis and importance are attached to it in this predicament; as Gen. 4: 13, גָּדוֹל עֲוֹנִי, *great is my sin*.

(c) *The object of the verb*; after which the verb immediately follows; e. g. Prov. 13: 5, *lying speech hateth the righteous*; Is. 18: 5, *a ripening cluster becomes the flower*; Is. 8: 14. Gen. 47: 21. Seldom is there an arrangement like the following: *An important word the prophet spake to thee*, 2 K. 5: 13. Ex. 18: 23.

(d) *Adverbial limitations*; which are followed by the verb; as Gen. 1: 1. Josh. 10: 12, אֲזַ וַיְדַבֵּר יְהוֹשֻׁעַ, *then spake Joshua*; Judg. 5: 22.

N. B. The arrangement—*Subject, Object, Verb*, (common in Aramaean, Dan. 2: 6, 7, 8, 10), is rare in Hebrew, and only in poetry; e. g. Ps. 6: 10, יְהוָה הִשְׁמָעָה רִבְקָה, *the Lord my prayer heareth*. Ps. 11: 5. Is. 13: 18. 49: 6. See Ges. Comm. on Is. 42: 24.

* Rarely is the *object* put between the negation and the verb; as in Job 22: 7. 34: 23. Ecc. 10: 10. In 2 K. 5: 26, the *subject* comes between; in Ps. 6: 2, an adjunct limitation.

In regard to the indeclinable nature of the predicate, see § 144.

2. The most *intensive* mode of expressing the substantive of a sentence, (be it Genitive, or Acc. of object, or some connected limitation), consists in putting the same at the head of the sentence, and repeating it again in the form of a *pronoun*, in the place to which it naturally belongs. (Comp. *c'est moi, qu'on a accusé*).

E. g. Ps. 18: 31, הָאֵל הַמַּיִם הָרַבּוּ, *God—perfect is his way*; Ps. 11: 4. 104: 17. In Ps. 74: 17, *winter and summer—thou hast created them*; Gen. 47: 41, *the people—thou hast made them to pass over*; Gen. 21: 13. Comp. Jer. 6: 19.*—Moreover, the *suffix* in these cases can be *omitted*, Ps. 9: 7; and the union may be indicated by *Vav* (the *sign* of an *after-clause*); as in Ps. 18: 41, (comp. 2 Sam. 22: 41); Job 36: 26, מִסְפַּר שָׁנָיו וְלֹא חֶקֶר, *the number of his years—there is no reckoning, viz. to them* (לָהֶם). Gen. 3: 5.

Peculiar, and like to the usage of the Latin, is the use of a *participle* prefixed to a sentence in this way; e. g. Prov. 23: 24, יוֹלֵד הָכֵם וְרִשְׁמָה, *he who begetteth a wise man, he shall have joy*; 1 Sam. 2: 13, כָּל-אִישׁ וְזָבַח, *every one who presented an offering, then came the servant of the priest*. 1 Sam. 9: 11.

§ 143.

Relation of Subject and Predicate in respect to Gender and Number.

According to the noun, which constitutes the subject of a sentence, the predicate (verb, adjective, noun with copula) *normally* directs itself as to gender and number. From this rule, however, although common to all languages, many departures occur; which are grounded upon the principle of a *constructio ad sensum*, without regarding the mere *grammatical form*; and also upon the *position* of the predicate, when it is made to *precede*. In respect to the first, it should be noted,

1. That nouns *singular*, which comprise in themselves a *collective* idea, like עַם גּוֹי *people*, בַּיִת *family*, or like אִישׁ *man*, *mankind* (see § 106, 1), may naturally be associated with the *plural*.

E. g. Judg. 9: 52, נִירְאוּ אִישׁ יִשְׂרָאֵל, *the men (man) of Israel saw*; Judg. 15: 10. 1 K. 20: 20, וַיָּנֶסוּ אֲרָם, *and the Syrians fled*, lit. Syria. If the *collective* noun is *fem.*, and yet *masc.* individuals are denoted by it, the

* Such a case *absolute* may be preceded by הַ; as in Ps. 16: 3. Is. 32: 1.

case is the same, [*constructio ad sensum*]; as 2 Sam. 15: 23, כְּלִי-הָאָרֶץ בְּכִיָּם, *the whole land* (its inhabitants) *wept*.* 1 K. 10: 24. Gen. 48: 6. 1 Sam. 2: 33. 17: 46. *Vice versâ*, we find a noun *sing.* masculine with a predicate *plural feminine*; e. g. Job 1: 14, בָּקָר הָיָה הֹרְשֹׁתָהּ, *the kine were ploughing*. Examples where the predicate remains in the *singular*, in such cases, are Gen. 35: 11. Is. 2: 4, comp. Mic. 4: 3.

Often the construction begins with the *singular*, (specially when the verb *precedes*, § 144, 1), and then, after the subject in the *sing.* is named, the construction goes on with the *plural*.

E. g. Ex. 33: 4, וַיִּשְׁמְעוּ הָעָם . . . וַיִּתְאַבְּלוּ, *and the people heard . . . and mourned*. Ex. 1: 20.

2. On the other hand, *plural* nouns, which have a *singular* meaning (§ 106, 2), may, and often do, take a verb, etc., in the *singular*; (*constructio ad sensum*). Specially is this the case with the so-called *pluralis excellentiæ*.

E. g. Gen. 1: 1, 3, where אֱלֹהִים† is joined with a verb *sing.*; [and so in cases almost without number. So of other like plurals]; as Ex. 21: 29, בַּעֲלָיו יוּמָת, *his master shall be put to death*.

In like manner a *fem.* form with a *masc.* meaning, takes a *masc.* predicate; e. g. הָיָה קְהֵלָה חָכָם, *the preacher was wise*.

3. The plural names of *beasts* and of *things* (not that of *persons*), be they *fem.* or *masc.*, more usually take the *fem. sing.* for the predicate.‡

* Comp. Sallust, Jug. 14: pars in cruce[m] acti, pars bestiis objecti sunt.

† It is only in the *older* books of Scripture, that we find the *plur.* form אֱלֹהִים joined with a *plural* predicate. Perhaps the idiom originated in the time of polytheism. [? To me it seems more natural to say, that אֱלֹהִים is a *pluralis intensivus*, (the older Greek poets, e. g. Aeschylus, are full of such an idiom); that the probable root is the same as the Arabic اَللّٰه, *expavit*; and thence אֱלֹהִים Allah, = *nomen tremendum*, and so in Hebrew, אֱלֹהֵינוּ the supreme object of veneration or fear; which the Hebrews, believing that object to be ONE, used with a singular verb, etc.; see Eichh. Simonis' Lex. on אֱלֹהִים.—S.] The *plural* predicate may be found in Gen. 20: 13. 35: 7. Ex. 22: 8. Ps. 58: 12. Later writers avoid this construction, out of fear that some appearance of *polytheistic* views may seem to be indicated. [There was ground enough for such a fear, in the religious history of the Hebrews.] Comp. Ex. 32: 4, 8, and Nch. 9: 18; also 2 Sam. 7: 23, and 1 Chron. 17: 21. See Ges. Lex. in verbum.

‡ In Greek there is altogether the like idiom; e. g. τὰ πρόβατα βαινει; and in such cases Attic usage demands the *singular*, except when *rational* beings are the subject, [when the *plural* is employed]; e. g. τὰ ἀνθρώποδα ἐλαβον, *the slaves took*. In Arabic, such a plural, (called technically *pluralis inhumanus*, i. e. not pertaining to human beings), is predominantly joined with a predicate *sing. fem.*; as are all the so-called *Pluralia fracta*, which are *collective* forms.

Comp. the *fem.* form with *collective* meaning, § 105, 3. *d.* E. g. Joel 1: 20, בַּהֲמוֹת תַּעֲרֹג, *the beasts languish*; Job 14: 19, הַשִּׁטָּף סִפְּרִיחָהּ, *the floods thereof overflow*; Jer. 49: 24, הַבְּלִים אֶחְזָתָהּ, *severe pains lay hold upon her*; Ps. 37: 31. Job 12: 7. In the like manner, [i. e. by using *sing.* for *plural*], are the *pronouns* disposed of; Job 39: 15. Is. 35: 7. 2 K. 3: 3.

4. Even when the plural relates to *persons*, it may take a *sing.* predicate, in case not the *whole* or *collective body* is to be designated, but *each individual*.

Comp. כל = *omnes* and *omnis*. Prov. 3: 18, הַמְּדִבֶּה מֵאִשָּׁר, *every one who takes hold of her is blessed*. Prov. 27: 16, צִפְּנֶיהָ צִפּוֹן רוּחַ, *every one who treasures up her, treasures up the wind*, (verb. *sing.*) Prov. 28: 1. Gen. 27: 29. Ex. 31: 14.

5. Nouns in the *dual* take a *plural* predicate; for verbs, participles, adjectives, and pronouns, have *no dual*.

E. g. Gen. 29: 17, וַיְעִינֵי לְאֵה רַבּוֹת, *and the eyes of Leah were weak*; Is. 30: 20. 2 Sam. 24: 3. 1 Sam. 1: 13, שִׁפְפָּתֶיהָ נָעוּת, *her lips moved*. 2 Chron. 7: 15. 6: 40. Mic. 7: 10. Jer. 14: 7. Is. 1: 16. Job 10: 8. 20: 10. 27: 4. Ps. 38: 11. The distinction noted above in No. 3 of this §, is seldom extended to the *Dual*. Mic. 4: 11.

§ 144.

Position of the Predicate.

1. Very often is there a departure from normal concord, when the *predicate* stands first. The subject to be named, in such a case, not being so fully and definitely in the mind of the speaker, as when he names it at the beginning of a clause or sentence, the most predominant and ready form of the verb is chosen, and of course the *masc. singular*, even when the subject may be *feminine* or *plural*. The predicate remains, [like a kind of *impersonal* verb], fixed and without declension. This will be seen in respect to all the variety of predicates; e. g.

(a) *The verb*; e. g. Is. 47: 1, בָּא עָלֶיהָ רָעָה, *quasi there comes upon thee evil* (*fem.*); Mic. 2: 6, לֹא רִסַּג כְּלִמּוֹת, *there departs not shame* (*fem. plur.*). Ps. 57: 2. Deut. 32: 35. Esth. 9: 23, קָבַל הַיְהוּדִים, *the Jews took*; 2 K. 3: 26, הָיוּסַק הַמִּלְחָמָה, *it grew strong the battle*. And oftentimes there is no difficulty in treating the verb which precedes as a *verb impersonal*, (like *il vient des hommes, il a paru deux volumes*, § 142, 1. a).

Seldom is the *plur. masc.* of the verb joined with the *plur. fem.* of the noun; e. g. as in Judg. 21: 21, וְאֵם רִצְאוּ בָנוֹת שִׁילֹה, *when the daughters of Shiloh go out*.

(b) *The adjective*; e. g. Ps. 119: 137, רָשָׁר מִשְׁפָּטֶיךָ, *right are thy statutes*. [This is like our English idiom, where an adjective is not inflected]. Ps. 119: 155, רְשׁוּעָה . . . רְחוּק . . . רְחוּק, *far off . . . is safety*.

(c) *The participle as a noun*; e. g. Gen. 47: 3, רֹעֵה צֹאן עֲבָדֶיךָ, lit. *keeper of sheep [are] thy servants*.

(d) The *copula* that connects with a noun which is a *predicate*, when it stands before its subject, may follow the same rule; e. g. Is. 18: 5, *when a maturing grape becomes the flower*, וְרִהְיָה נֹצֵה, Gen. 27: 39. 31: 8.* [Obscurely expressed, and the proof doubtful.]

It should be carefully noted, that the apparent irregularity in question extends itself not beyond the *first predicate*; for other predicates afterwards subjoined in the same connection, conform to their subjects in *gender* and *number*.

E. g. Ezek. 14: 1, וַנִּבְּא אֵלַי אַנְשִׁים נֹשְׁבֵי, *and there came to me men, and they sat*, etc.; Gen. 1: 14. Num. 9: 6.

NOTE 1. In general, the language is somewhat sparing as to the use of *fem.* forms, (comp. § 110, 1, n. 2), and has contented itself with putting the nearest predicate to the *fem.* in concord with it. Instructive are the examples in Is. 33: 9, אָבַל אֶמְלֵלָה אֶרֶץ, *it mourns, the country withers up*; Is. 14: 9, שָׂאֵל מִתַּחַת הַקְּוֵה . . . עָרַר לֵךְ רַפְּאִים, *the under-world is in commotion . . . it stirreth up the Shades on account of thee*. On the like ground, nouns whose near predicate is *fem.*, take, at a remoter distance, a *masc.* predicate; e. g. Gen. 32: 9. 49: 15. Lev. 2: 1. 5: 1. 20: 6. The like takes place in dependent clauses; as in Job 6: 10. 20: 26. So after כִּי, Job 6: 20.

The like is true of the *plural*, to which pronouns *sing.* refer, when they stand more remotely; Job 38: 32. Deut. 21: 10.

NOTE 2. The cases in which the *nearer predicate* does not appear to conform in number and gender to the subject, are partly such as that the verb must be regarded as a *passive impersonal*, and be construed with an Acc. (§ 140, 1, n.); or else the predicate is a participle which is to be regarded as virtually a noun; e. g. Gen. 4: 7, לְפֶתַח תְּצַאֵת רֹבֵץ, *at the door [is] sin a liar-in-wait*; Ecc. 2: 7, בְּנִי בָרַת הָיָה לִי, *I had slaves*, where לִי הָיָה = *I had*; Gen. 15: 17, וַעֲלֹטָה הָיָה, *and darkness was it*, i. e. dark, the verb standing *impersonally*.

§ 145.

Construction of compound Subjects.

1. When the subject consists of a *Nom.* and *Gen.*, the predicate sometimes follows the *Gen.*, as to gender and number,

* When הוּא supplies the place of a *copula*, it remains unchanged, even when placed between plurals and feminines; e. g. *The offerings of Jehovah* הוּא מְנַחֵם לִי, *this is his heritage*. Comp. Jer. 10: 3.

rather than the Nom. or const. noun; i. e. in cases where the *leading idea* is attached to the Gen. noun.

E. g. Job 32: 7, רַב שָׁנִים יוֹדִיעוּ חֵכְמָה, *the multitude of years teach* (pl.) *wisdom*; Gen. 4: 10. 2 Sam. 10: 9, הַיְהָה פָּנֵי מִלְחָמָה, *the front of the battle was*, etc. Is. 6: 4. Job 38: 21.

Almost throughout is such a construction found after לָל and the numerals; e. g. וַיְהִי כָל־יְמֵי אָדָם, *and all the days of Adam were*; Gen. 5: 5. Ex. 15: 20. Gen. 8: 10.

2. When several subjects are connected by *and* (וְ), the predicate stands mostly in the *plural*; especially when it *follows* the nouns.

E. g. Gen. 18: 11, אַבְרָהָם וְשָׂרָה זְקֵנִים, *Abraham and Sarah [were] old*. But when the predicate stands *first*, it often directs itself after the gender and number of the nearest noun or subject; e. g. Gen. 7: 7, וַיָּבֹאוּ נֹחַ וּבָנָיו, *and there entered Noah and his sons*; Ex. 15: 1. Num. 12: 1, וַתִּרְבֵּר מִרְיָם, *and Miriam spake and Aaron*. Seldom is the masc. preferred when it stands first; as Prov. 27: 9, שֶׁמֶן וְקִטְוֶה יְשִׂמַח לֵב, *ointment and perfume rejoice the heart*. If the construction advances beyond one predicate, the plural is chosen in such cases; e. g. Gen. 21: 32. 24: 61. 31: 14. 33: 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.

General Remarks.

So far as the *doctrine of the Particles* constitutes a part of the doctrine of forms, (§ 97—103), it concerned us etymologically to comprise within our view the relation of this part of speech to the others. Here we have to do with the *meaning and use of particles*, which are words of high importance to an acute discernment of the sense, and to a philosophical treatment of language. Their most important properties should be here brought to view; although we must leave to the *Lexicon* the more complete exhibition of them, and, for the most part, the citation of passages for illustration and confirmation.

§ 147.

Of Adverbs.

The most important *adverbs* may be arranged according to their meaning, as follows :

1. ADVERBS OF PLACE. שָׁם *there, at that place*; פֹּה, *here*, (prob. for פֹּהוּ = פֹּהוּ *in this* [place]); זֶה and הֵנָּה, *here*; הֵלֵךְ and הֵנָּה *hither*,— (the last also means *here*, comp. the Chald. הֵן *this*;) הֵלְאָה, *thither, further on*, (prop. *to a distance*); hence הֵנָּה וְהֵלְאָה, (from thee hither), *this side of thee*; also הֵלְאָה וְהֵלְאָה, (from thee farther on), *that side from thee*, 1 Sam. 20: 22, 37. Is. 18: 2. עַל, more usually מִמַּעַל *above*; מִתַּחַת *beneath, under*; מֵעַלְמָה *to the upper part*; מֵתַּחַת *to the part beneath*; הוֹצֵץ *without*; מֵחוּץ *out of, outside*; מִבְּרִיתָהּ and מִבְּרִיתָהּ, *in, within*; מִפְּנֵים, מִפְּנֵים, *before, eastward*; אַחֲרָיָהּ *behind*; אַחֲרֵימֵינָהּ *backwards*; נֶגֶד *over against*; הַיָּמִין *to or on the right*; מִיָּם *westward*, (lit. from the [Mediterranean] sea); סָבִיב and מִסָּבִיב *round about, right up, erect*.

Many particles designate the direction *whence*, by the preposition מִן; and the direction *whither*, by the Acc. [locative] ending (הַ-). E. g. שָׁם means *there*, מִשָּׁם *from there, thence*; הֵנָּה *thither*; הוֹצֵץ *without*, הוֹצֵץ (to the without) *abroad*. Several adverbs appear only with הַ- appended; such as מִטָּה, הֵלְאָה.

In the mean time, both of these appendages to adverbs designate also *a state of resting in any place*; e. g. הֵנָּה designates not merely *thither*, but *therein*; מִיָּמִין signifies not merely *on the right*, but *at or in the right*. The הַ- in both its shades of meaning (§ 88, 2), is a proper *Acc. ending*; and הֵן appropriately designates a *dependence* on anything; and hence the condition of a thing *on the side of* another; (like *a dextra, a sinistra, a latere, a tergo*, and in French, *dessous, dessus, dedans, dehors*, i. e. *below, above, within, without*). Thus Cant. 4: 1, גָּלְשׁוּ מִתַּחַת גִּלְעָד, lit. *they lie down on the depending of the mount of Gilead*, i. e. *on the side of*. (Comp. Soph. Antig. 411, καθήμεθ' ἄρκων ἐκ πάγων. Odyss. xxi. 420, ἐκ δίφροιο καθήμενος).

2. ADVERBS OF TIME. In part these are the same as those of *space*, and are carried over, from analogy, to the designation of *time*. E. g. שָׁם *then*, like ἐξῆ; כֹּה *now, at present*, (and even beyond simple time-reckoning, like νῦν, νῦν), also *soon, speedily*; הַיּוֹם *to-day*; כֵּינָם, כֵּינָם, *presently, now*; אֶתְמול, אֶתְמול, *yesterday*; אֶתְמול אֶתְמול, *yesterday evening, last night*; מִשָּׁלֶשׁ (out of שלש and יום), *day before yesterday*; בַּבֹּקֶר, *in the morning*; מִמָּחָרָת, *on the morrow, on the following day*; יוֹמָם *by day*; לַיְלָה *by night*; מִבֹּקֶר *in the morning*, also הַשָּׁכֶם *in the morning or early*; כָּל-הַיּוֹם *all the day*; then *always, evermore*; תָּמִיד *continually, always*; לְעוֹלָם, לְעוֹלָם, *eternally*, נֶצַח, לְנֶצַח, *perpetually*; אָז *then*, (in respect to

the *past* and the *future*); מֵאָז *aforetime*; לְפָנִים, the same; כְּבָרָא *long ago, a long time*; עוֹד (repeating), *again, continually, still*, (with a negation, *no more*); כְּאַחַד (as one) *together*; יַחְדָּו the same; רֵאשִׁוֹנָה *at first*; אַחֲרָיִךְ (after it was so), *afterwards, after that*; מִהֲרָה *hastily*; פְּתָאִם *suddenly, in the twinkling of an eye*.

(3) ADVERBS FOR OTHER MODALITIES. (a) *Condition*; e. g. כֹּה *thus, so*; כֵּן the same; מְאֹד *very*; יָחֵד *preeminently, specially*; מְאֹד מְאֹד *more, very much*; כְּכֹל and נְצִיחָה, *altogether, entirely*; כְּאַיִן, כְּמֵעֵט (as nothing, little), *almost, very near*; אֲפֹא *so, consequently*, Job 9: 24; hence frequently in animated questions, (§ 150, 2. n.); טוֹב and הַיְטִיב *well*; כֹּל (connected with other adverbs), *altogether, even*, as כְּל־עוֹד, *altogether so long, quite so long*, Job 27: 3.

(b) *Quantity*; as הַרְבֵּה *much*; לְרַב *abundantly*; הוֹן (riches) *richly, amply*; יָדַי (with a Gen. after it) *sufficiently*, as הֲיָדָה *what is enough for thee*; רַבָּת *much, enough*; לְבַד, לְבַדָּד, *only* (in separation); the first of these takes suffixes as לְבַדִּי *I only*; יַחְדָּו *together*.

(c) *Assurance, certainty*; אֲמֵן, אֲמֵנִים, *truly, verily*; אֲכֵן *certainly, indeed, yea*; and so its abridged form, אֶךְ, אֶכְּל, *yea, also much more, full surely*, Gen. 17: 19. 1 K. 1: 43; אֲיֵלִי *perhaps*. This last is probably derived from אִי and לִי = לֵא; comp. the Aram. הֲיִלְמָא, *whether not, perhaps*, μίποτε. Once אֲיֵלִי = לֵאִלִּי, *if not*, Num. 22: 23; then *whether not*; thence *perhaps*. It expresses *doubt, solicitude, hope*.

(d) *Limitation*; for the expression of *assurance* can easily go over into its *opposite*, (comp. *verum, vero*); and therefore these *assurance-particles* designate in part these *limitation-modalities*; as אֶךְ *only*; אֲכֵן, אֶכְּל, *but*; both in the later Hebrew more particularly. As marking *strong contrast* אֲיֵלִם is used, = *on the other hand, on the contrary*, (Sept. οὐ μὴν ἄλλὰ), limited almost entirely to the Pent. and Job. For *limitation*, besides אֶךְ we have קַ = *only, save*.

(e) *Of ground, reason*; לְהֵן, לְהֵן, *therefore*. (f) *Of addition*; אֲמֵן *moreover and even*; and also the more poetic and climactic אֲמֵן, *much more, even entirely*; which, however, often go over into the domain of *conjunctions*.

(4) For adverbs of *negation*, see § 149.

(5) *Of inquiry*; which comprises all the foregoing classes. Besides the appropriate *interrogative particles*, (הֲ, אֵם, § 150), the question respecting, (a) *Place*, is asked by אֵי, אֵיחָה. The first takes a *suffix*; as אֵיִו, *where is he?* etc. So אֵי זֶה, אֵיִפֶּה, אֵיִכֶּה, אֵיִמָּה, *where?* אֵי מִזֶּה, אֵי מִזֶּה, *whence?* אֵיִנָּה (from אֵיִנָּה), *whither?* (b) *Time*; by מִתַּי *when?* עַד מִתַּי *until when? how long?* עַד אֵנִי the same. (c) *Of condition*; אֵיִכֶּה, אֵיִי, *how?* (d) *Of number*; כְּמָה *how many? how often?* (e) *Of cause or reason*; לְמָה and מִדּוּעַ (§ 97, 3), *wherefore*.

Most of these *interrogative* particles are formed by the union with them of אַי, אֵי, which of itself means *where*; then it becomes merely the sign of a question, (*whereof, whereto?*) before particles of *place, time, or condition*. In this manner, and by the use of the ending (הַ), of מִן prefixed, and of the relative אֲשֶׁר, arises a whole series of *correlate* adverbs, such as זֶה *here*, מִזֶּה *from here*; אֵי אֵי *where*, אֵי מִזֶּה *whither?* אֲשֶׁר מִזֶּה *whence* (rel.); שָׁם *there*; שָׁמָּה *thither*; מִשָּׁם *from there*; שָׁם, אֲשֶׁר שָׁם, *where*; שָׁמָּה, אֲשֶׁר שָׁמָּה, *whither*; מִשָּׁם, אֲשֶׁר מִשָּׁם, *whence*.

§ 148.

Construction of Adverbs.

1. Adverbs serve not merely for the purpose in general of *definiteness* or of making limitations and qualifications in a sentence, but also for the limitations of *adjectives*; e. g. טוֹב מְאֹד *very good*. Moreover they connect with nouns, (like the Greek ἡ χθὴς ἡμέρα); and then they stand:

(a) In *apposition*; as דָּם הַנֶּקֶם, *innocent blood*, 1 Sam. 25: 31; אֲנָשִׁים מְעַט, *few men*, Neh. 2: 12; חֲבִינָה הַרְבֵּה מְאֹד, *very much sagacity*, 1 K. 5: 9.

(b) In the *Genitive*; as דָּמֵי הַנֶּקֶם, *innocent blood*, 1 K. 2: 31, where the adverb is treated as a noun.

Like *nouns of quality* also do *adverbs* appear, in the later writers, when they have a preposition prefixed; as בְּכֵן (in the so), *so, in such a way* = בֵּן, Esth. 4: 16; אֵל הַנֶּקֶם *in vain, for nothing*, Ezek. 6: 10.

2. The repetition of an adverb sometimes *strengthens* the expression, and sometimes denotes *continual accession*.

E. g. מְאֹד מְאֹד *exceedingly much*, Num. 14: 7; also *more and more*, Gen. 7: 19; בְּשֵׁה מְבֹהָה, *deeper and deeper*, Deut. 28: 43; מְעַט מְעַט, *little and little*, Ex. 23: 30.

How an *adverbial* idea is conveyed by verbs, see § 139. n. 1.

§ 149.

Particles of Negation.

1. The most important *adverbs of Negation* must be here considered.

These are לֹא = οὐκ, *not*; אַל = μή, *that not*; אֵין = ישׁ, *there is not*; טַרְם *yet not*; אַפְס *no more*. Almost exclusively *poetic*, are בַּל, בְּלִי, *not*. *Negative conjunctions* are אַל, מִן, לְבַלְחִי, *that not*.

Particulars follow: לֹא (like οὐ, οὐκ) stands principally for an *objective, unconditional* negation; hence with the *Imperf.* for *prohibition*, (§ 125, 3. c.). In connection with בַּל, and when without an *article* after it, (in which case

לֹא of itself means *any one, every one*), לֹא means *nullus, no one, none, none at all*; (comp. French *ne . . . personne*). Gen. 3: 1, לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן, *ye shall not eat of any tree in the garden, or ye shall eat of no tree*, etc. Ex. 12: 16, כָּל-מְלָאכָה לֹא תַעֲשׂוּהָ, *no work shall be done*; Ex. 10: 15. 20: 4. 2 Chron. 32: 15. Prov. 12: 21. 30: 30. (The negation is here closely connected with the verb, and *not happens anything* is therefore = *nothing happens*. Even so אֵין = לֹא יֵשׁ; Ecc. 1: 9, אֵין כָּל-חֲדָשׁ, *there is not anything new*, i. e. *nothing is new*. Quite otherwise is it, in case כֹּל is defined or limited; as Num. 23: 13, כָּלֹּ לֹא תִרְאֶה, *the whole of him thou dost not see*, i. e. merely a part of him. On the use of this negative in interrogations, see § 150, 1.

The position of לֹא is directly *before* the verb. Seldom is there a variation here; see § 142, 1.

אַל is properly = μή, or the Latin *ne* with the Imperf.; still the phrase אַל תָּבֵא, (*ne veniat, let him not come*), may be employed to signify: *He must not come*; see § 125, 3. c, also § 126, 2.

Sometimes אַל stands absolutely without any verb; and then it has the force of the μή (Opt.) in Greek, which is an abbreviated method of saying: μή τοῦτο γένηται! In this case, לֹא = *not so! surely not!* uttered optatively. E. g. Ruth 1: 13, אַל בְּנוֹתַי, *surely not, my daughters!* see § 150, 1. With respect to the interrogative use of אַל, see § 150, 1.

אֵין is the *negation* [or direct opposite] of יֵשׁ, and includes in itself the *verb of existence in all its tenses*. E. g. Gen. 37: 29, אֵין יוֹסֵף בַּבּוֹר, *Joseph was not in the pit*; Num. 14: 42, אֵין יְהוָה בְּתַקְרְבְּכֶם, *Jehovah is not in the midst of you*. Formulas which in the *affirmative* have יֵשׁ (*there is*), in the *negative* have אֵין (*there is not*); as Gen. 31: 29, יֵשׁ לִּי אֶלֶל יָדַי, *it is in my power*, (lit. it is in the power of my hand), while the *negative* puts אֵין for יֵשׁ, as in Neh. 5: 5, אֵין לִּי אֶלֶל יָדַי, *it is not in my power*. Hence it comes, (a) That when personal *pronouns* are the subject of the sentence, where these words are employed, they are connected with them as suffixes; e. g. אֵיןִי, *I am not, I was not, I shall not be*, [for all tenses belong to אֵין and יֵשׁ]; and so אֵינְךָ, *art thou not*, etc. (b) When there is a *predicate verb* that follows, it is put, almost always, in the *participle-form*, because the verb *to be* is included in אֵין and יֵשׁ; e. g. Ex. 5: 16, תִּתֵּן אֵין נְתֹן, *straw is not given*; Ex. 5: 10, אֵיןִי נָתַן, *I will not give*; Ex. 8: 17. Deut. 1: 32. (c) Inasmuch as יֵשׁ is employed to designate *existence simply*, (there is = there exists), so אֵין, the exact opposite of יֵשׁ, denies existence; e. g. אֵיןֶהּ, *he was no more*, Gen. 5: 24.

Abridged from אֵין comes the *negative syllable* אֵי, used in a kind of *compound manner*; as Job 22: 30, אֵי־נָקִי, *not innocent*. (In Ethiopic, it is the most common *negation-syllable*, and is prefixed even to verbs). Respecting the rise of the interrogative אֵי out of אֵין, see § 150, 1, n.

לְבַלְתִּי is properly a *const. state* or *form*, with the ending ר- , (§ 88, 3, a), and it is most frequently employed, when the *Inf.* with a *preposition* is to be *negatively* expressed; e. g. positively לֶאֱכַל *to eat*, negatively לְבַלְתִּי אֲכַל *not to eat*, Gen. 3: 11. Seldom is it employed with a finite verb for *that not*, as in Jer. 23: 14.

פֶּן properly means *turning away, taking away, removing*; and so it stands for *that not, lest*. It is used especially after the mention of some obstacle or hindrance, (Gen. 11: 4. 19: 15); or after verbs expressing *fear, guarding against*, and the like, (as $\delta\epsilon\iota\delta\omega\ \mu\acute{\eta}$, *verecor ne*); Gen. 31: 24, 31. Also at the *beginning* of a sentence, which expresses *solicitude*; as in Gen. 3: 22, וְעַתָּה פֶּן יִשְׁלַח יְדוֹ, *and now, that he may not put forth his hand*.

2. Two negations in the same sentence destroy not each other (as in Latin), but make the negation *energetic*.

So in Greek, οὐκ οὐδέεις, οὐκ οὐδ'αμῶς; and thus 1 K. 10: 21, אִין פֶּסֶה לֹא, *silver was not at all regarded*; in the parallel passage, 2 Chron. 9: 20, לֹא is omitted). Ex. 14: 11.—Zeph. 2: 2, בְּטָרֶם לֹא רְבוּא, *while he shall not come*; Is. 5: 9, מֵאִין יוֹשֵׁב, *without any inhabitant*.

3. When two sentences with a *negation* follow each other, the negative is frequently inserted only in the first, and is to be carried forward by the mind to the second.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ הַתְּרַבֵּוּ גְבוּהָה, '*do not very haughtily speak much, let [not] a perverse thing come out of your mouth.*' Ps. 9: 19. Job 3: 10. 28: 17. 30: 20. (The same is the case with *prepositions*, § 151, 4).

§ 150.

Of interrogative words and sentences.

1. The *interrogative tone* may be given by the reader, to a sentence which has no distinctive written sign of interrogation.

E. g. 2 Sam. 18: 29, שְׁלוֹם לְעֶזְרָא, *is it well with the lad?* Gen. 27: 24, אַתָּה זֶה בְּנִי עֵשָׂו, *art thou that one, my son Esau?*

More frequent is this, when the interrogatory clause is united to a preceding one by a (וְ).

E. g. Jonah 4: 11, וְאֵינִי לֹא אֶחָיוֹס, *and I—should I not spare?* Job 2. 10. 10: 8, 9, 13. Judg. 11: 23. 14: 16. So after the particle אֲנִי, Zech. 8: 6; also after אַתָּה, Job 14: 3.

Negative sentences may readily be turned into *interrogative* ones; and when they exhibit לֹא, the answer to such interrogatives is expected to be in the *affirmative*.

E. g. Job 14: 16, *לֹא הִשְׁמַר עַל הַטְּאוֹתַי*, *dost thou not watch over my iniquity?* Jonah 4: 11. Lam. 3: 36, 37.

When *אֵל* (= *ne*) is employed, in such cases, a *negative* answer is expected.

E. g. 1 Sam. 27: 10, *אֵל פָּשַׁטְתֶּם הַיּוֹם*, *have ye not made an irruption to-day.**

Of the few interrogative particles that exist in Hebrew, some are of an affirmative and some of a negative nature. The latter have gradually attained to an *interrogative* power. (So in Greek, *ἤ, οὐκ, μή*; in Latin, *an, ne*).

The interrogative *הֲ* (§ 98, 4) has originally a *demonstrative* meaning, and is related to the article.

Probably *אִי* (*where*) sprung from a negation; in full, *אִיִּן*, (hence *מֵאִיִּן* *whence?*) properly *not, there is not*; which *interrogatively* spoken, means: *Is there not? = where is?* So *אִיִּי* *is he not? = where is he?* Job 14: 10, *מַן דִּיֶּחַ וְאִיִּי*, *and where is he?* In Arabic, *אִי* is an interrogative pronoun = *כִּי who?* (Comp. German *wo*, and English *who*). But this is not its original meaning. In respect to shortening *אִיִּן* into *אִי*, see in § 149 under *אִיִּן*.

2. In *simple* interrogations *הֲ* interrogative usually stands; in *disjunctive* ones, *אִם — הֲ*. 1 K. 22: 15, *הֲנִלְכֶה אִם נִחְדַּל*, *shall we go, or shall we cease* [from going?] The same sequency is found in *indirect* questions, only that *אִם* is more frequent in the *simple* question, and in the *first* place.

PARTICULARS FOLLOW. The *הֲ* stands immediately before the pure and simple question, in regard to which one is uncertain as to the answer. Job 2: 8, *הֲשָׁמַרְתָּ לְבָבִי*, *hast thou observed my servant Job?* Often the inquirer expects a *negative* answer (*num?*), which may lie in the tone. Gen. 4: 9, *הֲשֹׁמֵר אָחִי אֲנֹכִי*, *am I my brother's keeper?* Job 14: 14, 'when man dies, *הֲיִחְיֶה* *shall he revive again?*' Such questions may comprise the sense of a *direct* negation; 2 Sam. 7: 5, *הֲאֶבְנֶה לְךָ בַּיִת*, *shalt thou build for me a house?* (In the parallel passage, 1 Chron. 17: 4, a *direct* negative, *לֹא אֶבְנֶה וְגו'*, *thou shalt not build*, etc.). On the other hand, if *הֲ* is joined with a negation, it may have the power of an *affirmation*; as *הֲלֹא*, *is it not so?* and this is often used for *הִנֵּה lo!* as in 2 K. 15: 21. 20: 20, comp. 2 Chron. 27: 7. 32: 32.†

* So in Greek; *οὐ* in questions where the answer is expected to be *affirmative*, II. X. 165. IV. 242; *μή* where it is expected to be *negative*, as in *Odyss.* VI. 200.

† So *מָה what?* is also employed. Spoken indignantly, or in the way of reproof, it stands for *prohibition*; e. g. Cant. 8: 4. Job 16: 6. 31: 1. In Arabic, it is frequently a *negation*.

On the other hand, the question may be so spoken that one expects assent or agreement, in cases where we put *not* into the question; (as the Greek can employ ἤ γάρ, or ἤ γὰρ οὐ in the like sense, and the Latin *ne* for *nonne*. (Heindorf ad Plat. Phaedr. 266 D. Heusing ad Off. III. 17). Job 20: 4, הֲיָדָעַתְּ לֹא יָדָעַתְּ, *dost thou not know this?* Before this simple question, אֲנִי rarely stands; and when it does, it is in the relation of *disjunction* from something which precedes; German, *oder etwa*; Latin, *an*. Is. 29: 16. Job 6: 12.

In the disjunctive question, (*utrum — an?*), the predominant forms are אֲנִי — הֲ; also אֲנִי — הֲ, Job 21: 4. With emphasis on the first question, is אֲנִי — הֲאֵלֶּיךָ, Job 34: 17. 40: 8, 9. Before the second question, also, is sometimes put אֲנִי *or*, Job 16: 3. Ecc. 2: 19. Further, the connection אֲנִי — הֲ requires no *contrast*, but often stands in poetic parallelism, and elsewhere (Gen. 37: 8. Hab. 3: 8), where the same question is repeated merely with other words, and the difference of the second question lies not in the *thing*, but in the *form of the words*. Thus Job 4: 17, *Is man just before God*, (אֲנִי) *is a man pure before his Maker?* Job 6: 5, 6. 8: 3. 10: 4, 5. 11: 2, 7. 22: 3. In continuing a question with another form, in a second σίζος, הֲ is not unusual, [which of course virtually transfers the *interrogative* particle of the first σίζος to that of the second]; as in Job 10: 3. 13: 7. 15: 7, 8. 22: 4. Seldom is the הֲ repeated in the second question; as in Judg. 14: 15, (where, however, actual *contrast* or *opposition* is designated); but where there is in reality a double question, it may stand before both, 1 Sam. 23: 11. About as rare is אֲנִי, before two questions in succession, as in Job 6: 12.

The *indirect question* is generally subject to the same rules. In a simple question, הֲ interrog. is employed after verbs of *questioning*, of *doubt*, of *overseeing*, when it = *whether*. E. g. Gen. 8: 8. Ex. 36: 4. Sometimes אֲנִי is used; Cant. 7: 13. 2 K. 1: 2. In *disjunctive* cases, we find אֲנִי — הֲ, [we say: *Is it so . . . or so?*] Gen. 27: 31; but also הֲ — הֲ, Num. 13: 18. The formula אֲנִי יָדָעַתְּ הֲ, *who knoweth whether?* has an affirmative sense = *I know that*, Esth. 4: 14.

In regard to *adverbs*, which are used in questions about *time*, *place*, and *condition*, see § 147, 5.

For the sake of *animating* questions, הֲנָּ is introduced, § 120, 2. Also אֲנִי־אֲנִי, *now, then*, [= γάρ in questions]; as אֲנִי־אֲנִי הֲנָּ, *what ails thee now?* Is. 22: 1. Job 17: 45, אֲנִי־אֲנִי הֲנָּ, *where now?*

3. The *affirmative* answer, as in Latin, is given by virtually repeating the *predicate* of the question; e. g. Gen. 27: 24. 29: 6. Judg. 13: 11. The *negative* answer is made by אֵין, Gen. 19: 2.

§ 151.

Of Prepositions.

1. The *simple** prepositions designate, like adverbs, for the most part and originally, *space-relations*; then, those of *time*, *ground*, *cause*, *occasion*, and other intellectual relations. Prepositions of *place* designate either a *quiet resting* in it, or a *moving from or to a place*. Of the first class, some are employed after verbs of motion; but of the last class, seldom are any employed to designate *resting in a place*.

PREPOSITIONS OF PLACE. (a) *For a state of rest*; בּ *in, on*; על *on, upon*; תַּחַת *under*; אַחֲרַי אַחֲרָי *behind*; לְפָנַי *before, over against*; אֵל, אֶצֶל *with, by, near*; בְּעֵד, בְּעֵדָה (properly *at a distance from . . .*), specially *behind, around*, (ἀμφί); בֵּין *between*; עֲבֵר *over, beyond*.

(b) *For motion*; מִן *from, out from* [anything]; אֵל, לְ *to, towards*; עַד *unto, even to*; and besides these, also בּ in the sense of *on to, upon, on to*.

(c) Many of the prepositions already named, are at the same time employed in relation to *time*; e. g. בּ *in, within*, מִן, אֵל, עַד.

(d) For other relations one should notice כּ *as*, (כַּפֵּי, כַּפֵּי, *according to the proportion or measure*); עִם *with, together with*; זוּלָתָהּ, זוּלָתָי *except, besides*; בְּלֹתָי *without, except*; לְמַעַן, לְמַעַן *on account of*; עֲקָב (for a reward), *for, because of*.

2. Great dexterity and much acuteness does the Heb. language develop, *in the compounding of prepositions*. Particularly does it set prepositions of *motion* before other *local* prepositions, in order to designate local relations, which have either existed, do now exist, or will take place. (So in French: *de chez, d'après*).† Thus,

(a) With מִן; as מֵאַחֲרַי *from behind*; מִבֵּין *from between*; מֵעַל *from above*; מֵעִם *from with*; מֵאֵת id.; מֵתַחַת *from under*.

(b) More seldom with אֵל; אֵל אַחֲרָי *to the hinder part*; לְ מִחוּץ *outside of*; אֵל מִחוּץ *to the outside of*, Num. 5: 3.

* We reckon to this class such words as לְפָנַי, לְמַעַן, which, although properly *composite* as to their elements, yet convey but *one definite idea*. This stands contrasted with such words as מֵלְפָנַי *from before*—a *composite idea*.

† When the Hebrew says: 'He took the offering מֵעַל הַמִּזְבֵּחַ, *from above the altar* (lit. from the upper surface of the altar), he exhausts the idea to be communicated; while the French with its *il prend le chapeau sur la table*, and the German with its *er nimmt den Hut vom Tische weg*, do but half express it, each in its own way. [The English is often nearer the Hebrew; e. g. *he took the cover OFF FROM the dish*].

Further; *compound prepositions* which have gone over by usage into *adverbs*, become *prepositions* again, by putting לְ, more rarely מִן, after them.

E. g. מֵעַל *upper side*, לְ מֵעַל *from the upper side of* = *over*; מִתַּחַת *under side*, לְ מִתַּחַת *from the under side of* = *beneath, under*; so מֵחוּץ לְ *from the outside of* = *abroad, without*; לְבַד *separately*, מִן לְבַד *separately from* = *without*.

These *connecting prepositions* may also stand *before*; e. g. מִן לְבַד = *besides*; מִבְּלִגְדֵי, *without, except*; (Syr. בלעד מן).* Sometimes the connecting preposition is omitted; e. g. מִתַּחַת לְ, for לְ מִתַּחַת, Job 26: 5.

3. Let us now go through with some of the most frequent, and at the same time most variously significant, *prepositions*, pointing out their meaning so as to aid the right understanding of their connection with verbs, and with some of the most important idioms.

(a) *Beth* (בְּ) has the greatest *variety* of meaning, among the prepositions. It means, (1) Properly, condition as being *in a place*, (ἐν); thence *in time*, then *in* these or those circumstances; e. g. בְּאַרְבָּעִים, בְּרֵאשִׁית, בְּשָׁלוֹם. In relation to a multitude, it means *among*; as בְּגוֹיִם *among the nations*. In relation to enclosed boundaries, *within*; as בְּשַׁעְרֵיהֶם *within the gates*. In relation to elevated objects, *on*; as בְּסוּסִים *on horses*, Is. 66: 20. More seldom it may have any of these significations after verbs of *motion* = εἰς, (like *ponere in loco*). It should be remarked, that the Hebrew says: (α) *To drink in a cup*, (for *what is therein*); Gen. 44: 5. (So in Arab., and also Chaldee. Dan. 3: 2. So in Xenophon Anab. VI. 1. 4, ἐν ποτηρίῳ — ἐν χυτσοῦ πίνειν, and so Ezra 3: 6. With Florus, *in ossibus bibere*; French, *boire dans une tasse*). (β) *In the manner*, *in the rule*, for *after the manner*, *according to the rule*, (comp. ἐν τῷ νόμῳ, *hunc in modum*). Thus בְּדִבְרֵי יְהוָה, *according to the word of the Lord*; בְּעֵצַת יְהוָה, *according to the counsel of Jehovah*; Gen. 1: 26, *after our image, after our likeness*, בְּצַלְמֵנוּ כְּדְמוּתֵנוּ; Gen. 1: 27. 5: 1, 3, ‘Adam begat a son בְּדְמוּתוֹ, *in or after his own likeness*.’ Somewhat different in Gen. 21: 12, ‘*In Isaac* (בְּרִצְחָק), *after Isaac shall thy seed be named*.’ Special attention is due, (γ) To the passages, where the grammarians assume a so-called בְּ *essentiae*, which we must translate by *as*, and the Latin by *tanquam*; e. g. Ex. 6: 3, ‘I appeared to Abraham, בְּאַלֵּי שַׁדַּי, *as almighty God*.’ Is. 40: 10. Most striking is this idiom, when בְּ is put before a *predicate-adjective* after the verb *to be*, (for then it means, *to carry one’s self as being what the predi-*

* In Syriac, לעל מן, *the upper part of*, is a preposition; מן גל, *above*, is an adverb, (Hollm. Gramm. Syr. p. 280 bott.). In Hebrew, מן לְ, *from at*, = Lat. *usque a, usque ex*, comp. also *inde*.

cate expresses). E. g. Ecc. 7: 14, הֵרֵה בְּטוֹב = *be joyful*, (lit. be in joy); Ex. 32: 22, 'Thou knowest this people, בִּי בְרָע הוּא, *that it is base*,' (lit. in baseness); Job 23: 13, 'he is בְּאַחַד *an only one*,' (lit. in oneness). In Arabic this idiom is very frequent; (see Ges. Thes. p. 174).

(2) *Beth* (בְּ) designates location *at* a place = *in* it. E. g. בְּנְהַר = *ἐν ποταμῷ*, *at or by the river*, Ezek. 10: 15; בְּעֵינַי *in the eyes*, = *before or in the view*, (ἐν ὀφθαλμοῖς, Il. I. 587). Frequently does it designate *motion* [or *extension*], and then means simply *to*, (not in the sense of אֶל *towards* without marking arrival, nor of עַד *unto* marking arrival), but that of *touching*, *grazing upon*, *reaching to*, and the like; e. g. Gen. 11: 4, 'a tower בְּשָׁמַיִם רָאשׁוּ *whose top is in the heavens*,' i. e. reaches *to*.

After verbs of *motion*, and such as are analogous to them, בְּ stands before the *object* of them, (where in Latin *ad* or *in* would be employed); e. g. אָחַז בְּ, *to take hold on*; נָגַע בְּ, *to touch upon*; שָׁאַל בְּ, *to inquire about*; קָרָא בְּ, *to call upon*; רָאָה בְּ, *to look upon or at*; שָׁמַע בְּ, *to listen to*. In respect to the last verbs, בְּ often implies the adsignification of sympathy, of pleasure or pain, with which one sees and hears; as in Gen. 21: 16, 'I could not *look upon* (אָרְאָה בְּ) the death of the child.' The metaphysical sense, which springs from the use of בְּ as exhibited above, is that of *in respect or reference to, concerning* (Germ. *über*); as שָׁמַח בְּ, *to exult over*, to have pleasure *in respect to* anything.

To the idea of *proximity* very naturally attaches itself that of *with*, in respect to *association, aid, instrument*; e. g. Gen. 32: 11, '*with or by my staff* (בְּמַחְלֵי) I passed over the Jordan;' Ps. 18: 30, '*with thee* (בְּךָ) I ran upon a host,' i. e. *by thine aid*. It should be noted, also, that verbs of *coming* and *going* with בְּ after them, denote a *bringing*, a *coming with* something; e. g. Judg. 15: 1, 'Samson visited his wife *with a kid*,' (בְּגִדִי), i. e. he brought a kid, etc. Deut. 23: 5.

(b) עַל. This means *upon* (ἐπί), *on* (ἐπί); often transferred to *motion toward* anything, *over* it, and stands [in this respect] nearly related to בְּ. With the meaning *on, upon*, it stands with verbs designating what is *onerous, burdensome*, (prop. *to lie hard upon*); e. g. Is. 'they are a burden (עָלִי) *upon me*;' Job 7: 20. So in verbs signifying *to lay upon, commit to* (עָלַתְּ עָלַי); also *to spare, pity*, as הוֹסֵם עַל.

To these meanings must be added that of *towards, according to, agreeably to*, (a tropical sense, taken from the exemplar or type *whereon* one lays anything in order to fashion it). Also it has the meaning *for the sake of, on account of*, (comp. Lat. *ob*, and Germ. *darob*); and even that of *although*, [see Ges. Lex. עַל. B.] With the meaning *over*, it stands frequently associated with verbs of *covering* and *protection*, as עָלַתְּ עָלַי, *to cover over, to make a protection over*. The like, also, in ideas that stand related to this; e. g. עָלַתְּ עָלַי, *to fight for one*, (prop. to protect *around* him), Judg. 9: 17.

It also denotes *on, by*, principally when one object rises up *over* another; as **עַל הַיָּם** *by the sea*; but sometimes also like *on the side*. Conceived of in respect to *motion*, it means *towards, off to*, anything; so that, in the later Hebrew, and in poetry, it often = **אֶל** and **לְ**. See Job 6: 27. 19: 5. 22: 2. 33: 23.

(c) **מִן**—marks *motion* or *removal from* anything. The fundamental meaning is that of *separation from a whole, of origin, derivation*. As a *const. state* of a noun, **מִן** indicates *part* or *part of* anything. Hence the meaning *out of* anything, first used to designate a *part of*, or *that which is taken from the whole*; as in our expression, *to give of, to take of*, the *of* = a part of. This ground-meaning is plainest of all, when the word has the sense of *some of, something of*, anything; e. g. **מִזְקֵנֵי יִשְׂרָאֵל**, *some of the elders of Israel*; **מִדָּם**, *some of the blood* (French *du sang*). The same is true of the mistaken idiom of the Hebrews and Arabians, where, with the words *one, none*, it stands apparently pleonastic; viz. **מִצְּחַת** in Lev. 4: 2 = *not from one*, and stands for *not any one, not the least part of*, for it properly means *a part, a piece, the least part*, of anything. Comp. this seemingly difficult phraseology, in Lev. 4: 2. Deut. 15: 7. Ezek. 18: 10.

In its most usual sense of *from, away from*, it forms the counter-part to **אֶל** and **בָּר**, and stands not only after verbs of *departing, fleeing away*, from anything, but also for kindred ideas, such as *being afraid of, concealing from, guarding one's self from*, etc., (where we supply either *of* or *from*; the Germans use *vor*; the Greeks **ἀπό**, the Latins *ab*, as *καλύπτω ἀπό*, *custodire ab*).

In transferring the particle to *time*, it means *part of time* from a period of *beginning*, not from the end of it, (like **ἀπό νυκτός**, *de nocte, from the commencement of the night*); e. g. **מִבְּרֵיחַ**, *from the beginning of thy days*, Job 38: 12.—It also means *immediately after or from*, (like **ἐξ ἀγίστου**, *ex itinere*); e. g. Ps. 73: 20, **מִתְקַיֵּץ**, *immediately from or after waking*; Gen. 38: 24, **בְּשָׁלֹשׁ חֳדָשִׁים**, *after three months*, i. e. from that period. Hos. 6: 2.

On the use of this preposition to designate *rest on the side of* anything, where only a proximate removal from an object is marked, (like *prope abesse ab, pendere ex aliqua re*), see above, § 147, 1. In respect to the use of **מִן** for *comparison*, see § 117, 1.

(d) **אֶל**, **אֵלַי**, (prop. *regions, directions*, hence *towards*), marks motion or direction *towards* anything, both in a *physical* and *intellectual* sense, whether one reaches the mark or not. In the former case = **בָּר**; e. g. **אֶל פִּיהוּ**, *to his very mouth*; sometimes it means even penetration *into* a thing = **אֶל-תּוֹךְ**, e. g. **אֶל תְּהַבָּה** *go into the ark*.

Seldom, and only catachrestically, (yet in cases that admit of no doubt), is it employed to designate *resting in* a place; e. g. Jer. 41: 12, 'they found him **אֶל מַיִם רַבִּים**, *at the many streams* of Gibeon; **אֶל מְקוֹם**, *in or at the place*, Deut. 16: 6. 1 K. 8: 30, **אֶל הַהָר**, 1 Sam. 17: 3. (Comp. the

Greek εἰς and ἐς for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax. 80). [We say: *at home*, *at Leipsic*, etc.; but] the German *zu Hause*, *zu Leipsig*, etc.

(e) *Lamedh* (לְ). This is abridged from לָא, but is employed more in metaphorical senses; e. g. *to* anything, and hence a sign of the Dative, and also for the *Gen. of possession*, § 113, 2. Then come *in respect to*, *on account of*, *for the good of*, any one. Such a *Dativus commodi*, specially in later Hebrew and in conversation style, is pleonastically added to many verbs, particularly to the Imper. mode; e. g. הֵלֵךְ לְךָ, *go, up with thyself!* הִלַּךְ בְּרַח לְךָ *fly* (to save thyself); but also as Cant. 2: 17, הִלַּךְ לְךָ *be like*. To the *solecisms* of later times, (as often in Syriac), belongs the placing of לְ before the *Accusative*; e. g. לְ before the Acc. in Lam. 4: 5. [al. see Ges. Lex. לְ, 4. c. Quaere, is not this borrowed from the *Inf.* complement of a verb with לְ prefixed? See § 139, 2.]

Quite frequent, specially in poetry, is לְ put before a *place of rest* or *abode*, and also before *time*; e. g. לְיְמֵינֶךָ, *at thy right hand*; לְעֶרְבַּי, *at evening*. Respecting its use with the *Passive*, and passive ideas, see § 140, 2.

(f) *Kaph* (כִּי, which, as an *adverb*, means *about*, *somewhat*), as a preposition means *as*, and marks *resemblance*. When doubled, כִּי—כִּי, it means *as—so*, and also *so—as*, e. g. Gen. 44: 18. In later writers, כִּי—כִּי means *according to—agreeably to* or *like as*, used in respect to the *conformity* of a thing to rule.

In designations of *time*, it means *about*. A *pleonastic* כִּי, or *Kaph veritatis* (as grammarians speak), is nowhere to be found with certainty. Everywhere the *comparative* meaning finds place. The word כִּי־מְעַט is indeed equivalent to כִּי־מְעַט, but properly it means, *like a very small thing*. So in Neh. 7: 2, 'he was כִּי־אִישׁ אֱמֶתֶת *as a true man* (must be).'

4. If in poetic parallelism a *preposition* stands in the first member, it can, (like a *negation*, § 149, 3), be omitted in the second corresponding member.

E. g. כִּי in Is. 48: 14, 'he will accomplish his pleasure on Babylon (בְּבָבֶל), and his power [on] the Chaldees' (בְּשַׁדְדִים without כִּי). Hab. 3: 15. Job 12: 12. So too in respect to לְ; Job 34: 10. Is. 28: 6. So as to מִן; Gen. 49: 25. Is. 30: 1. Also as to הִנֵּה; Is. 61: 7.

N. B. The commonly received and numerous *ellipses* of all possible prepositions, is altogether uncritical. Even those passages where one commonly supplies כִּי, particularly after כִּי, are to be explained by the *adverbial Acc.*, or else by an Acc. governed by a verb; to say nothing of many cases which actually belong to the *Nominative*, although they have been reckoned here.

§ 152.

Of Conjunctions.

1. When we sum up all the *conjunctions*, which frequently are of a *compound* nature, it appears that the Heb. language exhibits not a little of richness and of the figurative, in proportion to its simplicity elsewhere. This is manifest from its power of forming *conjunctions* out of most of the *prepositions*, by joining on to them אֲשֶׁר or כִּי, (§ 102, 1. c). The writers, however, have not employed all the means furnished by the language, for the exact determination of the relation of sentences and clauses,* and often have they employed imperfect means of connecting. Hence the *many meanings* which a few favorite conjunctions have, (viz. וְ, כִּי, אֲשֶׁר), or at least whereby we must translate them in the western languages, which do not always allow of so loose a connection as is frequent in the Hebrew. (See No. 3 below).

I. VAV. Of the most extensive meaning is וְ, וּ, (§ 102, 2, comp. Ges. Thes. I. 393 seq.)

(a) Properly and predominantly the copulative *and*, in the connecting of words as well as sentences.

In the junction of three or four words, it either stands between all; or the last, (Gen. 13: 2. 2 K. 23: 5); more seldom between only the first, (Ps. 45: 9). In certain formulas it is usually left out; as *yesterday* [and] *the day before yesterday*, (Ex. 5: 8). In like manner, in animated description, accompanied by strong feeling, (*constructio asyndeta*). Judg. 5: 27, *between her feet he bowed down, fell, was prostrate*. Job 20: 19. Cant. 2: 11. 5: 6. Is. 26: 17.

(A) *In the connecting of words*, Vav (וְ) is sometimes used in an *EXEGETICAL* way, (like *isque, et quidem*); e. g. 1 Sam. 28: 3, בְּרָמָה וּבְעָרֶיהָ, *in Rama, even his native city*. 2 Sam. 13: 20. Amos 3: 11. 4: 10. Sometimes this connection is such, that the second noun with a (וְ) before it, may be translated as an *adjective* to the first, (the *Hendiadys*, εἶν διὰ δυοῖν, of the grammarians); e. g. Gen. 3: 16, 'I will greatly multiply אֶתְּחַבְּבֶנָּה וְהִרְבִּינָה, *thy sorrow and thy conception*,' in the sense of *thy sorrowful conception, or the sorrow of*, etc., i. e. the sorrow with which childbearing is accompanied.

(B) *In the connecting of sentences and clauses*, Vav is, (1) *Partly continuative*, and corresponds to the English *then* (Germ. *dann, da*) before the *after-clause*,

* See similar facts, in § 105, 1. n. § 144. n. 1.

and after an absolute limitation of time ; e. g. Gen. 3: 5, ‘in the day that ye eat thereof, וַיִּנְקְחוּ עֵינֵיכֶם, *then shall your eyes be opened.*’ So Ex. 16: 6. Prov. 24: 27, אַחֲרַי וּבְנִיתָ בְרִיקָה, *afterwards shalt thou then build thy house* [without the specific limitation of time, 1 Sam. 12: 15]. (2) *Partly climactic* ; e. g. Job 5: 19, ‘in six troubles will he deliver thee, וּבְשִׁבְעַי *even in seven, evil shall not touch thee.*’ (3) *It is comparative*, i. e. it is employed between the members of a comparison = *and so, and thus* ; e. g. Job 5: 7, ‘Man is born to trouble, *as* (וְ) the sons of lightning [birds of prey] fly aloft.’* So also in Job 12: 11. 34: 3. Prov. 17: 3. 25: 3, 25, [al. saepe].

(b) *Vav* is oftentimes employed where contrast is intended, = *and yet, and still*. E. g. Judg. 16: 15, ‘wherefore dost thou say: I love thee, לְבָבְךָ אֵין אִתִּי, *and still thy heart is not with me?*’ Gen. 15: 2. 18: 13, [al. saep.].

(c) *Vav* stands in a CAUSAL connection, i. e. before a clause giving a *ground or reason* ; where we mostly employ *since*. E. g. Ps. 5: 12, ‘Let all who trust in thee rejoice, forever let them sing, וְהִסֵּיָה *since thou wilt protect,*’ or *for or because thou wilt protect* ; Is. 43: 12, ‘ye are my witnesses, וְאֲנִי אֵל,’ lit. *and I am God*, i. e. *that I am God*. Gen. 20: 3, ‘Thou art about to die . . . for she (וְהוּא) is the wife of another man.’ [And thus oftentimes].

(d) *In deductive or consequential clauses* ; and then it corresponds to our *therefore, consequently*. E. g. ‘I do not desire the death of the sinner . . . וְהִשְׁרִינוּ *therefore turn ye.*’ Even at the *beginning* of a sentence this *Vav* may stand, in case it is only a conclusion from something which precedes ; e. g. 2 K. 4: 40, 41, ‘and they could not eat ; and he said: וּבָקְחוּ-לִי *then, or therefore, bring me some meal,*’ etc. Ps. 4: 4, וְדַעוּ, *therefore know ye that* etc. Ps. 2: 6, 10. 2 Sam. 24: 3. [al. saep.].

(e) *Before clauses which indicate design, intention* ; our *that, in order that*. It is then joined mostly with the *Hortative* and the *Jussive* modes, (§ 126).

II. Scarcely less comprehensive are the two relative conjunctions אֲשֶׁר and כִּי = *quod, quum*, and like our *that, because, because that*. These two words are almost parallel with each other, except that אֲשֶׁר is also and properly a pronoun relative, and may take *prefix* prepositions. But כִּי is more frequent as a *conjunction*, and is very various in its uses.

Both (like *quod*) are *prefixed to a whole clause* which is to be regarded as in the *Acc.*, and as governed by a foregoing active verb. Before אֲשֶׁר the *Acc. particle* אֵת is often found ; e. g. Josh. 2: 10, אֵת אֲשֶׁר הוֹבִישׁ רִי, *we have heard that the Lord hath dried up*, i. e. we have heard that thing, viz.

* [So Gesenius and Roediger. I deem it quite as well to follow our English version: *as the sparks fly upward*. The sentiment is, that *trouble* is as *natural* to man as the flying upwards of sparks is to fire. This is at least more easy and natural than the other version, and not less poetic.—S.]

that the Lord etc. More usually the same idea is expressed by שְׂמִיעֲנִי אֱשֶׁר simply, or by שְׂמִיעֲנִי כִּי. 1 Sam. 24: 11, 19.

(a) With this is connected the use of כִּי before direct speech, (like ὅτι of the Greeks, which see in Lex.). Seldom is אֲשֶׁר employed in such a connection; as in 1 Sam. 15: 20. [In such cases, these particles, in written language, amount merely to our ("), the sign of quotation].

(b) These particles are often used to designate time = ὅτε, (prop. at the time) that, (at the time) when, and therefore = when, at which time. This is quite distinct from אִם if, if that, then a conditional when; see many examples in Ex. xxi. Sometimes it is used in a transition to this, Job 38: 5, comp. 4: 18 [17]. [Obscure and unsatisfactory; in the first example, כִּי means provided that or since (ironical); the second (4: 17) is merely אִם interrog.; v. 18 has neither כִּי nor אֲשֶׁר]. In such a connection, אֲשֶׁר is rather unfrequent, but it is found in some cases; e. g. Lev. 4: 22. Deut. 11: 6.

(c) To designate causality; = eo quod, Germ. weil, because. Written out fully they would stand thus: וְזֶן אֲשֶׁר, וְזֶן כִּי, and they are often to be translated by because, for, since that = γὰρ. If several reasons are coördinate, then we have כִּי—כִּי, Is. 1: 29, 30, or כִּי—וְכִי, because — and because, Job 38: 20.

(d) Only כִּי stands adversatively, after a negation = but. (Strictly speaking it means for; e. g. thou shalt not marry a woman of Canaan, but (כִּי) a Hebrew woman, = for thou shalt marry a Hebrew woman). Even when the negation is not expressed, but lies merely in the sense of the passage; e. g. after a question which contains a negative idea, (§ 150, 1. 2), then we may translate no, but; and we may even insert, in some cases, an intensive particle, as Mic. 6: 3, 4, 'What have I done to thee? . . . I have even (כִּי) brought thee out, etc.?' or, we might translate: 'Have I wearied thee? No, but I brought thee out,' etc. Job 31: 18. (See on אִם כִּי, § 152, 2. i.)

2. The other conjunctions we shall arrange according to their significations; and with respect to those of various significations, (of which there are many), we shall give the different meanings in their connection, where they first occur. We can only take a very brief survey of them here, remitting the student to the Lexicon of Gesenius for a more ample view with exemplifications.

(a) Besides (וְ) the proper copulative, there are other adverbial copulatives; e. g. אֲפִלּוּ also, moreover; and likewise the intensive or climactic אֲפֶלְאֵל, besides this, entirely, very, not only so but also. Both are once united in Lev. 26: 44. The first often designates increase of number or plurality; e. g. אֲפִלּוּ שְׁנַיִם even two; אֲפִלּוּ כָּל even all or altogether. It is also employed to give emphasis to the word which follows it; e. g. Gen. 29. 30, 'and he loved אֶת-רַחֵל אֲפֶלְאֵל Rachel indeed more than Leah,' (not also Rachel). 1 Sam. 24: 12. — אֲפֶלְאֵל כִּי

properly means: *it comes to this that*; and thence, *not to say moreover*; and (according to the connection) *so much the more, so much the less*.

(b) או is a *disjunctive*, (by etymology it means *free will, choice*), hence *or (vel)*, but also for *aut (disjunctive or)*, 2 K. 2: 16. Sometimes it stands elliptically for או כי, *or (it must be) that*, Is. 27: 5. Hence its transition into a conditional meaning, *if, if however*, Ex. 21: 36 (Sept. *ἐὰν δέ*, Vulg. *sin autem*); *if indeed*, 1 Sam. 20: 10; which has without good reason been called in question. (Comp. on אוכי, § 147). Moreover the double או—או, *or—or* = אם—אם.

(c) *Conjunctions of time* are אשר כי, = *ὅτε, quum, when*, (see above). More seldom, in the like way, the conditional particle אם, (like the German *wenn* for *wann*), *when*, Is. 4: 4. 24: 13.

Moreover we have עד אשר, עד כי, *until that*; also אם עד, *until when*; עד, *during, so long as*; בעוד, id.; אחרי אשר, *after that*; מאז (for מאז אשר), *since that*; בטרם and בטרם, *before*; קודמת אשר (for קודמת אשר), *before*, Ps. 129: 6.

(d) *Causal conjunctions*, or such as stand connected with the ground or reason of anything.—Besides כי and אשר, (see above), we have על כן אשר, *because that*; or barely על כן without אשר (§ 102, 1. c), Ps. 42: 7. 45: 3.—כי על כן (Gen. 18: 5. 19: 8. 2 Sam. 18: 20), and אשר על כן (Job 34: 27), both equivalent to על כן כי, על כן אשר, (see Ges. Thes. II. 682). Further, על דבר אשר, על אודות אשר, *prop. on account of the circumstance that, = because that*; also the emphatic בעבור אשר, *for the reason that, because that*; בען אשר, פתחת כי, *for that, because that*; and so נקב כי (lit. *for the reward that*), *that*.

(e) *Conjunctions indicating design or purpose*; לביען אשר, *for the purpose or intent that*; בעבור אשר, *in order that, to the intent that*, (also *causal*, as above). So (ך) *that, in order that* (see ך above); and perhaps 1 K. 6: 19, ה. [Before the Inf., ה, in cases not a few, might be classed here].—With a NEGATION, כן אל, *that not*, (see in § 149).

(f) *Of condition*; principally אם and לו, (rarely אלו), *if*. The first, (which is often an interrogative, § 150, 2), marks *pure conditionality*, in respect to which it is doubtful, whether the thing should be regarded as happening, or not, yet leaning to the first, (*if I do, did, will do*). On the other hand לו,* with the definite meaning that the thing in question does not, or will not, take place, or at least that this is very uncertain or improbable, (as, *if I should do, if I had done*). Hence אם may stand, where לו would be more exact, (Ps. 50: 12. 139: 8. Hos. 9: 12); but not the reverse. In particular, it is customary in assurances and conditional wishes always to em-

* Fully written, לו; as to origin the same as לו, לו, *not*; on which account, when uttered *interrogatively*, it amounts to an *optative* particle (§ 132, 2); as לו יחיה, *may he not live?* = *if he may only live!* Thence a conditional particle, as *if he lived!* (which he probably does not).

ploy אִם; as Ps. 7: 4—6, 'אִם עָשִׂיתִי זֹאת וְרָחֵם יְגִי, *if I have done this — then let the enemy persecute me*, etc. In this case, the supposition is, that the speaker must have actually done the thing in question, in order to bring justly on himself the evil to be inflicted; [and the implication is, that he has not done it]. So in Ps. 44: 21. 73: 15. 137: 5.

What has been said of אִם and לֵאמֹר, naturally applies when these particles are connected with a negation; in which case they take the forms, אִם לֹא, לֵאמֹר לֹא. Of אִם it should also be noted, that it conveys the idea of *denial*, when placed after the form of an oath; e. g. הוּא יְהוָה as *God lives*, 2 Sam. 11: 11. 20: 20. (אִם לֹא would mark *assurance, certainty*). But in the first expression there is an *ellipsis*, which we occasionally find filled out; e. g. 2 Sam. 3: 35, אִם כִּי אֲנִי וְכָל יוֹסֵפִי וְכָל אֱלֹהִים וְכָל יוֹסֵפִי כִּי אֲנִי, *may God do so to me, and even more, if*, etc. Generally, therefore, after verbs of *swearing, adjuring*, אִם designates *not*, Cant. 2: 7. 3: 5; elsewhere poetically, as Judg. 5: 8. Is. 22: 14. In regard to אִם כִּי, אִם כִּי, which occasionally go over into the *conditional* meaning, see above.

(g) *Concession* is expressed by אִם with the *Perfect*, (as *although I am*), Job 9: 15; also with the *Imperf.*, (*although I were*), as in Is. 1: 18. 10: 22. — עַל אֲשֶׁר עָל, *although*, Job 16: 17 — אִם כִּי, *even in case that, even if*.

(h) *Comparison* is expressed by כַּאֲשֶׁר, *as, quædamodum*; in the second clause by כֵּן, *as—so*, Is. 31: 4. 52: 14, 15. Moreover, כַּאֲשֶׁר may be omitted in the *fore-clause*, Is. 55: 9. Ps. 48: 6. So כֵּן is sometimes omitted in the *after-clause*, Obad. 5: 15. An entire agreement is denoted by כַּל-עֲמֻמָּה שֶׁ, *exactly so as*.

(i) Particles of *contrast* see above, among the *adverbs*. Decidedly there belongs here, כִּי אֲפָס כִּי, *only that = but, still*; also the difficult כִּי אִם, *prop. that if, then if*; most frequently *but if*, (see the meaning of כִּי above, under lett. d); but when joined with אִם it designates connection to a verb; as Ps. 1: 1, 'Happiness to the man who walks not in the counsel of the ungodly . . . (v. 2) *But if (אִם כִּי) his delight is*, etc.' Finally, directly for *but*; e. g. Ps. 1: 4. Gen. 32: 29. — *Unless* Gen. 32: 27. After a *negative*, it means *but*, Gen. 39: 9. 28: 17.

In respect to *interrogatives*, see § 150; and in respect to words of *wishing, desiring*, and the like, see lett. f. above.

3. A certain *brevity* and *incompleteness** of expression (see

* Rare is *pleonasm* and unnecessary fulness of expression; e. g. כִּי אִם, *if*, Ex. 22: 22. (Comp. the old German *wenn dass*, [Eng. *if that*], = *if it is that*). Altogether vernacular, on the other hand, is a *fulness* of particles in the Chaldee; e. g. כַּל-עֲמֻמָּה לְיָהּ, *entirely because that = because*. Same with הִנֵּה instead of הִי. It is not *pleonasm*, but *emphasis*, which repeats וְכֵן in Lev. 26: 43; like the Germ. *alldieweil*, [and Eng. *whereas, or because*].

No. 1) shows itself, among other things, in this, that a *compound* conjunction, fully expressing a relation, is not unfrequently represented by only a part of the same; which part may be sometimes the first and sometimes the second.

E. g. Instead of the full רַעַן אֲשֶׁר *because that = because*, stands the shorter רַעַן, or else אֲשֶׁר; for כַּאֲשֶׁר *as* (Conj.), stands כִּי, Is. 61: 11; and אֲשֶׁר, Ex. 14: 13. 1 K. 8: 24.

4. Still further is brevity consulted, when the conjunction, which normally would connect clauses or sentences, is entirely omitted.

(a) This takes place, in *conditional* sentences; e. g. Gen. 33: 13, *should one urge them on, (then) would they die*, Job 7: 20, *have I sinned, what do I to thee?* Gen. 42: 38.

(b) In *comparisons*; e. g. Ps. 14: 4, אֲכָלוּ עַמִּי אֲכָלוּ לֶחֶם, *those who devour my people, (as) they devour bread, or (as if) they devoured*; etc. Job 24: 19, *drought and heat take away the snow water*, שְׂאוֹל תִּשְׂאוּ (so) Sheol (those who) *sin*. Jer. 27: 11.

(c) In clauses or sentences which are dependent on the *relative conjunctions*; e. g. Gen. 12: 13, *say, אָחִי אַתְּ (that) my sister art thou*, (usually כִּי is put before such clauses). Ps. 9: 21, *that they may learn (that) they are men*. Is. 48: 8, *for I knew (that) thou art unfaithful*. Ps. 17: 3, *I have purposed, (that) my mouth shall not sin*. In all these cases, the clause stands properly in the *Accusative*, § 139. n. 2.

§ 153.

Of Interjections.

The interjections which mean *wo! alas!*, are employed both in the outcry of wo, as well as in complaint about anything. אָחָה, אוֹי, הוֹי, connect themselves with the object of complaint by עַל, אֶל, לְ, or even without particles; e. g. אוֹי לָנוּ, *wo to us!* Is. 1: 4, הוֹי גּוֹי, *wo to the nation!* 1 K. 13: 30, הוֹי אָחִי, *alas! my brother*. Respecting הִנֵּה with a suffix, see § 98, 5.

EXCURSUS.

[The following *Excursus* are appended to the 13th edition of Gesenius's Hebrew Grammar, but are omitted in the 14th edition by Roediger, a translation of which is contained in the preceding pages. The reason which Roediger gives for omitting them, is, that 'they seem to exceed the boundaries of elementary instruction.' But sure I am, that every intelligent reader of the present Grammar will thank me for presenting them to him, as they contain matter of the deepest interest in regard to the *antiquity of alphabetic writing*, and the *affinity of the old Egyptian language with the Hebrew*.—S]

EXCURSUS I. (Comp. § 5 above).

On the Forms and Names of Hebrew Letters, with reference to the invention of Alphabetic Writing.

It has already been remarked, (§ 5, 1), that for a right understanding of the names and forms of the Hebrew letters, we must go back to the Phœnician written characters, as they are the source of all alphabetic writing of hither Asia and of Europe. In them the 22 forms of letters are more or less plain imitations of sensible objects, whose names begin respectively with the letters, while the names of the letters as sounded designate those objects themselves.

The Phœnician writing took its rise from the hieroglyphical characters. But instead of designating, (like the later *kyriological* writing), a complete object, it represents only the *first letter* in a name. The transition from hieroglyphical writing to *alphabetic*, took place, as we find, *very early, at least 2000 years before the Christian era*, among the Egyptians. The oldest writing of this people was only *hieroglyphical*. But since this did not express the *sound* of the words by which objects were called, the necessity of something to accomplish this, would very naturally be felt. Hence the ingenious invention of giving to each letter only the sound which it had at the beginning of the word with which it was connected, [and thus making it a representative of *sound*, rather than of a *thing*]. E. g. the *hand*, in Egyptian *tôt*, stood for *t*; the *mouth* (Egypt. *ro*), stood for *r*. This done, alphabetic writing (*phonetic hieroglyphics*) was already in existence. Of this the ancient Egyptians made constant use, in connection with their *ideal* signs or hieroglyphics. Besides this *ideal writing* (hieroglyphics), used on the monuments and drawn

out in full, the Egyptians also had in use a more negligent and popular one for objects of common life, in which the forms of the other writing were greatly abridged and shortened, so that it consisted of only a few rough sketches; and this is called *hieratic writing*,* [a kind of *short-hand hieroglyphics*].

It was very probably in view of these historical facts, that the Phenicians, (who in very ancient times were closely connected by intercourse with the Egyptians), invented a new and much more convenient and practical alphabet. Entirely abandoning hieroglyphics, with their countless number of forms, they chose 22 signs or symbols for the 22 *consonant-sounds* of their language. These, for the most part, were abbreviated figures of objects, (somewhat as in the hieratic writing); yet so that the figures and names were not borrowed from the Egyptians, but taking their invention merely as a pattern, they proceeded to invent signs appropriate to their own language. To determine precisely at *what period* this was done, and *where*, is not now feasible, because the documents of facts are wanting. But that the Phenician writing, after the example of the Egyptian, was invented by Phenicians who lived among the Egyptians, somewhere about the period when the Phenician shepherd-kings had dominion in Egypt, must be regarded as a very probable supposition.†

The *names* of the letters are *Phenician*, in forms somewhat different from the Hebrew; and the explanation of them, in connection with the Phenician, is in most cases beyond doubt, and only in a few is it attended with any difficulty. Even this seems to result merely from the very abridged condition in which the forms of the letters concerned appear. The idiom of the O. Test. does not always suffice for the explanation of them.

[The author here presents a view of the Phenician *forms*, and an explanation of the meaning of the names respectively. The first he could easily do, from his Phenician apparatus. But it must be omitted here, because the *time* and the *expense* necessary to have such forms engraved, entirely prevent it. The *significations* are given above in § 5, 4. 1, where the reader may see them.—S.]

The transition from the Phenician writing to the *square forms* of the Hebrew, took place gradually, and through many intermediate links. It is too extensive and manifold to be exhibited here. An immediate daughter of the

* The principal book on the oldest modes of writing in Egypt (the hieroglyphic and hieratic), is Champollion's *Grammaire Egyptienne*, Paris 1836. fol. A synopsis of the principal well grounded results is given by Lepsius, *Le Lettre à Rosellini sur l'Alphabet hieroglyphique*, Rom. 1837. 8vo. An abridgment of this by Gesenius, is in the *Allgem. Litt. Zeitung* of Halle, 1839. Nos. 77—81.

† See Article on *Palaeographie* in Ersch and Gruber's Encyclop. § 3. B. ix. Comp. Hitzig, *Die Erfindung des Alphabets*, Zürich, 1840. fol. Olshausen, *Ueber den Ursprung des Alphabets*, Kiel, 1841. 8vo. It deserves special notice, that so many of the names of letters relate to objects of *pastoral* life. Some also appear to be of *Egyptian* origin; at least the *Tet*.

Phœnician was the *old Aramaean*, (see Monum. Phœnic. tab. 4); from this arose the *Palmyrene* (tab. 5); and the Hebrew square-character sprung from this. The Hebrew method of writing stands related to the Palmyrene as independent or *fracture-writing* to running or *juncture-writing*.

EXCURSUS II. (Comp. § 32).

Etymological Analysis of the Personal Pronouns.

Already, (in a Note above on § 32), has the striking resemblance of the Hebrew pronouns to the ancient Egyptian ones been mentioned. What we here design is, briefly to carry this through, because, in this way, some important considerations will present themselves, that have respect to the rise of the pronouns and their etymological analysis; and this will throw light on other phenomena of the language. Several of them agree with observations which Hupfeld has made only by the aid of analogy in the Semitic languages, (*Zeitschr. f. d. Morgenl.* II. s. 124 seq. and s. 427 seq.). In this way his remarks will receive still stronger confirmation.

The ancient Egyptian *Pronouns* are here subjoined; in respect to which it should be remarked, that those printed in *capitals* represent the *letters* as given in the ancient writing; the *vowels* (represented by small letters) are borrowed from the *Coptic*.

	<i>Sep. Pronoun.</i>	<i>Suffix.</i>
1.	AN o K	A I
2. m.	e N T o K	K
2. f.	e N T o	T
3. m.	e N T o F	F
3. f.	e N T o S	S
Pl. 1.	AN a N	N
2.	e N T O T e N	T e N
3.	e N T S e N	S e N

The general parallelism with the Hebrew must strike every observer. We will, therefore, only add the following remarks:

(1) The separate pronouns in general are composed from the appropriate germ of the Pronoun, and a *prefix-syllable*, *an*, *ant*, *ent*, which must have had a *demonstrative* meaning, and served to give to very short words more body and more force. We have then: *an-ok*. 2. *ent-ok*, *ent-o* (probably made by dropping the *k*). 3. *ent-of*, *ent-os*. Plur. 1. *an-an*. 2. *ent-olen*. 3. *ent-sen*.

(2) The same prefix-syllable, (at least *an*), the pronouns have in Hebrew, in the first two persons; viz. *an-oki*, *an-i*. 2. *an-ta* (kindred form, *an-ka*), fem. *an-ti*, *an-t*. Plur. *an-ahhnu*. 2. *an-tem*, *an-ten*. The third pers. has it

not in the biblical idiom; but in the Talmud, אָהָרֵי is used for *he*, very frequently; plur. אָהָרֵיךְ out of אָהָרֵיךְ.

(3) If one compares the essential parts of the pronominal forms in both languages, it will be seen that the third pers. plur. *sen* and the Hebrew *hem*, *hen*, correspond; as in Greek, ὅς and σὺς, and so the Latin *sus*. So in the sing., *of* (whence comes *ú*), fem. *os*, answer to the slender *hu*, *hi*. In the forms *of*, *os*, the vowel *o* stands *before* the essential part, in Hebrew *behind* it, (comp. אָהָרֵי and אָהָרֵי). The same is exhibited in other forms; as in the Heb. *an-oki*. We shall see, in the sequel, another mark thereof in the Heb. conjugations.

(4) The demonstrative prefix-syllable, *an*, *in*, (אָהָרֵי), has a plain analogy with the Hebrew אָהָרֵי *see!* And it may have been omitted in the third person originally, because one could not well refer to this as present. Plainly do we find the same again, in the Heb. so-called *Nun epenthetic*, (§ 57, 4. n.), e. g. *y^hbha-r^hkhen-hu*; and there is scarcely room for doubt, that this syllable belongs to the pronoun. In Egyptian, it sounds fuller in some of the forms —*ent* (with appended *t*, whose demonstrative power is shown by Hupfeld, ut sup. 135. 437). This *ent*, (also *et*), is in Coptic a relative for *which*; and so *enta* in the Aethiopic; plainly, however, like all relatives, originally demonstrative. As such the Hebrew has it in its אָהָרֵי and אָהָרֵי, (see § 35, n. 2. § 115, 1. n.). With suffix, it is אָהָרֵי, *he* and *him*, אָהָרֵי (Egypt. *ent-sen*), with weakening and letting drop the *Nun* in the middle of the word; like to אָהָרֵי out of אָהָרֵי, § 19, 2. 5.

(5) Immediately behind the prefixed demonstrative, and at the beginning of the pronoun, we find an *o* (probably by change of sound made from *a*); as *ent-olen*, *ye*; *ant-ok*, *thou*, Heb. *an-oki*. Is there not a remnant of this retained in אָהָרֵי, אָהָרֵי, אָהָרֵי, of verbs אָהָרֵי and אָהָרֵי; and consequently did not this *o* originally belong to the pronoun, as much as the *Nun epenthetic*? Analogy speaks for it; and by the remarks adduced in § 66, 4, the appearance is not explained differently, at least for verbs אָהָרֵי. The (אָהָרֵי) in אָהָרֵי can very appropriately be explained as being virtually the first syllable of אָהָרֵי.

PARADIGMS
OF THE
PRONOUNS AND VERBS.

[In the edition of Rœdiger, the Paradigms of the Verbs are printed as here, with the exception of the *asterisks* which he has affixed to all the forms which he calls *normal*, i. e. forms after the model of which the other forms are composed. An attentive consideration of this subject has led me to the full persuasion, that this is more of a hindrance than a help to the *beginner*; and others do not need it. Much better is it to teach the learner in what way the root of the verb is modified as to vowels in regular verbs, and vowels and consonants in irregular ones, by the *formative-suffixes* and *prefixes*; and also by the various conjugations. This will give him a clear insight into the essential constitution of a verb, in all its developments.—S.]

Nominative of Pronoun

OR

Pronoun separate.

Sing. 1. *comm.* אַנְכִי, in pause
אֲנִי; אַנְכִי, in pause
אֲנִי I.

2. $\left. \begin{array}{l} m. \text{ אַתָּה (אַתָּה), in} \\ \text{pause אַתָּה} \\ f. \text{ אַתָּה (אַתָּה),} \\ \text{prop. אַתָּה} \end{array} \right\} \text{thou.}$

3. $\left\{ \begin{array}{l} m. \text{ הוּא } he. \\ f. \text{ הִיא } she. \end{array} \right.$

Plur. 1. *comm.* אַנְּהֵנוּ (נְהֵנוּ),
(אֲנֵנוּ) we.

2. $\left\{ \begin{array}{l} m. \text{ אַתֶּם} \\ f. \text{ אַתֶּנָּה, אַתֶּן} \end{array} \right\} ye.$

3. $\left\{ \begin{array}{l} m. \text{ הֵם, הֵמָּה} \\ f. \text{ הֵנָּה, הֵן} \end{array} \right\} they.$

Accusative of Pronoun.

A.

Simple Form.

אֶנִּי; אֶנִּי; אֶנִּי me.

$\left. \begin{array}{l} \text{אֶתְּךָ, אֶתְּךָ, in pause אֶתְּךָ} \\ (\text{אֶתְּךָ}) \\ \text{אֶתְּךָ; אֶתְּךָ; אֶתְּךָ (אֶתְּךָ)} \end{array} \right\} \text{thee.}$

הוּא; הוּ; הוּ (הוּ); הוּ; הוּ
him.
הָא; הָא; הָא her (eam).

אֶנּוּ; אֶנּוּ; אֶנּוּ us (nos).

$\left\{ \begin{array}{l} \text{אֶכֶם, אֶכֶם} \\ \text{אֶכֶן, אֶכֶן} \end{array} \right\} \text{you (vos).}$

(הֵם), הֵם; הֵם, הֵם,
אֶמּוֹ; * אֶמּוֹ (אֶמּוֹ), *
them (eos).

הֵן; הֵן; הֵן (הֵן); הֵן them
(eas).

* The forms with a star are here the exclusively poetical ones. Those in a paren-

or Suffix of Verb.

Genitive of Pronoun or Suffix of Noun (Pron. possessive).

B.	A.	B.
With Nun demonstrative.	To a Noun Singular.	To a Noun Dual and Pl.
נִי, נִי	מי mine.	מי mine.
נִי, (נִי)	מי, מי, in pause מי } thine.	מי } thine.
(occurs not)	מי, מי, (מי)	מי
נָה, נָה, (נָה)	הוּ, הוּ, הוּ } his.	הוּ, הוּ, הוּ* } his.
נָה	הָ; הָ; הָ } her.	הָ } her.
נָה	נָה; נָה; (נָה) } our.	נָה } our.
These forms occur not.	כָּם, כָּם } your.	כָּם } your.
	כָּן, כָּן }	כָּן }
	הֵם; הֵם } theirs.	הֵם, הֵם* } theirs.
	מֵהֶם	מֵהֶם
	הֵן, הֵן, הֵן }	הֵן }

thesis are unusual forms, which however are necessary to a view of analogy.

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	
<i>Perfect.</i>	3. <i>m.</i>	קָטַל	פָּבַד	נִקְטַל	
	3. <i>f.</i>	קָטְלָה	פָּבְדָה	נִקְטְלָה	
	2. <i>m.</i>	קָטַלְתָּ	פָּבַדְתָּ	נִקְטַלְתָּ	
	2. <i>f.</i>	קָטַלְתְּ	פָּבַדְתְּ	נִקְטַלְתְּ	
	1.	קָטַלְתִּי	פָּבַדְתִּי	נִקְטַלְתִּי	
	<i>Plur.</i>	3.	קָטְלוּ	פָּבְדוּ	נִקְטְלוּ
		2. <i>m.</i>	קָטַלְתֶּם	פָּבַדְתֶּם	נִקְטַלְתֶּם
2. <i>f.</i>		קָטַלְתֶּן	פָּבַדְתֶּן	נִקְטַלְתֶּן	
1.	קָטַלְנוּ	פָּבַדְנוּ	נִקְטַלְנוּ		
<i>Inf.</i>		קָטַל	הִקְטַל	קָטַל	
<i>Inf. absol.</i>		קָטוּל	הִקְטַל (נִקְטַל)	קָטַל	
<i>Imp.</i>	<i>m.</i>	קָטַל	פָּבַד	הִקְטַל	
	<i>f.</i>	קָטְלִי	פָּבְדִי	הִקְטְלִי	
	<i>Pl. m.</i>		קָטְלוּ	פָּבְדוּ	הִקְטְלוּ
		<i>f.</i>	קָטְלֵנָה	פָּבְדֵנָה	הִקְטְלֵנָה
<i>Imperf.</i>	3. <i>m.</i>	יִקְטַל	יִכְבֵּד	יִקְטַל	
	3. <i>f.</i>	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	
	2. <i>m.</i>	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	
	2. <i>f.</i>	תִּקְטְלִי	תִּכְבְּדִי	תִּקְטְלִי	
	1.	אִקְטַל	אִכְבֵּד	אִקְטַל	
	<i>Pl.</i>	3. <i>m.</i>	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ
		3. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה
		2. <i>m.</i>	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ
		2. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה	תִּקְטְלֵנָה
		1.	נִקְטַל	נִכְבֵּד	נִקְטַל

apocopate Impf. (Jussive).

<i>Part. act.</i>	קָטַל	פָּבַד	נִקְטַל	מִקְטַל
<i>pass.</i>	קָטוּל			

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַלְהָ	הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטַּלְהָ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְנוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטִילֵנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַל	הִקְטִיל	[הִתְקַל]	
	הִקְטַל		הִתְקַטַּל
(wanting.)	הִקְטִילִי	(wanting.)	הִתְקַטַּלִי
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטִילֵנָה		הִתְקַטַּלֵנָה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
תִּקְטַלְוּ	תִּקְטִילוּ	תִּקְטַלְוּ	תִּתְקַטַּלְוּ
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
תִּקְטַלוּ	תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ
תִּקְטַלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
	יִקְטַל		
מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל

Suffixes.		1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.	
<i>Perf. Kal.</i>	3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְתּוּ	
	3. f.	קָטַלְתֵּנִי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	
	2. m.	קָטַלְתֵּנִי	—	—	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	
		קָטַלְתֵּנִי				
	2. f.	קָטַלְתֵּינִי	—	—	קָטַלְתֶּיְהוּ קָטַלְתֶּיְהוּ	
	1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו	
	<i>Plur.</i>	3. c.	קָטַלְנוּנִי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ
		2. m.	קָטַלְתֵּנוּנִי	—	—	קָטַלְתֶּהוּ
		1. c.	—	קָטַלְתֶּנּוּךָ	קָטַלְתֶּנּוּךָ	קָטַלְתֶּהוּ
	<i>Inf. Kal.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
קָטַלְנִי		קָטַלְתָּ				
<i>Imp. Kal.</i>	קָטַלְנִי	—	—	קָטַלְתָּ		
<i>Impf. Kal.</i>	3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתֶּהוּ	
	3. m. with Nun demonstrat.	יִקְטַלְנִי	יִקְטַלְתְּ	—	יִקְטַלְתֶּהוּ	
<i>Plur.</i>	3. m.	יִקְטַלְנוּנִי	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּהוּ	
<i>Perf. Piel.</i>		קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	

3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Pl. f.

קטלָה קטלָנו קטלְכֶם קטלְכֶן קטלָם קטלָן

קטלְתֶהּ קטלְתֶנוּ קטלְתֶכֶם קטלְתֶכֶן קטלְתֶם קטלְתֶן

קטלְתֶהָ קטלְתֶנוּ — — קטלְתֶהֶם קטלְתֶהֶן

קטלְתֶיהֶן קטלְתֶיהֶם — — קטלְתֶיהֶן קטלְתֶיהֶם

קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן

קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן

קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן

קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן קטלְתֶיהֶן קטלְתֶיהֶם קטלְתֶיהֶן

קטלָה קטלָנו קטלְכֶם קטלְכֶן קטלָם קטלָן

קטלָה } קטלָנו — — קטלָם —
קטלָה }

יקטלָה } יקטלָנו יקטלְכֶם יקטלְכֶן יקטלָם יקטלָן
יקטלָה }

יקטלְתֶהּ יקטלְתֶנוּ — — — —

יקטלְתֶהָ יקטלְתֶנוּ יקטלְתֶכֶם יקטלְתֶכֶן יקטלְתֶם יקטלְתֶן

יקטלָה יקטלָנו יקטלְכֶם יקטלְכֶן יקטלָם יקטלָן

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	עִמַּד	נִעְמַד	הִעְמִיד	הִעְמַד
3. <i>f.</i>	עִמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמַדָה
2. <i>m.</i>	עִמַּדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2. <i>f.</i>	עִמַּדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1.	עִמַּדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
<i>Plur.</i> 3.	עִמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמַדוּ
2. <i>m.</i>	עִמַּדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2. <i>f.</i>	עִמַּדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1.	עִמַּדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ
<i>Inf.</i>	עִמֹּד	הִעְמֹד	הִעְמִיד	הִעְמַד
<i>Inf. absol.</i>	עִמּוּד	נִעְמּוּד	הִעְמִיד	

<i>Imp. m.</i>	עִמֹּד	חִזַּק	הִעְמֹד	הִעְמִיד	
<i>f.</i>	עִמְדִי	חִזְּקִי	הִעְמְדִי	הִעְמִידִי	wanting.
<i>Pl. m.</i>	עִמְדוּ	חִזְּקוּ	הִעְמְדוּ	הִעְמִידוּ	
<i>f.</i>	עִמְדְנָה	חִזְּקֵנָה	הִעְמְדְנָה	הִעְמִידְנָה	
<i>Impf.</i> 3. <i>m.</i>	יִעְמַד	יִחַזַּק	יִעְמַד	יִעְמִיד	יִעְמַד
3. <i>f.</i>	תִּעְמַד	תִּחַזַּק	תִּעְמַד	תִּעְמִיד	תִּעְמַד
2. <i>m.</i>	תִּעְמַדְתָּ	תִּחַזַּקְתָּ	תִּעְמַדְתָּ	תִּעְמַדְתָּ	תִּעְמַדְתָּ
2. <i>f.</i>	תִּעְמַדְתְּ	תִּחַזַּקְתְּ	תִּעְמַדְתְּ	תִּעְמַדְתְּ	תִּעְמַדְתְּ
1.	אֶעְמַד	אֶחַזַּק	אֶעְמַד	אֶעְמִיד	אֶעְמַד
<i>Plur.</i> 3. <i>m.</i>	יִעְמְדוּ	יִחַזְּקוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ
3. <i>f.</i>	תִּעְמְדְנָה	תִּחַזְּקֵנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמְדְנָה
2. <i>m.</i>	תִּעְמַדְתֶּם	תִּחַזַּקְתֶּם	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם
2. <i>f.</i>	תִּעְמַדְתֶּן	תִּחַזַּקְתֶּן	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן
1.	נִעְמַד	נִחַזַּק	נִעְמַד	נִעְמִיד	נִעְמַד

apoc. Impf. (Jussive).

<i>Part. act.</i>	עֹמֵד	נֹעְמֵד	מִעְמִיד	מִעְמַד
<i>pass.</i>	עֹמֵד			

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpael.</i>
<i>Perf.</i> 3. <i>m.</i>	שָׁחַט	נִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
3. <i>f.</i>	שָׁחְטָה	נִשְׁחַטָּה	בָּרַכָה	בִּרְכָה	הִתְבָּרְכָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בִּרְכַּתְּ	הִתְבָּרַכְתָּ
2. <i>f.</i>	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בִּרְכַתְּ	הִתְבָּרַכְתְּ
1.	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בִּרְכָתִי	הִתְבָּרַכְתִּי
<i>Plur.</i> 3.	שָׁחְטוּ	נִשְׁחַטוּ	בָּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בִּרְכַתֶּם	הִתְבָּרַכְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בִּרְכַתֶּן	הִתְבָּרַכְתֶּן
1.	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ
<i>Inf.</i>	שֶׁחַט	הִשְׁחַט	בָּרַךְ	בִּרְךָ	הִתְבָּרַךְ
<i>Inf. absol.</i>	שָׁחַט	נִשְׁחַט	בָּרַךְ		

<i>Imp. m.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ		הִתְבָּרַךְ
<i>f.</i>	שָׁחְטִי	הִשְׁחַטִּי	בָּרְכִי	(wanting).	הִתְבָּרְכִי
<i>Pl. m.</i>	שָׁחְטוּ	הִשְׁחַטוּ	בָּרְכוּ		הִתְבָּרְכוּ
<i>f.</i>	שָׁחְטֵנָה	הִשְׁחַטְנֵה	בָּרְכֵנָה		הִתְבָּרְכֵנָה

<i>Impf.</i> 3. <i>m.</i>	יִשְׁחַט	יִשְׁחַט	יִבָּרַךְ	יִבְרַךְ	יִתְבָּרַךְ
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּבָּרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
2. <i>m.</i>	תִּשְׁחַטְתָּ	תִּשְׁחַטְתָּ	תִּבָּרַכְתָּ	תִּבְרַכְתָּ	תִּתְבָּרַכְתָּ
2. <i>f.</i>	תִּשְׁחַטְתְּ	תִּשְׁחַטְתְּ	תִּבָּרַכְתְּ	תִּבְרַכְתְּ	תִּתְבָּרַכְתְּ
1.	אֶשְׁחַט	אֶשְׁחַט	אֶבָּרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
<i>Plur.</i> 3. <i>m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִבָּרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבָּרְכֵנָה	תִּבְרְכֵנָה	תִּתְבָּרְכֵנָה
2. <i>m.</i>	תִּשְׁחַטּוּ	תִּשְׁחַטּוּ	תִּבְרַכּוּ	תִּבְרַכּוּ	תִּתְבְּרַכּוּ
2. <i>f.</i>	תִּשְׁחַטְנֵה	תִּשְׁחַטְנֵה	תִּבְרַכְנֵה	תִּבְרַכְנֵה	תִּתְבְּרַכְנֵה
1.	נִשְׁחַט	נִשְׁחַט	נִבָּרַךְ	נִבְרַךְ	נִתְבָּרַךְ

Impf. with Suff. יִשְׁחַטְהוּ

<i>Part. act.</i>	שֹׁחֵט	נִשְׁחַט	מְבָרַךְ	מִבְרַךְ	מִתְבָּרַךְ
<i>pass.</i>	שָׁחוּט				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח
3. <i>f.</i>	שָׁלְחָה	נִשְׁלַחְהָ	שִׁלְּחָהּ
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. <i>f.</i>	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
<i>Plur.</i> 3.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
<i>Inf.</i>	שַׁלַּח	הַשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שְׁלוּחַ	נִשְׁלַח	שִׁלַּח
<i>Imp. m.</i>	שַׁלַּח	הַשְׁלַח	שִׁלַּח
<i>f.</i>	שַׁלְּחִי	הַשְׁלְּחִי	שִׁלְּחִי
<i>Pl. m.</i>	שַׁלְּחוּ	הַשְׁלְּחוּ	שִׁלְּחוּ
<i>f.</i>	שַׁלְּחֵנָה	הַשְׁלְּחֵנָה	שִׁלְּחֵנָה
<i>Impf.</i> 3. <i>m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>f.</i>	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי
1.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3. <i>m.</i>	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ
3. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2. <i>m.</i>	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ
2. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>apoc. Impf. (Jussive)</i>			
<i>Impf. with Suff.</i> יִשְׁלַחְנִי			
<i>Part. act.</i>	שֹׁלֵךְ	נִשְׁלֵךְ	מִשְׁלֵךְ
<i>pass.</i>	שְׁלוּחַ		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
שָׁלַח	הִשְׁלִיחַ	הִשְׁלַח	הִשְׁתַּלַּח
שָׁלַחָה	הִשְׁלִיחָהּ	הִשְׁלַחָהּ	הִשְׁתַּלַּחָהּ
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שָׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שָׁלַח	הִשְׁלִיחַ הִשְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
(wanting)	הִשְׁלַח הִשְׁלִיחִי הִשְׁלִיחוּ הִשְׁלַחְנָה	(wanting)	הִשְׁתַּלַּח הִשְׁתַּלַּחִי הִשְׁתַּלַּחוּ הִשְׁתַּלַּחְנָה
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַח	מִשְׁלִיחַ	מִשְׁלַח	מִשְׁתַּלַּח

[See עָן p. 300.]	<i>Kal.</i>	<i>Niphal.</i>	
<i>Perf.</i> 3. <i>m.</i>	סָב	נָסַב	
3. <i>f.</i>	סָבָה	נָסְבָה	
2. <i>m.</i>	סָבוֹת	נָסְבוֹת	
2. <i>f.</i>	סָבוֹת	נָסְבוֹת	
1.	סָבוֹתִי	נָסְבוֹתִי	
<i>Plur.</i> 3.	סָבוּ	נָסְבוּ	
2. <i>m.</i>	סָבוֹתֶם	נָסְבוֹתֶם	
2. <i>f.</i>	סָבוֹתֵן	נָסְבוֹתֵן	
1.	סָבוֹנוּ	נָסְבוֹנוּ	
<i>Inf.</i>	סֹב	הִסָּב	
<i>Inf. absol.</i>	סָבוֹב	הִסָּבוֹב	
<i>Imp. m.</i>	סֹב	הִסָּב	
<i>f.</i>	סָבִי	הִסָּבִי	
<i>Plur. m.</i>	סָבוּ	הִסָּבוּ	
<i>f.</i>	סָבִינָה	הִסָּבִינָה	
<i>Impf.</i> 3. <i>m.</i>	יֹסֵב	יֹסֵב	יֹסֵב
3. <i>f.</i>	תִּסָּב	תִּסָּב	תִּסָּב
2. <i>m.</i>	תִּסָּב	תִּסָּב	תִּסָּב
2. <i>f.</i>	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
1.	אִסָּב	אִסָּב	אִסָּב
<i>Plur.</i> 3. <i>m.</i>	יֹסְבוּ	יֹסְבוּ	יֹסְבוּ
3. <i>f.</i>	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2. <i>m.</i>	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2. <i>f.</i>	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נִסָּב	נִסָּב	נִסָּב
<i>Impf. with Vav consec.</i>	וַיִּסָּב		
<i>Impf. with Suff.</i>	וַיִּסָּבֵנִי		
<i>Part. act.</i>	סוֹבֵב		נֹסֵב
<i>pass.</i>	סוֹבֵב		

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Poel.</i>	<i>Poal.</i>
הִסַּב	הוֹסַב	סוֹבַב	סוֹבַב
הִסְבִּיחַ	הוֹסְבִּיחַ	סוֹבְבֵיחַ	סוֹבְבֵיחַ
הִסְבִּיחַת	הוֹסְבִּיחַת	סוֹבְבֵיחַת	סוֹבְבֵיחַת
הִסְבִּיחַת	הוֹסְבִּיחַת	סוֹבְבֵיחַת	סוֹבְבֵיחַת
הִסְבִּיחִי	הוֹסְבִּיחִי	סוֹבְבֵיחִי	סוֹבְבֵיחִי
הִסְבִּיחֵי	הוֹסְבִּיחֵי	סוֹבְבֵיחֵי	סוֹבְבֵיחֵי
הִסְבִּיחְתֶּם	הוֹסְבִּיחְתֶּם	סוֹבְבֵיחְתֶּם	סוֹבְבֵיחְתֶּם
הִסְבִּיחְתָּן	הוֹסְבִּיחְתָּן	סוֹבְבֵיחְתָּן	סוֹבְבֵיחְתָּן
הִסְבִּיחֻהוּ	הוֹסְבִּיחֻהוּ	סוֹבְבֵיחֻהוּ	סוֹבְבֵיחֻהוּ
הִסַּב			
הִסַּב	הוֹסַב	סוֹבַב	סוֹבַב
הִסַּב		סוֹבַב	
הִסְבִּי	(wanting)	סוֹבְבִי	(wanting)
הִסְבִּי		סוֹבְבִי	
הִסְבִּינָה		סוֹבְבִינָה	
יִסַּב (יִסַּב)	יּוֹסַב (יִסַּב)	יִסוֹבַב	יִסוֹבַב
יִסְבִּיחַ	יּוֹסְבִּיחַ	יִסוֹבְבֵיחַ	יִסוֹבְבֵיחַ
יִסְבִּיחַת	יּוֹסְבִּיחַת	יִסוֹבְבֵיחַת	יִסוֹבְבֵיחַת
יִסְבִּיחַת	יּוֹסְבִּיחַת	יִסוֹבְבֵיחַת	יִסוֹבְבֵיחַת
יִסְבִּיחִי	יּוֹסְבִּיחִי	יִסוֹבְבֵיחִי	יִסוֹבְבֵיחִי
יִסְבִּיחֵי	יּוֹסְבִּיחֵי	יִסוֹבְבֵיחֵי	יִסוֹבְבֵיחֵי
יִסְבִּיחְתֶּם	יּוֹסְבִּיחְתֶּם	יִסוֹבְבֵיחְתֶּם	יִסוֹבְבֵיחְתֶּם
יִסְבִּיחְתָּן	יּוֹסְבִּיחְתָּן	יִסוֹבְבֵיחְתָּן	יִסוֹבְבֵיחְתָּן
יִסְבִּיחֻהוּ	יּוֹסְבִּיחֻהוּ	יִסוֹבְבֵיחֻהוּ	יִסוֹבְבֵיחֻהוּ
יִסַּב	יּוֹסַב	יִסוֹבַב	יִסוֹבַב
וַיִּסַּב			
וַיִּסְבִּיחַ (וַיִּסְבִּיחֻם)		וַיִּסוֹבְבִיחַ	
מִסַּב	מּוֹסַב	מִסוֹבַב	מִסוֹבַב

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הִגָּשׁ
3. <i>f.</i>		נִגַּשָׁה	הִגִּיֶּשֶׁה	הִגָּשָׁה
2. <i>m.</i>		נִגַּשְׁתָּ	הִגִּשְׁתָּ	הִגָּשְׁתָּ
2. <i>f.</i>		נִגַּשְׁתְּ	הִגִּשְׁתְּ	הִגָּשְׁתְּ
1.	(regular)	נִגַּשְׁתִּי	הִגִּשְׁתִּי	הִגָּשְׁתִּי
<i>Plur.</i> 3.		נִגְּשׂוּ	הִגִּישׁוּ	הִגָּשׁוּ
2. <i>m.</i>		נִגַּשְׁתֶּם	הִגִּשְׁתֶּם	הִגָּשְׁתֶּם
2. <i>f.</i>		נִגַּשְׁתֶּן	הִגִּשְׁתֶּן	הִגָּשְׁתֶּן
1.		נִגַּשְׁנוּ	הִגִּשְׁנוּ	הִגָּשְׁנוּ
<i>Inf.</i>	גָּשׁוּת	הִנְגַּשׁ	הִגִּישׁ	הִגָּשׁ
<i>Inf. absol.</i>	נִגְּוֹשׁ	הִנְגַּשׁ	הִגִּישׁ	
<i>Imp. m.</i>	גַּשׁ	הִנְגַּשׁ	הִגִּשׁ	
<i>f.</i>	גַּשִּׁי	הִנְגַּשִּׁי	הִגִּישִׁי	(wanting)
<i>Plur. m.</i>	גִּשׁוּ	הִנְגַּשׁוּ	הִגִּישׁוּ	
<i>f.</i>	גַּשְׁנָה	הִנְגַּשְׁנָה	הִגִּשְׁנָה	
<i>Impf.</i> 3. <i>m.</i>	יִגַּשׁ	יִנְגַּשׁ	יִגִּישׁ	יִגָּשׁ
3. <i>f.</i>	תִּגַּשׁ		תִּגִּישׁ	תִּגָּשׁ
2. <i>m.</i>	תִּגַּשׁ		תִּגִּישׁ	תִּגָּשׁ
2. <i>f.</i>	תִּגַּשִּׁי		תִּגִּישִׁי	תִּגָּשִׁי
1.	אִגַּשׁ	(regular)	אִגִּישׁ	אִגָּשׁ
<i>Plur.</i> 3. <i>m.</i>	יִגַּשׁוּ		יִגִּישׁוּ	יִגָּשׁוּ
3. <i>f.</i>	תִּגַּשְׁנָה		תִּגִּשְׁנָה	תִּגָּשְׁנָה
2. <i>m.</i>	תִּגַּשׁוּ		תִּגִּישׁוּ	תִּגָּשׁוּ
2. <i>f.</i>	תִּגַּשְׁנָה		תִּגִּשְׁנָה	תִּגָּשְׁנָה
1.	נִגַּשׁ		נִגִּישׁ	נִגָּשׁ
<i>apoc. Impf. (Jussive.)</i>			יִגַּשׁ	
<i>Part. act.</i>	נִגַּשׁ	נִגַּשׁ	מִגִּישׁ	מִגָּשׁ
<i>pass.</i>	נִגְּוֹשׁ			

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i>	אָכַל	נֶאֱכַל	הֶאֱכִיל	הִאֲכַל

(like Verbs first Guttural)

<i>Inf.</i>	אֹכֵל	הֹאֲכֵל	הֶאֱכִיל	הִאֲכַל
<i>Inf. absol.</i>	אֹכֹל	הֹאֲכַל		
<i>Imp. m.</i>	אֹכֵל	הֹאֲכַל	הֶאֱכֵל	(wanting)
<i>f.</i>	אֹכְלִי	(etc.)	(etc.)	
<i>Plur. m.</i>	אֹכְלוּ			
<i>f.</i>	אֹכְלֹנָה			
<i>Impf. 3. m.</i>	יֹאכַל	יִאֲכַל	יֶאֱכִיל	יִאֲכַל
<i>3. f.</i>	תֹּאכַל	(etc.)	(etc.)	(etc.)
<i>2. m.</i>	תֹּאכַל			
<i>2. f.</i>	תֹּאכְלִי			
<i>1.</i>	אֹכֵל			
<i>Plur. 3. m.</i>	יֹאכְלוּ			
<i>3. f.</i>	תֹּאכְלֹנָה			
<i>2. m.</i>	תֹּאכְלוּ			
<i>2. f.</i>	תֹּאכְלֹנָה			
<i>1.</i>	נֹאכַל			
<i>Impf. with Vav consec.</i>	וַיֹּאמֶר, וַיֹּאכַל			
<i>Part. act.</i>	אֹכֵל	נֹאֲכַל	מֵאֲכִיל	מֵאֲכַל
<i>pass.</i>	אֹכּוֹל			

	<i>Kal.</i>	<i>Niphal.</i>	
<i>Perf.</i> 3. <i>m.</i>	יָשַׁב	נִשְׁבַּח	
3. <i>f.</i>		נִשְׁבְּחָה	
2. <i>m.</i>		נִשְׁבַּחְתָּ	
2. <i>f.</i>		נִשְׁבַּחְתְּ	
1.	(regular)	נִשְׁבַּחְתִּי	
<i>Plur.</i> 3.		נִשְׁבְּחוּ	
2. <i>m.</i>		נִשְׁבַּחְתֶּם	
2. <i>f.</i>		נִשְׁבַּחְתֶּן	
1.		נִשְׁבַּחְנוּ	
<i>Inf.</i>	יֹסֵד, שָׁבַח	הַיֹּשֵׁב	
<i>Inf. absol.</i>	יָשׁוּב		
<i>Imp. m.</i>	שֵׁב	יִרְשׁ	הַיֹּשֵׁב
<i>f.</i>	שְׁבִי	יִרְשִׁי	הַיֹּשְׁבִי
<i>Plur. m.</i>	שְׁבוּ	יִרְשׁוּ	הַיֹּשְׁבוּ
<i>f.</i>	שְׁבֹנָה	יִרְשְׁנָה	הַיֹּשְׁבֹנָה
<i>Impf.</i> 3. <i>m.</i>	יֹשֵׁב	יִירָשׁ	יֹשֵׁב
3. <i>f.</i>	תֵּשֵׁב	תִּירָשׁ	תֵּשֵׁב
2. <i>m.</i>	תֵּשֵׁב	תִּירָשׁ	תֵּשֵׁב
2. <i>f.</i>	תֵּשְׁבִי	תִּירְשִׁי	תֵּשְׁבִי
1.	אֵשֵׁב	אִירָשׁ	אֵשֵׁב
<i>Plur.</i> 3. <i>m.</i>	יֹשְׁבוּ	יִירְשׁוּ	יֹשְׁבוּ
3. <i>f.</i>	תֵּשְׁבֹנָה	תִּירְשְׁנָה	תֵּשְׁבֹנָה
2. <i>m.</i>	תֵּשְׁבוּ	תִירְשׁוּ	תֵּשְׁבוּ
2. <i>f.</i>	תֵּשְׁבֹנָה	תִירְשְׁנָה	תֵּשְׁבֹנָה
1.	נֵשֵׁב	נִירָשׁ	נֵשֵׁב
<i>apoc. Impf. (Jussive.)</i>			
<i>Impf. with Vav consec.</i> וַיֵּשֶׁב			
<i>Part. act.</i>	יֹשֵׁב	נֹשֵׁב	
<i>pass.</i>	יֹשׁוּב		

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיטִיבָה
הוֹשִׁיבֶת	הוֹשֵׁבֶת		הִיטִיבֶת
הוֹשִׁיבֹת	הוֹשֵׁבֹת		הִיטִיבֹת
הוֹשִׁיבְתִי	הוֹשֵׁבְתִי	(regular)	הִיטִיבְתִי
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטִיבְתֶם
הוֹשִׁיבְתֶן	הוֹשִׁיבְתֶן		הִיטִיבְתֶן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשִׁיב, הוֹשִׁיב		יָטוּב	הִיטִיב
הוֹשֵׁב		יָטַב	הִיטִיב
הוֹשִׁיבִי	(wanting)	יָטַבִּי	הִיטִיבִי
הוֹשִׁיבוּ		יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטַבְּהָ	הִיטִיבְּהָ
יֹושֵׁב	יֹושֵׁב	יָיִטַב	יִיטִיב
תֹּושֵׁב	תֹּושֵׁב	תִּיטֵב	תִּיטִיב
תֹּושֵׁבִי	תֹּושֵׁבִי	תִּיטֵבִי	תִּיטִיבִי
אֹושֵׁב	אֹושֵׁב	אִיטֵב	אִיטִיב
יֹושִׁבוּ	יֹושִׁבוּ	יִיטֵבוּ	יִיטִיבוּ
תֹּושִׁבְנָה	תֹּושִׁבְנָה	תִּיטֵבְנָה	תִּיטִיבְנָה
תֹּושִׁבוּ	תֹּושִׁבוּ	תִּיטֵבוּ	תִּיטִיבוּ
תֹּושִׁבְנָה	תֹּושִׁבְנָה	תִּיטֵבְנָה	תִּיטִיבְנָה
נֹושֵׁב	נֹושֵׁב	נִיטֵב	נִיטִיב
יֹושֵׁב			יִיטֵב
יֹושֵׁב		וַיִּקַּץ, וַיִּיטֵב	
מוֹשִׁיב	מוֹשֵׁב	יָטַב	מוֹטִיב
		יָטוּב	

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Perf.</i> 3. <i>m.</i>	קָם	נָקוּם	הִקִּים	הוּקָם
3. <i>f.</i>	קָמָה	נָקוּמָה	הִקִּימָה	הוּקָמָה
2. <i>m.</i>	קָמַתָּ	נָקוּמוּתָּ	הִקִּימוּתָּ	הוּקָמַתָּ
2. <i>f.</i>	קָמַתְּ	נָקוּמוּתְּ	הִקִּימוּתְּ	הוּקָמַתְּ
1.	קָמַתִּי	נָקוּמוּתִי	הִקִּימוּתִי	הוּקָמַתִּי
<i>Plur.</i> 3.	קָמוּ	נָקוּמוּ	הִקִּימוּ	הוּקָמוּ
2. <i>m.</i>	קָמַתֶּם	נָקוּמוּתֶם	הִקִּימוּתֶם	הוּקָמַתֶּם
2. <i>f.</i>	קָמַתְּן	נָקוּמוּתְּן	הִקִּימוּתְּן	הוּקָמַתְּן
1.	קָמַנּוּ	נָקוּמוּנּוּ	הִקִּימוּנּוּ	הוּקָמַנּוּ
<i>Inf.</i>	קוּם	הִקוּם	הִקִּים	הוּקָם
<i>Inf. absol.</i>	קוּם	הִקוּם	הִקִּים, הִקָּם	
<i>Imp.</i> <i>m.</i>	קוּם	הִקוּם	הִקָּם	
<i>f.</i>	קוּמִי	הִקוּמִי	הִקִּימִי	(wanting)
<i>Plur. m.</i>	קוּמוּ	הִקוּמוּ	הִקִּימוּ	
<i>f.</i>	קָמְנָה	הִקָּמְנָה	הִקִּמְנָה	
<i>Impf.</i> 3. <i>m.</i>	יִקוּם	יִקוּם	יִקִּים	יּוּקָם
3. <i>f.</i>	תִּקוּם	תִּקוּם	תִּקִּים	תּוּקָם
2. <i>m.</i>	תִּקוּם	תִּקוּם	תִּקִּים	תּוּקָם
2. <i>f.</i>	תִּקְוָמִי	תִּקְוָמִי	תִּקִּימִי	תּוּקָמִי
1.	אִקוּם	אִקוּם	אִקִּים	אּוּקָם
<i>Plur.</i> 3. <i>m.</i>	יִקְוּמוּ	יִקְוּמוּ	יִקִּימוּ	יּוּקָמוּ
3. <i>f.</i>	תִּקְוְמֵינָה	תִּקְמְנָה	תִּקָּמְנָה	תּוּקָמְנָה
2. <i>m.</i>	תִּקְוּמוּ	תִּקְוּמוּ	תִּקִּימוּ	תּוּקָמוּ
2. <i>f.</i>	תִּקְוְמֵינָה	תִּקְמְנָה	תִּקָּמְנָה	תּוּקָמְנָה
1.	נִקוּם	נִקוּם	נִקִּים	נּוּקָם
<i>apoc. Impf.</i>	יִקָּם		יִקָּם	
<i>Impf. with ו consec.</i>	וַיִּקָּם, וַיִּקָּם		וַיִּקָּם	
<i>Impf. with Suff.</i>	יִקְוִימֵנִי		יִקְוִימֵנִי	
<i>Part. act.</i>	קָם	נָקוּם	מִקִּים	מוּקָם
<i>pass.</i>	קוּם			

<i>Pilel.</i>	<i>Pual.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִם	קוּמִם	בִּין	בִּין	נְבוּן
קוּמְמָה	קוּמְמָה	פָּנָה	פִּינָה	נְבוּנָה
קוּמְמַת	קוּמְמַת	פָּנֶת	פִּינֹת	נְבוּנוֹת
קוּמְמַת	קוּמְמַת	פָּנֶת	פִּינֹת	נְבוּנוֹת
קוּמְמַתִּי	קוּמְמַתִּי	פָּנֹתִי	פִּינֹתִי	נְבוּנוֹתִי
קוּמְמוֹ	קוּמְמוֹ	פָּנּוּ	פִּינּוּ	נְבוּנוֹ
קוּמְמַתֶּם	קוּמְמַתֶּם	פָּנְתֶם	פִּינְתֶם	נְבוּנוֹתֶם
קוּמְמַתֶּן	קוּמְמַתֶּן	פָּנְתֶן	פִּינְתֶן	נְבוּנוֹתֶן
קוּמְמַנּוּ	קוּמְמַנּוּ	פָּנּוּ	פִּינּוּ	נְבוּנוֹנּוּ
קוּמִם	קוּמִם	בִּין	הַבּוּן	הַבּוּן
		בִּין	הַבּוּן	הַבּוּן
קוּמִם		בִּין	הַבּוּן	הַבּוּן
קוּמְמִי	(wanting)	פִּינִי		(as הַקּוּם)
קוּמְמוֹ		פִּינּוּ		
קוּמְמָנָה		—		
יְקוּמִם	יְקוּמִם	יְבִין	יְבוּן	יְבוּן
תְּקוּמִם	תְּקוּמִם	תְּבִין		(as יְקוּם)
תְּקוּמִם	תְּקוּמִם	תְּבִין		
תְּקוּמְמִי	תְּקוּמְמִי	תְּבִינִי		
אֲקוּמִם	אֲקוּמִם	אֲבִין		
יְקוּמְמוֹ	יְקוּמְמוֹ	יְבִינּוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינָה		
תְּקוּמְמוֹ	תְּקוּמְמוֹ	תְּבִינּוּ		
תְּקוּמְמָנָה	תְּקוּמְמָנָה	תְּבִינָה		
נְקוּמִם	נְקוּמִם	נְבִין		
		יְבִין		
		וְיְבִין		
		יְבִינִי		
מְקוּמִם	מְקוּמִם	בִּין	נְבוּן	נְבוּן
		בוּן		

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	מָצַא	נִמְצַא	מִצַּא
3. <i>f.</i>	מָצְאָה	נִמְצְאָה	מִצְּאָה
2. <i>m.</i>	מָצַאתָ	נִמְצַאתָ	מִצַּאתָ
2. <i>f.</i>	מָצַאתְּ	נִמְצַאתְּ	מִצַּאתְּ
1.	מָצַאתִי	נִמְצַאתִי	מִצַּאתִי
<i>Plur.</i> 3.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ
2. <i>m.</i>	מָצַאתֶם	נִמְצַאתֶם	מִצַּאתֶם
2. <i>f.</i>	מָצַאתְנָן	נִמְצַאתְנָן	מִצַּאתְנָן
1.	מָצַאתִנוּ	נִמְצַאתִנוּ	מִצַּאתִנוּ
<i>Inf.</i>	מִצֹּא	הַמִּצֹּא	מִצֹּא
<i>Inf. absol.</i>	מִצֹּא	נִמְצֹא	מִצֹּא
<i>Imp. m.</i>	מִצֹּא	הַמִּצֹּא	מִצֹּא
<i>f.</i>	מִצֹּאִי	הַמִּצֹּאִי	מִצֹּאִי
<i>Plur. m.</i>	מִצֹּאוּ	הַמִּצֹּאוּ	מִצֹּאוּ
<i>f.</i>	מִצֹּאֵנָה	הַמִּצֹּאֵנָה	מִצֹּאֵנָה
<i>Impf.</i> 3. <i>m.</i>	יִמְצֹא	יִמְצֹא	יִמְצֹא
3. <i>f.</i>	תִּמְצֹא	תִּמְצֹא	תִּמְצֹא
2. <i>m.</i>	תִּמְצֹא	תִּמְצֹא	תִּמְצֹא
2. <i>f.</i>	תִּמְצֹאִי	תִּמְצֹאִי	תִּמְצֹאִי
1.	אִמְצֹא	אִמְצֹא	אִמְצֹא
<i>Plur.</i> 3. <i>m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. <i>f.</i>	תִּמְצְאוּנָה	תִּמְצְאוּנָה	תִּמְצְאוּנָה
2. <i>m.</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. <i>f.</i>	תִּמְצְאוּנָה	תִּמְצְאוּנָה	תִּמְצְאוּנָה
1.	נִמְצֹא	נִמְצֹא	נִמְצֹא
<i>apoc. Impf. (Jussive.)</i>			
<i>Impf. with Suff.</i>	יִמְצְאוּנִי		יִמְצְאוּנִי
<i>Part. act.</i>	מִצֹּא	נִמְצֹא	מִמְצֹא
<i>pass.</i>	מִצְּוֹ		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מָצַא	הִמְצִיא	הִמָּצַא	הִתְמַצֵּא
מָצְאָה	הִמְצִיָּה	הִמָּצְאָה	הִתְמַצֵּיָה
מָצְאֹת	הִמְצִיֹּת	הִמָּצְאֹת	הִתְמַצֵּיֹת
מָצְאֹת	הִמְצִיֹּת	הִמָּצְאֹת	הִתְמַצֵּיֹת
מָצְאֹתִי	הִמְצִיֹּתִי	הִמָּצְאֹתִי	הִתְמַצֵּיֹתִי
מָצְאוֹ	הִמְצִיאוֹ	הִמָּצְאוֹ	הִתְמַצֵּאוֹ
מָצְאתֶם	הִמְצִיאתֶם	הִמָּצְאתֶם	הִתְמַצֵּאתֶם
מָצְאתְךָ	הִמְצִיאתְךָ	הִמָּצְאתְךָ	הִתְמַצֵּאתְךָ
מָצְאוֹנוֹ	הִמְצִיאוֹנוֹ	הִמָּצְאוֹנוֹ	הִתְמַצֵּאוֹנוֹ
מָצַא	הִמְצִיא	הִמָּצַא	הִתְמַצֵּא
	הִמָּצַא		
	הִמָּצַא		הִתְמַצֵּא
(wanting)	הִמְצִיאִי	(wanting)	הִתְמַצֵּאִי
	הִמְצִיאֵי		הִתְמַצֵּאֵי
	הִמְצִיאֵינוֹ		הִתְמַצֵּאֵינוֹ
יִמָּצַא	יִמְצִיא	יִמָּצַא	יִתְמַצֵּא
תִּמָּצַא	תִּמְצִיא	תִּמָּצַא	תִּתְמַצֵּא
תִּמָּצַא	תִּמְצִיא	תִּמָּצַא	תִּתְמַצֵּא
תִּמָּצְאֵי	תִּמְצִיֵּי	תִּמָּצְאֵי	תִּתְמַצֵּיֵי
אִמָּצַא	אִמְצִיא	אִמָּצַא	אִתְמַצֵּא
יִתְמַצֹּא	יִמְצִיאוֹ	יִתְמַצֹּא	יִתְמַצֵּאוֹ
תִּתְמַצֹּנָה	תִּמְצִינָה	תִּתְמַצֹּנָה	תִּתְמַצֵּנָה
תִּתְמַצֹּאוֹ	תִּמְצִיאוֹ	תִּתְמַצֹּאוֹ	תִּתְמַצֵּאוֹ
תִּתְמַצֹּנָה	תִּמְצִינָה	תִּתְמַצֹּנָה	תִּתְמַצֵּנָה
נִתְמַצֵּא	נִמְצִיא	נִתְמַצֵּא	נִתְמַצֵּא
	יִמָּצַא		
	יִמְצִיאֵנִי		
מִתְמַצֵּא	מִמְצִיא	מִתְמַצֵּא	מִתְמַצֵּא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Perf.</i> 3. <i>m.</i>	גָּלָה	נִגְלָה	גָּלָה
3. <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. <i>m.</i>	גָּלִית	נִגְלִית	גָּלִית
2. <i>f.</i>	גָּלִית	נִגְלִית	גָּלִית
1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
<i>Plur.</i> 3.	גָּלוּ	נִגְלוּ	גָּלוּ
2. <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. <i>f.</i>	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
<i>Inf.</i>	גָּלוֹת	הַגָּלוֹת	גָּלוֹת
<i>Inf. absol.</i>	גָּלָה	נִגְלָה	גָּלָה
<i>Imp. m.</i>	גָּלֵה	הַנִּגְלֵה	גָּלֵה
<i>f.</i>	גָּלִי	הַנִּגְלִי	גָּלִי
<i>Pl. m.</i>	גָּלוּ	הַנִּגְלוּ	גָּלוּ
<i>f.</i>	גָּלִינָה	הַנִּגְלִינָה	גָּלִינָה
<i>Impf.</i> 3. <i>m.</i>	יִגְלֶה	יִגְלֶה	יִגְלֶה
3. <i>f.</i>	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. <i>m.</i>	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי
1.	אִגְלֶה	אִגְלֶה	אִגְלֶה
<i>Plur.</i> 3. <i>m.</i>	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
2. <i>m.</i>	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. <i>f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1.	נִגְלֶה	נִגְלֶה	נִגְלֶה
<i>apoc. Impf.</i>	יִגַּל	יִגַּל	יִגַּל
<i>Impf. with Suff.</i>	יִגְלֵנִי	יִגְלֵנִי	יִגְלֵנִי
<i>Part. act.</i>	גָּלָה	נִגְלָה	מִגְלָה
<i>pass.</i>	גָּלוּי		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלְתָּה
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלוּת	הִגְלוּת	הִגְלוּת	הִתְגַּלוּת
גְּלוּהָ	הִגְלוּהָ	הִגְלוּהָ	הִתְגַּלוּהָ
	הִגְלָה		הִתְגַּלָּה
	הִגְלוּ		הִתְגַּלוּ
(wanting)	הִגְלוּ	(wanting)	הִתְגַּלוּ
	הִגְלִינָה		הִתְגַּלִּינָה
יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	יִגְלֵ		יִתְגַּלֵּ
	יִגְלִינוּ		
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה

	<i>Kal.</i>	<i>Hiphil.</i>	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>
<i>Perf.</i>	יָרָה	הוֹרָה	נָשָׂא	נָשָׂא	הִשְׂיֵא* הִשְׂיֵא
3. <i>f.</i>	יָרְתָה	הוֹרְתָה			
2. <i>m.</i>	יָרִיתְךָ	הוֹרִיתְךָ	נָשְׂאתָ	נָשְׂאתָ	הִשְׂאתָ
3. <i>pl.</i>	יָרוּ	הוֹרוּ	(as לָאָ)		
<i>Inf.</i>	יָרוּת	הוֹרוּת	שָׂאת		
<i>Inf. abs.</i>	יָרָה		(reg.)		
<i>Imp.</i>	יָרֵה	הוֹרֵה	שֵׂא		
<i>f.</i>	יָרִי	הוֹרִי	שֵׂאִי		
<i>Imperf.</i>	יִרְהַ	יוֹרְהַ	יִשָּׂא	יִנָּשֵׂא	יִשְׂיֵא
3. <i>pl.</i>	יִירוּ	יִורוּ	יִשָּׂאוּ	יִנָּשְׂאוּ	יִשְׂיֵאוּ
<i>apoc. Impf.</i>		יִוֹר		(reg.)	
<i>Part. act.</i>	יֹרֵה	מוֹרֵה	(reg.)		
<i>pass.</i>	יָרוּי				(* From נָשָׂא, not נָשָׂא).

	<i>Kal.</i>	<i>Hiphil.</i>	<i>Kal.</i>	<i>Hiphil.</i>
<i>Perf.</i>	נָטָה	הִטָּה	בָּא	הִבִּיא
(as לָהּ)		2. <i>m.</i> הִטִּיתְךָ	בָּאתָ	(as לָאָ)
<i>Impf.</i>	יִטָּה	יִטָּה	3. <i>pl.</i> (בָּאוּ) בָּאוּ	
3. <i>pl.</i>	יִטּוּ	יִטּוּ	<i>Impf.</i> (יִבּוּאוּ) יִבּוּאוּ	יִבִּיאוּ
<i>apoc. Impf.</i>	יִט	יִט	<i>Imp.</i> בּוֹא (בָּא) 3 <i>pl. f.</i> תִּבְיֹאֲיִנָּה	
(the rest as לָהּ)	<i>Imp.</i> הִטָּה		<i>Part.</i> בָּא	מִבִּיאוּ
			<i>Hoph.</i> הוֹבָא	3. <i>f.</i> הוֹבָאת
			2. <i>m.</i> הִבְאִיתְךָ	<i>Fut.</i> יוֹבֵא
			<i>Part.</i> מוֹבָא	

INDEX.

(The numbers refer to the *pages* of the Grammar; *n.* refers to Notes).

- A-sound, 27.
- Abbreviations of words, 20.
- Absolute Cases, 260.
- Abstract for Concrete, 150; expressed by the *fem.*, 199; more usually with the article, 205.
- Accents, 40 seq.
- Accusative, marked by ל , 216; by ל , 162; governed by the verb, 250 seq.; double Acc., 252; adverbial Acc., 187, 188, 217, 218.
- Adjective, periphrasis of it by a noun, 196, 197; when it takes the article with a noun, 209, 210; without the noun's having it, 209.
- Adverbs, 187 seq.; syntax, 265 seq.; expressed by a verb, 256.
- Alphabet, forms, names, and powers, of the letters, 18 seq.
- Aphaeresis, 47.
- Apocope, 47; of verbs, 139, 141.
- Apposition, 212, 215.
- Arabisms, 56, 80, 95, 97.
- Article, 81 seq.; use made of it, Synt., 203 seq.
- Aspirates, 23, 38, 39.
- Assimilation, 47, 48, 105, 121.
- Case-endings, remains of, 162 seq.
- Chaldaisms in Hebrew, 9 seq., 11, 90, 92; of third pers. fem. Imperf., 95; of Piel, 104, n. 1; of verbs ל , 141; of Imperf. in verbs ל , 123; of verbs ל , 134; of plural nouns, 157; of fem. nouns, 147, 148. n.
- Collectives, 199, 201 seq.; syntax of them, 260 seq.
- Common gender, nouns of, 198, 200.
- Comparative degree, 218.
- Composite ideas in the plural, 202, 203; with the article, 206; with suffix, 221; how constructed, 260 seq.
- Compound words (unfrequent), 74, 75, 149, 187.
- Conditional sentences, 279, 280 seq.
- Conjugations, or *derived* Verbs, 84, 85; number and order, 85, 86; unusual conjugations, 109 seq.
- Conjunctions, 193; syntax of, 277.
- Conjunctive or Subj. mode, expressed by the Imperf., 234.
- Consonants, sound and division of, 18 seq.;—weakened to vowels, 47.
- Construction *asyndic*, 255, 282.
- Contraction by assimilation, 47; of vowels by quiescence, 58.
- Copula, how designated, 258.
- Daghesh, 35;—*forte*, 35 seq.; different kinds of, 48 seq.; not received by a Guttural, 52; nor by *Resh*, 54; omission of, in verbs *Ayin doubled*, 126.
- Daghesh *lene*, 39 seq.; when inserted or omitted, 51 seq.
- Daghesh *implied* (forma daghessanda), 60.
- Dative Case, 216, comp. 214.
- Diminutives, formation of, 156.
- Diphthongs, 22, 30; how avoided, 58 seq.
- Doubling of Letters, 46; designates intensity, 103.
- Dual, 159 seq.; of numerals, 185; syntax of, 211.

- E-sound, 32.
- Ellipsis, of the relative pronoun, 226; of *it*, *he*, 223; other ellipses, true and false, 216, 218, 220, 226, 280; of conjunctions, 281.
- Epicoenes, i. e. nouns of common gender, 198.
- Exchange of Consonants, 46.
- Feeble letters, *Vav* and *Yodh*, 57.
- Feminines, endings of, 147; vowel-changes of, 169; in the const. state, 161; plural forms, 167 seq.; other designations of, 198 seq.; use of, for *abstracts* and *collectives*, 199; fem. form of the Inf., 91, 121, 128.
- Forms *mixed*, 145.
- Future, see Imperfect.
- Gaya* (accent), 44.
- Genitive, mode of expressing it, 160 seq.; use of the same, 213 seq.
- Gentilicia* or national names, 156; require the article, 207.
- Gender, as to subject and predicate, 258 seq.
- Geographical names, 199, 200, 204; used in the Gen., 213.
- Gerund, 92, 241, 243.
- Gutturals, 21 seq.; expel *Daghesh*, 50;—in verbs, 117—121.
- Hhateph Qamets, 37;—Seghol, 37;—Patah, 37; the latter shorter than Hhateph Seghol, 67.
- Hebrew language, 7 seq.; monuments of it, 8 seq.; dialects of it, 11 seq.; copiousness, 12; grammatical treatises upon it, 13 seq.
- Helping vowels, 68.
- Hiphil, 105.
- Hhireq, long and short, 31, 32.
- Hithpael, 107.
- Hholem, 33.
- Homogeneous vowels, 30, 57 seq.
- Hortative mood, 96, 236.
- Hophal, 106.
- I-sound, 27 seq.
- Imperative, 92; shortened and prolonged, 96; with suffixes, 116; syntax of, 239; substitutes for it, 232, 235, 243.
- Imperfect, name, 93. n.; form and flexion, 93 seq.; shortened and prolonged, 96; with *Vav* consec., 97 seq., 234 seq.; with suffix, 116; syntax of, 233 seq.; expressed by other modes, 243.
- Impersonal construction, 249.
- Indefinite subject to a verb, viz. *one*, *some one*, etc., 249.
- Indo-Germanic languages, 3. n., 73 seq., 87, 89, 101. n., 103. n., 183, Rem.
- Infinitive, 91 seq.; with suff., 116; Inf. *abs.*, 240 seq.;—*const.*, 243; with ב , 253; historical, 241.
- Instrument, with א , and in the *Acc.*, 251, 269.
- Interjections, 194, 282.
- Jussive, 95 seq., 236.
- Kal, form and meaning, 88.
- Kethibh, 45.
- Letters, liquid, 24; quiescent, 29, 55; incompatible, 74. n.
- Maqqeph, 43 seq.
- Mappiq, 40.
- Matres lectionis, 30. n.
- Methegh, 35, 43, 69.
- Milel and Milra, 41.
- Modes, 86, 228.
- Negation, modes of, 267 seq.
- Neuter gender, wanting in Hebrew, 146, 199.
- Niphal, 100.
- Nouns, derivation and kinds, 145—156; with suffixes, 164 seq.; declension of, 167 seq.; syntax of, 196 seq.
- Nouns proper, when with the article, 205; with a Gen. following, 209; nouns of unity, 200 seq.
- Number, in connection with subject and predicate, 260 seq.

- Numerals, 182, 219.
 Numeral signs, 18.
 Nun, assimilates, 47; is demonstrative or epenthetic, 113.
 O-sound, 33 seq.
 Onomatopoeica, 3, 4, 72 seq.
 Optative, 234, 236, 248.
 Participial nouns, 150 seq.
 Participle, 99 seq.; with suffixes, 116; syntax of, 246 seq.; going over into a finite verb, 247.
 Passives, construction of, 256 seq.
 Patronymics, 156.
 Pattah, 31; specially accompanying Gutturals, 53; Pattah furtive, 29, 53, 120;—in pause for Tsere or Seghol, 68, 100. n. 2;—in Piel for Tsere, 104. n. 1.
 Pause, 70.
 Perfect, 84, 88; with Vav consec., 97; with suffixes, 113; syntax of, 220.
 Phenician and Punic, 8, 25. n.; 36. n.; 48. n.; 82. n.;—alphabet, 5.
 Piel, 102 seq.
 Pleonasm, of the pronoun, 223; of particles, 276; of negations, 269.
 Plural, ending of, 157 seq.;—of prepositions, 193; use of the plural, 200.
Pluralis excellentie, 204; its construction, 211, 260.
 Pluperfect, 229;—of the subjunctive, 231.
 Poetic language, 9, 10, 109;—suffixes, 288, 289.
 Potential mode, 235.
 Praeterite, see Perfect.
 Predicate, without the article, 208; its connection with the subject, 258.
 Prefixes, 191; with suff. also, 191, 192.
 Prepositions, 189; syntax of, 272.
 Present tense, how expressed, 229, 234, 238, 246; Pres. Subj., 232.
 Pronouns, 77 seq.;—personal, 77 seq.;—suffix, 79 seq.;—demonstrative, 80;—relative, 82;—interrogative and indefinite, 83;—suff. to the verb, 111 seq.;—syntax of, 221 seq.; as suff. of verbs and nouns, 222;—suff. of adverbs, 188; suff. to prepositions, 191;—reflexive, how expressed, 227.
 Prosthesis, 48.
 Pual, 104.
 Punic, see Phenician.
 Qamets, 31, 34; distinguished from Qamets Hhatuph, 34 seq., 44.
 Qeri, 45.
 Qibbutz, 33.
 Quadriliteral and Quinqueliteral words, 74 seq., 108.
 Quiescents, see Letters.
 Raphe, 23, 40.
 Relation of irregular verbs to each other, 143 seq.
 Relative Conjunctions, 278.
 Relative Pronoun, 82; syntax of, 225.
 Repetition of words, 202, 203.
 Roots, 71.
 Sheva, meaning of, 36. n.; simple and composite, 36—38; vocal or silent, 36; simple, under Gutturals, 54; under guttural verbs, 118, 119, 121; Sheva vocal a half-vowel, 62.
Scriptio plena et defectiva, 8, 29, 30.
 Seghol, 32, 67; before Gutturals, 53; before Gutturals with Qamets, 66, 67.
 Segholate forms of nouns, 173 seq.;—of verbs, 140 seq.
 Semitic languages, 1 seq.; relation to each other, 5 seq.
 Servile letters, 72; = *Hemantives*, 148.
 Shureq, 33.
 Sibilants, 22;—transposition of, 108.
 Silluq, 41.
 Square character, 17.
 State absolute, when for construct, 213.
 State construct, endings of the same, 161; vowel changes, 161, and also in the paradigms, § 90—92; use of the same, 213 seq., 215 seq.; when it obtains the article, 209.

Stems, different from Roots, 71.
 Stem-consonants, 71.
 Suffixes, see Pronouns; syntax of them, 221 seq.; light and grave, 168 seq.; 170, n.
 Superlative, 218.
 Syllables, theory of, 60 seq.
 Syriasm in punctuation, 56, 58.
 Tenses, their use, 228 seq.; relative tenses, 231.
 Tone or accent, 69; signs of tone, 41.
 Transposition, of letters, 46, 108.
 Tsere, 32.
 Vav consecutive, 97 seq.; rise of the same, 98; with the Perf., 99; with the Imperf., 98;—copulative before verbs, 99; punctuation of, 194; meaning of, 277.

Verbs, stems, classes, conjugations, 86 seq.; regular and irregular, 87; middle *A, E, O*, 88; with suffix, 111; *contract*, 121; feeble verbs, 126 seq.;—doubly irregular, 143; defective, 144; syntax of, 228; with prepositions, 252; connection of two verbs in one idea, 254; imitative of sounds, see *Onomatopoeica*;—impersonal, 249.
 Vocalization of the text, 25 seq.
 Vocative, with the article, 207.
 Vowel-letters, 25. See also *Feeble Letters*.
 Vowels, 24 seq.
 Vowel-signs or points, 24 seq.
 Words, arrangement of, 259 seq.

HEBREW INDEX.

א, as a Consonant and Guttural, 21; of the Shevas it prefers (ֿ), 54; as a Quiescent, how treated, 55 seq.; א of extension, 56, 78. n. 6, 90. n. 4, 95. n. 4;—exchanged for ו, י, ה, 55 seq.; is dropped, 56.
 אִי, conjunct, 280.
 אִילִי, 266, c.
 אִי, interrog., 270.
 אִין, אִין, *is not*, 268.
 אִל, 268.
 אִל, 275.
 אִם, distinct from לִי, 248, 279, 280.
 אִשֶׁר, as pronoun relative, 82, 225; as relative conjunction, 278; לִי אִשֶׁר, 214.
 אִי, sign of the Acc., 191, 216; as prep. *with*, 191.
 ב, as prep., 189 seq.; use of, 272.
 בִּאשֶׁר, *where, when*, 226.
 ה, with Mappiq, 40, 56, 137; as a feeble letter, 56.

ה, article, see above under *Article*.
 הִי, interrogative, 188, 270.
 הִי, Hortative and Imper. ending, 96, 97; noun-ending, 162.
 הִיא, הִיא, 78; distinct from הִיא, 224.
 הִיא *to be*, its anomalies, 140, 141; with the Part., 247; with לִי before the Inf., 244.
 ו, as a vowel-letter, 25, 30, 37.
 ו, copulative and consecutive, see *Perfect* above.
 ו, followed by Dag. forte, consecutive, see *Imperf.* above.
 וְהִיא, 232.
 וְהִיא, 238.
 י, as a vowel-letter, 25, 31, 57.
 יְהִיא, 190. n.
 יְקַטְּלֶנָּה, fem. form, 95. n. 3.
 כ, with suffix, 192; meaning, 272, 276.
 כִּי, conj., 278.
 כִּי אֵל כִּי, 280.

- בל**, with a negation, 268; with a noun which has, or has not, the article, 209.
בְּ, punctuation, 189 seq.; with suffix-pronouns, 191; meanings, 276; sign of the Dative, 216; of the Gen., 214; with the Passive, before the efficient cause, 257; **בְּ** *au-*
toris, 214.
בֵּא, 267; before verbs, 235.
בֵּי, etymology and use, 280, 248.
בָּמוֹ, always plural, 192.
בִּ, sign of participle, 103; formative letter in nouns, 156.
בִּי for **בִּיה**, 83.
בִּי for **בִּיךְ**; which see.
- בִּיה**, 83.
בִּי—, poetical appendage to prefixes, 191 seq.
בִּי רִהֵן, 248.
בִּיךְ, prep., punctuation, 189; with suff., 192; meaning, 275; before the comparative, 218.
בִּי, see *Nun* above.
בֵּ, sound of, 21.
בֵּל, prep., 274.
בֵּשְׁתֵּי, 184. n.
בֵּ, as Guttural, 54; doubling of the same, 54.
בֵּשְׁ, prae-fix, 82.
בֵּת, fem. ending, 147, 161.

APPENDIX

DESIGNED TO SUPPLY THE PLACE OF A

HEBREW CHRESTOMATHY.

§ 1.

Introductory Remarks.

THE proper object of a Chrestomathy in any language, is to facilitate the progress of him who undertakes to study that language. In its appropriate sphere, it is distinct from a Commentary, where *exegesis* is the predominant element of the work. So far as a correct explanation of idiomatic expressions and of grammatical difficulties serves to cast light on interpretation, a good Chrestomathy partakes indeed of the exegetical element; for that a correct knowledge of idioms, of grammatical forms, and of the syntax of any language, is not only indispensable, but of the very highest importance to the interpreter, there can be no doubt. But it is one thing for a book to aim simply or mainly at a development of forms and idioms, and another to pursue interpretation on a broad scale, combining with the pursuit all that rhetoric, history, geography, chronology, and archaeology in general, may afford, so as to help the commentator to a thorough interpretation.

Those whose business it has been to teach languages, know well that all attempts at thorough exegesis are in vain, until the student shall have made progress enough in the knowledge of words, their forms, and their syntax, to understand and duly appreciate the remarks of an interpreter. To begin the study of Hebrew with a formal Commentary, such as the advanced student needs, would be preposterous; for it would only serve to divide and distract the attention of the learner, at a period when all his efforts should be directed to the simple object of reading and understanding the language as such.

A proper Chrestomathy is designed for purposes simply *linguistic* and *philological*. In other words, it should serve the purpose of making the student acquainted with the forms, the declensions, the cases, the tenses, the moods, and (summarily to speak) with all the variations of words, expressive of relation to each other, or adapted to designate time and manner. It should lead the student on in the right way to obtain the knowledge in question, up to such a point that it may be presumed he is able to make his own way without the aid of another. At this point the office of a Commentary properly begins. Before this, it is of little or no avail; unless, indeed, the interpreter chooses to be more *chrestomathic* than *exegetical*.

If these views are correct, they will serve to justify the course pursued in the following pages. My aim is to prepare the student to use a Commentary to advantage, by leading him on to a right knowledge of the forms and syntax of the Hebrew language. At the outset, the acquisition of such a knowledge demands the undivided attention of the learner. There are only two ways of acquiring a knowledge of any language, viz., first, the method in which children acquire a knowledge of their vernacular tongue; and secondly, the method of studying by the aid of grammars and lexicons. The first is out of question for us, in respect to the Hebrew; the second must, so far as possible, stand in the place of it. A grammar which rightly explains all the forms and syntax of words, and a lexicon which properly explains all the meanings of them, form an apparatus in itself complete for the acquisition of any language. If the grammar and lexicon of Gesenius are not perfect, (as doubtless they are not), they still approach so near to that standard, that we may rest satisfied that by their aid we may place ourselves substantially in the situation of those who had a vernacular acquaintance with the Hebrew.

It is usual, when a Chrestomathy forms a separate volume, to print the *text* of the language to be studied. In many cases this may be expedient. But as there is only one volume of the ancient Hebrew now extant, and as all who intend to study Hebrew in earnest must possess themselves of that volume, it seems superfluous to reprint the Hebrew text in another book, and thus to add to the expense of the Chrestomathy, without making any real addition to the apparatus of the student. On this account, and also to lessen as much as may be the bulk of this manual, I have thought it expedient to omit a reprint of the Hebrew text, and merely to insert the notes which are designed to guide the student in the initiatory stages of his study.

It is of no consequence what portion of the O. Test. is selected as the basis of a Chrestomathy, excepting that the higher flights of poetry, and the more difficult parts of prose should be avoided. Nothing can be more unsuitable, than to make up a Chrestomathy merely of morsels rhetorically exquisite, selected here and there, and designed more for aesthetical im-

pression, than for aid in the acquisition of linguistic knowledge. The *most intelligible* parts of the Bible are plainly the best for beginners; and *continuous* pieces which will interest the reader by their contents, are altogether preferable to mere scraps or sentences chosen here and there, and introduced like a string of apothegms or unconnected sayings. So much of the O. Test., moreover, is poetry, that a complete Chrestomathy ought to comprise an introduction to this species of writing, as well as to prose.

The help which I shall endeavour here to render the learner, is such as I should proffer him, for the most part, if engaged in teaching him *orally*, until I should deem him fitted to commence the business of exegesis, on a more enlarged scale. If I can satisfy the beginner, that he had better pursue the method of study which I shall point out in the sequel; and if he will actually, and patiently, and perseveringly follow it; I should not then hesitate to assure him, that, in a moderate period of time, he may acquire both an agreeable and a useful knowledge of the Hebrew.

§ 2.

Suggestions respecting the Method of Studying Hebrew.

During the long course of years in which I have been employed more or less in teaching this language, I have made trial of different modes of teaching, with the intention of satisfying my own mind as to the question: Which is the preferable one? The result I will give, as briefly as I can, so that the learner may avail himself of it, if he should think proper to do so.

The knowledge of any language is mainly comprised in three particulars, viz. a knowledge of the forms of words, of their various meanings, and of the method in which they are connected together in making out clauses and sentences. Without this knowledge, not a single sentence of the Heb. Scriptures, (or indeed of any other book), can be obtained in such a manner as to be relied on. He who does not know, for example, in what relation the words of the first chapter and verse of the book of Genesis stand to each other, or in what way we can determine which noun is *subject*, and which are *objects* of the sentence, cannot determine grammatically, which word in the verse is Nom. to the verb, or (in other words) he cannot determine whether the assertion of the writer means, that *God made the heavens and the earth*, or that *the heavens and the earth made God*, or that *the beginning made both God and them*. If any one should say, that the expression, *the heavens and the earth made God*, is an absurdity, and therefore evidently not the meaning of the writer, it would be easy to reply, that what many now deem to be the perfection of philosophy maintains, that 'if the world were not world, God would not be God,' so that the heavens and the

earth are the causes of the real existence of God, or at least they are the ground or reason why God becomes a conscious being, to say the least; and a little allowance of latitude in expression to a very ancient writer, might serve to diminish the force of any alleged absurdity. As to the expression, that *the beginning made both God and the heavens and earth*, one might resort to Parsism and other oriental theosophy, for pretty well-suited parallels with such an assertion; and he might also say, that it needs but a generous allowance of liberty to the writer, in order to make his expression tolerable, on a like ground with that of Parsism and Bhuddism.

Suppose then there is no certain guide furnished by the usages of the Hebrew, in regard to the *disposition* or arrangement of words in a sentence, how could the reader know with entire certainty, whether the meaning of Gen 1: 1 is as our English version has given it? He could not; but as the matter now is, a knowledge of Hebrew Grammar, in the wide extent of this term, renders any sane doubt as to the meaning impossible.

So is it with nearly every verse of the Bible. A *variety* of arrangement as to subject, predicate, and object, is indeed admitted in the Hebrew; but to know this, and to know *when*, and *how*, and *why*, it takes place, is one of the things which Grammar teaches. To *Grammar* must the ultimate appeal be made in all disputed cases, the probable or possible significations of words in themselves being once known. Higher criticism and exegesis deduce their most important material from an accurate and extensive knowledge of grammar. Certain it is, that no one has a right to feel assured of the true meaning of any passage, so long as its grammatical construction is doubtful. The relations of words, and the order of their sequency, are absolutely essential to an elementary knowledge of any language.

Put the case, then, that a student of Hebrew has acquired a thorough knowledge of the forms of Hebrew words, and of syntax, (no matter whether this is done by the reading of 50, or only of 10 chapters), that student is prepared for solid and rapid progress in the Hebrew, and has little else to do than merely to extend his knowledge of the meaning of words; which is rapidly acquired by constant reading. The toil and difficulty of his undertaking is past, and the rest of his way is only a journey of pleasure and profit. Thousands of erroneous and whimsical interpretations an accurate knowledge of grammar will enable him instantaneously to detect. The same knowledge will point out to him the true way in which he must proceed, in order to arrive at any desired point of exegesis. In a word, an accurate and extensive knowledge of Grammar, in the wide extent of the word, is to be valued more than all the systems of Hermeneutics that are extant. Not but that these are useful and important, in their place; but these all have their basis in the principles of grammar, and are worthless unless they are built upon this basis.

Such are my views of this subject; and on these the following advice is founded. My conviction of their correctness has been increasing, ever since my mind was awakened to an earnest contemplation of them; and I have endeavoured to make practical experiment of them, in respect to myself and my pupils.

I suppose the person, whom I address, to be strictly a *beginner*, in the present case; and to such an one I would beg leave to make the following suggestions.

THE ALPHABET, AND THE VOWEL-SIGNS. To become familiar with these, begin with a single letter; inspect the form carefully; write it down with your pen some twenty or thirty times, at least, comparing each repetition with the letter as printed, in order to see whether you have shaped it to a good degree of exactness. Every time you write any letter, *give the sound aloud*, and also *call the name*. What is impressed on the eye and ear both, is more likely to be remembered.

When the *consonant* alphabet is finished, and the forms, and powers, and divisions, of the letters are familiar in some good degree, then go through with the *VOWEL-SIGNS* in the same way, taking care, when you write the figures of them, to sound them, to call each by name, and to classify it.

You are now prepared to commence the *exercise of reading*. Specially concerned with this is § 26 in the Grammar, which develops all the methods of *syllabication*. The *principles* on which every distinct syllable is grounded, and how the indistinct ones are formed, may be found there; and the beginner should join with the exercise of reading, the application of the *principles* which guide him. In this way, joining this with the careful study of the powers and classifications of the vowels, and specially as connected with the *Quieseen's*, he may come, in a short time, to read with a good degree of facility, provided he constantly practices reading aloud, either alone, or (what is better) in company with another. The hesitating, drawling, blundering manner, in which many (not to say most) students read Hebrew, is an incongruity in a scholar, and never fails to make the impression, that he does not understand what he cannot read with more facility. My advice to every student is, to give no occasion for such an impression, by showing that he does not actually and readily know and distinguish the different letters and vowels. *Writing* them and *reading* them aloud, *often*, carefully, added to seeking out all the *principles of sound and syllabication* in the Grammar, until they become altogether familiar, are the sure and only means of speedily performing, in a ready way, the task of reading Hebrew with facility.

With this reading, after some progress made in it, let the student join the practice of distinguishing every instance of *DAGHESH LENE* and *FORTE* in the *Aspirates*, as described in § 21. A very little time will enable him to

understand and apply the principles there developed; and almost every sentence in Hebrew requires one to understand them.

As a specimen of the manner in which I would have him proceed, in learning to read with facility, I will here subjoin a few verses, with the English *representatives* of the Hebrew sounds, as exhibited in the second column on the left of the Alphabet, p. 18 of the Grammar.

(1) B^e* rê-shith bârà n'lo-him nëth hâsh-shâ-ma-yim v'ëth hâ-nâ-rëts.

B^e—p. 36. a; rê, 23, † 1; shith, 9, 4.—bâ, 9, 1, 2; rà, 23, 1.—n^e, 10, 2; lô, 26, 2; him, 9, 4.—ëth, 9, 7.—hâsh, 26, 5 (as to the short vowel), 20, 1 (as to Dagh. forte); shâ, 9, 1, 2; ma, comp. 86 b, n. 2 and 9, 2; yim, 26, 5.—v^e, 102, 2. a; ëth, 9, 7; hâ, 26, 3; nâ, 23, 2; rëts, 26, 5.

(2) V'hâ-â-rëts hâ-y'êthâ thô-hû vâ-bhô-hû v'lhô-shëkh zâl p'nê thehôm v'ru^{ah}h (22, 2. b) n'lo-him m'ra-hbe-phëth zâl p'nê hâ-ma-yim. (3) Vây-yô-mër n'lo-him y'hi nôr va-y'hi nôr. (4) Vây-yar n'lo-him nëth hâ-nôr ki tôbh vâ-yâbh-dël n'lo-him bën hâ-nôr ú-bhên ha-hô-shëkh. (5) Vây-yiq-râ n'lo him lâ-nôr yôm v'la-hô-shëkh qâ-râ lâ-y'êlâ va-y'hi z'e-rëbh va-y'hi bhô-qër yôm se-hbâdh. (6) Vây-yô-mër n'lo-him y'hi râ-qî^u (22, 2. b) b'êthôkh hâ-mâ-yim vi-hî mâbh-dil bën ma-yim lâ-mâ-yim.

This may suffice to guide the beginner, and to introduce him to *syllabication*. If he learns to distinguish all the different vowels as to sound and quantity, and when to make *open* syllables, and when *closed* ones, (which he will easily do, if he makes himself thoroughly acquainted with § 10 and § 26), the difficulties of reading will then be removed, and he will need nothing more than frequent practice, to enable him to read with fluency. The children of Jews usually learn to read Hebrew with ease, even without understanding anything of its meaning.

The next labour is, to make such an acquaintance with Hebrew *forms*, viz. those of pronouns, verbs, and nouns, as will enable him to begin the work of translating. I mention only these *three* parts of speech here, because the others, having almost no changes, will give him little or no trouble.

Let him make no attempt, at this stage of study, to master all the exceptions and irregularities that occur, in these parts of speech. It is enough that he so study the *essential* parts of the Grammar, in respect to them, that

* The small *e* above the line represents vocal and simple Sheva; *a, e, o* (Italic), small and above the line, represent the three composite Shevas, (on p. 37), which are always vocal. The *â, ê, i, ô, û*, represent the respective vowels on p. 27 seq., when they have a *quiescent* letter combined with them; *â, ê*, etc., the same vowels without such Quiescent; *a, e*, etc., represent the short vowels in an *open* syllable; *ä, ë*, etc., the same in a *closed* one.

† In all cases, the first number denotes the section (§) in the Grammar, unless p. (= page) is prefixed. The numbers or letters that follow, are the large-number divisions of the (§), and then the subdivisions under it.

he may know where to go, to find the solution of any difficulty that may occur. The *normal* state of the language is what he should first aim at. *Irregularities* are best learned, as they occur in the course of reading.

In this part of study, the learner will be greatly assisted by *exercises* on the original pronouns, on the verbs, and on the different classes of nouns. These may be so conducted, by the aid of a skilful teacher, that when the beginner comes to the reading of the Heb. Scriptures, the forms that occur will already be familiar to him, and the most he has to do, will be to acquire a knowledge of the *meaning* of words. Where other difficulties are removed, a rapid advance may be expected in this. A *book of exercises*, adapted to give the learner a thorough knowledge of all the different punctuation of verbs in different tenses, conjugations, and persons; and so of nouns masc. and fem., sing. and plur., in all their declensions, is a *desideratum* for the successful study of Hebrew in our country, highly important and really indispensable.*

* It gives me great pleasure to state, that Prof. Hackett, of the Newton Theol. Seminary, is about to publish such a book. He has tried the experiment of teaching in this way, viz. by the aid of grammatical exercises, and has come fully, (and, I doubt not, justly) to the conclusion, that, in the same length of time, much greater advance is made in the knowledge of Hebrew, than in the old method of studying. Germany has already some half score of *exercise* books for the Hebrew. Gesenius sanctioned and commended this method; and one of his pupils, Brückner, has published an excellent book for this purpose. From this, from Maurer's book of the like nature, and from some others, and also from his own experience, Prof. Hackett designs to publish a small volume, which will aid all the teachers and learners of Hebrew in our country, in the performance of their task. The plan, faithfully carried through, cannot fail to give an impetus and an advance to Hebrew studies, which are greatly needed.

The difference between this method of teaching and learning and the common one, is important. The common one makes the student *passive*, or, at most, active in mere *memoriter* efforts—a dull, dry, uninteresting task, and in general very poorly performed. But when the learner is brought to use his pen and his mind, in making out and impressing on his memory all the leading Hebrew forms of nouns and verbs, his interest is at once excited in the prosecution of his work. E. g. he is required to give all the *different vowel points* of the consonants קָבַל, the radix of the regular paradigmatic verb. This obliges him carefully to search out the whole paradigm, and to write down קָבַל, קָבַל, קָבַל, קָבַל, קָבַל, קָבַל, קָבַל. Then other forms follow, e. g. קָבַל, קָבַל, קָבַל, etc., all to be pointed in all their varieties. Of *nouns*, the forms singular and plural, construct, suffix, etc., are required; and thus all the variations of which they are susceptible, are soon mastered. Of the *article*, all the different modes of punctuation are attained and made familiar, by presenting nouns before which they must be employed, and requiring the learner to supply the article and its vowel before all. The *suffix-pronouns* may be left to the progress of reading, and be gradually attained by taking them one by one at a time, and requiring the original and the suffix-forms, and attaching the latter to some verb or noun. In short, all the principles of forms, declensions, etc., may be impressed on the learner's mind, by making due arrangement for him to designate them with his pen. And so

Along with exercises on the verbs, should be joined not only the various species of verbs, such as those in the Paradigms, (which are chosen with a view to their various modes of *vocalization*, and of treating the consonants which belong to the stems), but also verbs which have, for the first, second, or third letter, an *Aspirate*; or verbs with the first two and last two letters *Aspirates*; and also verbs with all three of the stem-letters of this class, like קָבַר. All that pertains to *Dagh. forte* and *lene*, may be shortly learned in this way.

The ACCENTS, as distinguished from the vowels, are easily learned. Sooner or later, the whole train should be made familiar. But the student may set out with merely a particular knowledge of the *pause-accents*; see 15. 3. A. I. 1—3, and also II. *ib.* These are not only quite important as marking the *στίχοι* in poetry, but very often they have an effect in *changing the vowels* connected with them; see § 29. Let not the learner neglect the aid which they will often afford him, both as to special forms of words, and as to their connection with, and relation to, other words. Although they are not authoritative, yet they designate the grammatical, and often the exegetical, views of ancient Hebraists, who were highly skilled in a knowledge of the Heb. language.

We will now suppose the learner to have gone through with a competent portion of these preparatory exercises, and to have such an acquaintance with the forms of Heb. words, as prepares him to distinguish the various classes of them *from* each other, and to ascertain their true relation *to* each other, and thus make out the order of a sentence. He may now commence the study of the Heb. Scriptures, with the prospect of easy advance. The language itself is much less difficult in its forms, and cases, and modes, and tenses, than either Greek or Latin. The whole language that remains, is embodied in *one* book; and it would seem, that at least so much might be read for the sake of gaining a knowledge that will be highly profitable.

§ 3.

Notes designed to lead to a complete grammatical analysis.

If the learner pursues the course which I have marked out for him, the need of a prolonged Chrestomathy will not be felt. The design of the following pages is merely *to point out the way in which the study of Hebrew should be conducted*, if it be intended to answer any valuable critical or phi-

every rule of syntax might also be illustrated and made familiar; but the ordinary limits of such a book will naturally permit only the most important or difficult ones to be exhibited.

I will only add, that, in my view, the public have good ground for the expectation, that Prof. Hackett will execute the work in question in a manner both useful and satisfactory.

logical purposes. Whatever pertains to *orthography, forms of words, or the relative position of them*, i. e. syntax, should be aimed at, from the first outset of study. Nearly all students of the Hebrew come to the acquisition of this language, after they have studied the Latin and Greek languages; and the general principles of universal grammar may be regarded as already in their possession. Of course there is no need of dwelling on things common to all languages; at most, no farther than to show the agreement of the Hebrew in respect to these, with other languages that the learner has studied.

On each of these objects of attention, that I have named, I would make some brief remarks, merely to satisfy the mind of the learner, that they should be regarded as objects with which he must make a minute and accurate acquaintance, whatever may be the efforts necessary to accomplish this end.

I. THE ORTHOGRAPHY. Under this, I include the proper adjustment of all the *consonants, vowels, and diacritical signs*, such as *Daghesh, Mappiq*, and the like. In Hebrew there is, in some cases, a great variety in the modes of *orthography*, specially where the *Quiescents* are concerned; as the reader may see in § 8, 4 seq., where this is illustrated. Sometimes this becomes a matter of high importance, even in order to settle the question, to what class of words the particular word under consideration belongs. Whenever the sense requires, the absence of a ׀, ׀, ׀, and occasionally even ׀, may be supposed, and the word regarded as virtually implying them, if the context and the doctrine of Heb. forms make this implication congruous. Then, in regard to the *varying punctuation* of such particles as ׀, ׀, ׀, ׀, (pp. 189. 194), the learner must often hesitate, and even stumble, as to his estimate of the proper nature of the words, unless he is familiar with the appropriate orthography. With regard to *Daghesh forte* and *lene* he must surely do this, unless he learns not only to distinguish *Dagh. forte* as *compensative, characteristic, euphonic, and conjunctive*, (§ 20), but specially to distinguish *Dagh. lene* from all others, and to know of course *where* and *when* it must be employed, and where it cannot be. True orthography demands absolutely a knowledge of all this. Whatever then occurs in the text to be read, which is of an *orthographic* nature, (in the general sense above defined), should be the object of attention in such notes as are designed to guide the learner to a knowledge of *elementary* matters.

II. FORMS embrace all that is called *declension* in nouns and verbs; and not even a step can be taken, without some knowledge of these. What is *normal*, I now suppose the student to have some knowledge of. All *departures* from the common rule, must of course be pointed out and explained. But instead of repeating the explanation at length, in the following notes, and thus virtually writing the Grammar over again, I shall refer the learner to

the place in the Grammar where due explanation is made. It will be far more useful to him, to look this out in the Grammar, and study it there for himself, than it would to have everything explained at length, and all laid before him, and thus have all investigation superseded. The same is true in regard to the treatment of all the other objects, to which the attention of the student is invited.

III. SYNTAX of course is fundamental in all languages. But there are principles in it common to them all; and it is wholly unnecessary, in a Chrestomathy like the present, to dwell on these common and well known principles. It is enough merely to point out the *consentaneous practice* of the Hebrews, in the construction of their sentences. What is peculiar to this language; what differs from the general usage of other languages; what would puzzle the student to unravel, in his state of imperfect knowledge;—all this must be explained by reference to the *syntax* in the Grammar, where he will see the subject developed in its proper relations. To repeat in the Notes what is there said, would be more than superfluous.

The student has now before him the *three-fold* object to be attained, by aid of the Notes which follow. I can only say to him, (which I do say without the least doubt or hesitation): MAKE HASTE SLOWLY. Every step that you take in attaining a knowledge of either the *orthography*, the *forms of words*, or the *syntax*, is so much clear gain toward a radical and fundamental knowledge of the Heb. language. Everything which leads you to this, at the outset, is preparing to make you advance rapidly in the sequel. Your whole gain, within a given time, at least if this comprise several months of study, will be much greater than could be made by the mere study of the *meanings* of words, in the use of lexicon only.

It is indeed indispensable, of course, that these *meanings* should be learned. But the common method of studying languages, i. e. a mere slight and temporary attention to grammar, and after that a constant reading on, merely to gain a knowledge of the meaning of words from the lexicon, will certainly disappoint the hopes of the student. Any body can learn to *translate*, where the meaning of the words is plain, and the syntax in requisition is merely what belongs to universal grammar. It is idioms, peculiarities, departures from usage elsewhere, or even from what is normal and common in Hebrew, that truly bring the student to the trial. His *lexicon-knowledge* fails him here. The very passages where the power of grammatical criticism is needed, and must be applied in order to elicit any tolerable sense, are those very passages in which the mere *lexicon-learner* will see that he is utterly *non-plus'd*. In a word, all the *proper avails* of philology and criticism, in cases of difficulty, will be beyond his power; for as to passages which are so plain that 'he who runneth may read,' criticism in a higher sense is needless. And when he *does need* it, then he finds himself incapable of employing it.

If I know anything of philological study, I know this for certainty, viz. that every learner who calculates on nothing more than to attain to the *lexicon-meaning* of words, must find himself entirely incapacitated, when a serious difficulty occurs, not only to solve it himself, but even to judge whether others have properly and satisfactorily solved it; for how can he judge of the appositeness of arguments, the value of which he cannot estimate? Fully believing this, I invite his attention to a different method of study, one which shall put it in his power to judge and decide respecting the *orthography*, the *forms of words*, and the *syntax*, of the Hebrew, as well as in regard to the *meaning* of particular words. Without the first three of these, the later cannot, in many cases where the sense of a word is modified by position and syntactical relation, be at all truly attained. Let the student then be *patient* in the labours requisite to take the proper stand of *critical* knowledge; and let him not feel, as is too often the case, that he is making but little progress in the knowledge of Hebrew, because he travels over but comparatively little ground. A few chapters radically studied will give him more power of progress, than whole books run over with nothing but the *lexicon* in hand.

With these things premised, in the way of explaining and vindicating the course of the following Notes, I proceed to the work before me.*

Notes on Gen. I. 1.

(1) רָאָה אֶת-הָאֵלֹהִים, † Dagh. lene in א, 21, 1; Sheva under it, 100, 1. רָאָה

* In the editions of my Hebrew Chrestomathy, printed formerly in a separate volume with the Hebrew text, I inserted several *Exercises* on the verbs and nouns, which the student was advised to go through. Then followed a series of short sentences, selected here and there from all parts of the Hebrew Scriptures. Both of these I now dismiss, inasmuch as the publication of Prof. Hackett's little book of *Practical Exercises* will supersede them, and be far more thorough and useful to the student.

I have already mentioned, that for *Chrestomathic* purposes, it matters not where we go for text, excepting that the more difficult passages of prose or of poetry are inapposite to the beginner. To read on *continuously* through a connected narration, is incomparably a better way than to read mere apothegmatic sentences, having no connection, and constantly presenting new words. The student is apt to be disheartened by this process, because he finds so many new words to be difficult to remember, and seems to get little aid from what he has already done, to assist him in what he is doing. The repetition of known words in simple narrations, are little spots of vegetation in the desert which he seems to be traversing, and he is encouraged and excited to go on by the influence of these cheering places upon his mind. The *repetition* of many words also fixes them in his memory. Hence I have selected some of the most simple, and at the same time most perfect, specimens of a pure Hebrew style, from the book of Genesis, as the best adapted for an introduction to the Hebrew.

† The notes first in order pertain to the orthography or vocalization, Daghesh, and the like: then they go on to the *form* of the word, and lastly to its grammatical relations.

might be written without the א, and is so written in Deut. 11: 12, comp. § 8, 4.—The form is that of a *denominative*, 85, 2. 6, comp. 83, 16, derived from שרש.—Office of ב, 153, 3. *a*. Position of the whole word, which is used adverbially, 142, 1. *d*.—(בַּרְא)* Dagh. lene in ב, 21, 2.—form, 73, 1.—position in the sentence, 142, 1. *a*.—Tense, 124, 1.—(אֱלֹהִים), א guttural and vocal, 23, 2; composite Sheva under it, 22, 4. n. 2; the Hholem in the plural written *defectively*, i. e. without the ו which belongs to the sing. אֱלֹהִים, 8, 4. *a*; for Mappiq in ה of the sing. form, see 14, 1; plur. —ה, 86, 1.—*Plur.* noun subject of a verb *singular*, 143, 2. (את), א vocal, 23, 2.—את sign of the Acc., 115, 2, see n. at the bottom of the page. (הַשָּׁמַיִם), ה article, with Dagh, forte after it, 35, also 137.—For the peculiar form of the plur. (like the dual), see 86 b, 1, n. 2. The now obsolete sing. doubtless was originally שָׁמַיִ shā-māy. Usage retained the accent on the ultimate of the sing., which made the present form (penult accent) of the plur. necessary. (וְאֵת), ו, 102, 2. *a*. אֵת as before. (הָאָרֶץ), ה, 35, 1. אָרֶץ instead of אֶרֶץ, 29, 4. *a*; for the Silluq (), see 15, 3. A. 1. For the Segholate form of the word, see 83, No. 11. Dec. VI.

Note on the accentuation. The pause-accent (־) is here placed on אֱלֹהִים; which is full proof that some other purpose than that of separating clauses and distinguishing the sense, is and may be attached to the accents; for how would look in English: *In the beginning God created; the heavens and the earth?* It is the same in Hebrew, if the *Athnahh* (־) is to be regarded only in the light in which we regard our English punctuation. Beyond all reasonable doubt, the *Athnahh* is here a sign of *cantillation*, that is of a pause in it, or a stress of voice laid on the pause-syllable. This seems, moreover, to be the true reason why the pause-accents so often prolong the vowels on which they fall; a circumstance that connects merely and only with the cantillation, for it makes not the slightest change in the meaning of a word, nor even substantially in its relation. The simple truth seems to be, that the cantillation, for the most part, is adapted to the sense, and pauses where that does. But where the verse, like Gen. 1: 1, has no pause as to sense, one is made, as we see, in the cantillation. From all this we draw the important inference, that the accents do not bind us, as to our punctuation; that they are sometimes employed, (I mean the *distinctive* ones), where we cannot put even a half-comma; and also that, while we may safely follow them in most cases, we are always at liberty to make an English punctuation that is best adapted to the sense.

(2) וְהָאָרֶץ, ו, 102, 2. *a*; the rest as before, excepting that here is not a larger pause-accent to make אָ into אֶ. Nor does it need one; for a peculiar usage here always assigns the form אָרֶץ to the word *when it has the article*. (הָאָרֶץ), Methegh after (־), 9. n. 1. *a*, comp. 16, 2;—3 fem. of the verb וָרָא, 74, 4, with n. 1, also Parad. P.—Arrangement of subject and predicate, 142, 1. Expression of the copula (*was*), 141, N. B. (וְהָאָרֶץ), ו

* To save the multiplication of paragraphs and the space necessary for it, I have included each Hebrew word on which remarks are made, in a parenthesis; merely that the eye may easily and readily catch them, and thus save delay in hunting for them.

without Dagħ. lene because it comes between two vowels, 21.*—Form seen under הָהָה in Lex.; properly of third class of Segholates, 91, 6. 3 = הָהָה, which goes into the more facile and euphonious תֹּהוּ to-hù, which is indeclinable. The cases are few in Hebrew, (the suff. pronoun of third pers. masc. excepted), in which *Vav* is permitted to retain its consonant power at the end of a word. The predicate here (תֹּהוּ) as a *noun*, but in sense an *adjective*, 141, note. This mode of expression in the Hebrew, is frequent, and is also intensive. (יָבֹהֵז), הָ, 102, 2. *d*; בּ no Dagħ. lene, for it is between two vowels, like הָ above; form, same as above, see הָהָה in Lex.; meaning as a *predicate*, in the like predicament. (יְהוֹשִׁיעַ), הָ, as before; הָ, Sheva silent written out in final הָ, 10, 3. *a*.—Form, 91, 6. 3. (עָלַּ פְּנִי), עָלַּ, 151, 3. *b*; omission of the verb *was* before it, 141. פְּנִי, פּ with Dagħ. lene, 21, 1; form of const. plur. from פְּנִי, 87, 2. *a*, (obsolete singular פְּנִי, Dec. IX. p. 171, see in Lex.). As to the Gen. (תֹּהוּ), הָ, no Dagħ. lene, because it is between vowels; formed from הוּם by prefixing הָ, 84. IV. 27; for Gen. relation, see 87, 1. (וְרִיבָהּ v^oru^{ahh}), הָ, as before; הָ *hh*, Pattah furtive, 22, 2. *b*; in const. state before אֲלֵהֶם, but without change, see in Dec. I. p. 170. For (אֲלֵהֶם), here in the Gen., see on v. 1. (יְרַחֵם), Part. Piel from רָחַם; short vowel under רָ, and no Dagħ. forte in הָ, 63, 3, comp. Par. *E*.—For the *fem.* form here (to agree with רַחֵם), see 49, 3, and comp. 92, 2; stands in the place of a verb in the Perf., 131, 2. *c*. (עָלַּ פְּנִי), as before. (תִּשְׁמַח), הָ, 35; מְרַם for מְרַם, 29, 4. *a*; peculiar plural form, 86 b, 1. n. 2. For the Silluq (), 15, 3. *A*.

(3) נִיאָר, for נָ, see 48 b, 2; for the verb in the Imperf., 67, 1; for the final syllable אָר instead of אָר, 29, 3. *a*. The Seghol is considered as being shorter than the Pattah; see 27, n. 2. (יָרַח), apoc. Imperf. of הָרַח, 74, 5, and n. 3, *e*, of the same. The normal abridged form here, provided with a final helping vowel (note 3, *a*, ut supra), would be יָרַח or יָרַח; but a final י Yodh with a Seghol before it, is an impossible syllable in Hebrew; consequently the regular Segholate form of the verb is exchanged for that form which belongs to derivatives of אָר, comp. in 91, 6. 6, and the final syllable thus ending in a quiescent Yodh, and being long and demanding the accent, the usual vowel under the praeformative (יָ or יָ) is excluded, as also the tone upon it, and Sheva takes the place of a proper vowel, because it is essential to the Segholate form in question, comp. 91, 6. 6. As to the הָ at the end of the full form יָרַח, see 74, 5. As to the nature and design of the apoc. form, see 48, 2, 4, and 126, 2. For the regular short Hhireq before a Guttural in the full form, see 62, Note 5. (אָר), Dec. I. p. 170. If it be not an original root, it comes from the verb אָר; see 84. IV. 3. (יָרַח) same apoc. verb as before, but with *Vav* consec., 48 b, 2, and 74, n. 3, *e*. As to the Dagħ. forte omitted in the (יָ), see 20, 3, Rem.

* Where only the (§) is referred to as here, that which comes first, and has no number affixed to it, is aimed at by the reference.

(4) וַיִּרְא, apoc. Imperf. of לָּהּ verb, רָאָה, 48 b, 2. The final helping vowel is omitted, 74, n. 3, c. a; the nude form would normally be וַיִּרְא (א otiant, 23, 1), but the ך makes it וַיִּרְ, 22, 5. b. As the א is not sounded at all, it has no Sheva, see 10, 3. b. (וַיִּרְא), as above, excepting that Maqqeph follows it, which shortens the vowel (־), 29, 1 and 27, 1. (וַיִּרְא), ך article, 35, 1 and 22, 1.—(וַיִּרְא), 152. II.—(וַיִּרְא), ב, *Raphe*, i. e. without Dag. lene, because it is preceded by a vowel, comp. 21, 2. Here the accent (־) stands rightly as to marking the sense. Verb *to be* omitted before וַיִּרְא, 141. N. B.—(וַיִּרְא), stem וַיִּרְא, Hiph. Imperf. with Vav consec., 48 b, 2. b, and 52, 2 with n. 1. Also Synt., 126 b, 1.—(וַיִּרְא), prep. 101, 3. Example.—(וַיִּרְא), see under v. 2. For the article, 35, 2. A. a.

(5) וַיִּרְא, stem וַיִּרְא verb וַיִּרְא; Imperf. with Vav consec., 48 b, 2. a. Synt. as above.—(וַיִּרְא), ך prep., pointing, 100. c.—(וַיִּרְא), Dec. I. as to the sing., the plur. is irregular; see on p. 182, and also Lex. For וַיִּרְא after וַיִּרְא, see 137, b.—(וַיִּרְא), prep. ך has the vowel that belongs to the article which is here dropped, 35, n. 2. For the (־) of the article, see above, v. 4, last word. (וַיִּרְא), 73, 1.—(וַיִּרְא) *lay'lā*, ground form וַיִּרְא *la-yil*, Dec. VI.; the וַיִּרְא is an addition, originally marking *time when*, 88, 2. c; but gradually incorporated with the word itself, see Lex.; it is toneless, 88, 2. Rem.; ך for ך, because of the (־), 29, 4.—(וַיִּרְא), see in v. 3. (וַיִּרְא), Dec. VI, comp. 83, No. 11.—(וַיִּרְא), ב omits Dag. lene, because it follows a vowel, 21, 1; Segholate form, 91, 6. 3.—Both times the וַיִּרְא here is followed by Maqqeph, 16, 1; no accent on either וַיִּרְא, because both are united by a Maqqeph to the noun that follows, and in each case both are read as *one word*, 16, 1; hence the *Methegh* in both cases (in ך) stands on the *fourth* syllable back of the tone (p. 45. d), beginning the count with the tone-syllable (the penult) of each noun; comp. also (e) on the same page, where the same principle is exhibited. Possibly the *Methegh* in וַיִּרְא may be explained, by saying that it is on the *antepenult* (16, 2) of what would be the tone-syllable, in case the word was accented. But this seems to contradict the theory of Maqqeph, which makes *both* words into *one*. Of course the accentuation must conform to this.—(וַיִּרְא) Acc. of *time*, 116, 2.—(וַיִּרְא) instead of וַיִּרְא, 27, n. 2. b; the (־) under the ו occasions the exchange of vowels under the א, *ib.*; this cardinal number, also, is used as an *ordinal* adjective, 95, 1.

(6) וַיִּרְא, see v. 3.—וַיִּרְא, v. 3.—(וַיִּרְא), participial form, from the stem וַיִּרְא, 83, 5; with Patah furtive, 22, 2. b; Dec. III, 91, 3.—(וַיִּרְא), ב, 21, 2; וַיִּרְא const. form of וַיִּרְא, see Par. VI. G. p. 170, also 91, 6. 5.—(וַיִּרְא), see v. 2, ך for ך, because of the pause-accent (־).—(וַיִּרְא) *vi-hi*, made up of וַיִּרְא and ך; for the pointing (ך) here, see 102, 2. c; for the dropping of the Sheva under the first Yodh in וַיִּרְא, see 24, 1. a. This apoc. form is *jussive*, 48, 4, (comp. in v. 3 above), and not the Imperf. of *narration* with *Vav consec.*, which would be וַיִּרְא as above; translate: *And let it be.*—(וַיִּרְא), Hiph.

Part. of בַּדֵּל; this Part. with the preceding וַיְהִי is a periphrasis for the Imperf. *jussively* employed, 131, 2. c, comp. 48, 2, 4.—(בַּיֵּן), see in v. 4.—(גַּיְבֵּן), 86, 1. n. 2; old sing. בַּיֵּן.—(לְגַיְבֵּן), לְ for לָ, 100, 1. c; ךָּ for ךַּ, because of the Silluq, 29, 4. a. In the expression בַּיֵּן מַיִם לְגַיְבֵּן, the לְ . . . בַּיֵּן seems to be merely an *abbreviated* formula, instead of וַיְהִי בַּיֵּן . . . גַּיְבֵּן, which is found in vs. 4. 7. Lev. 20: 25. In Is. 52: 2, we meet with לְגַיְבֵּן . . . בַּיֵּן; but in Ezek. 22: 26, we have twice, לְ . . . בַּיֵּן; all with the same meaning. The form in Is. 52: 2 casts light on that now before us, and shows, that for brevity's sake, in the second case, the בַּיֵּן is not repeated, but merely the לְ employed. בַּיֵּן properly means *interstice*, p. 193, Examp.; the *waters* on either side are its *boundaries*, so that the literal idea seems to be: The *interstice* (i. e. the space between) from the waters on the one hand, *to* the waters on the other; or simply: the *between* of the waters (limited by waters) on the one hand, *to* (לְ) the waters on the other. (So, for substance, Ewald, Heb. Gramm., p. 414. edit. 5. Tuch, Comm. in loc.). Comp. 152, 3.

(7) וַיִּשָּׂא, stem וַשָּׂא, a verb וַשָּׂא; Imperf. with *Vav consec.*, 48 b; form, in 74, n. 3. d; synt., 126, b.—(וַיִּשָּׂא), with Maqqeph, see v. 4.—(וַיִּשָּׂא), see v. 6; for art. הַ, 35, 1.—(וַיִּשָּׂא), see v. 4.—(וַיִּשָּׂא), see 36.—(וַיִּשָּׂא) = מִן תַּחַת, compounded of two prepositions, 151, 2; ךָּ assimilated, 19, 2. a.—(וַיִּשָּׂא), לְ has the punctuation of the omitted article הַ (see above), 100, 1. b; we may translate: *From the under part of the firmament, or from the lower part to the firmament*; for the first, 113, 2; for the second, 115, 1; the meaning is the same in both cases.—(וַיִּשָּׂא), compound of וַשָּׂא and וַיִּשָּׂא, 151, 2; the Dagh. forte (as in וַיִּשָּׂא above) cannot be employed here, 22, 1, and for the prolongation of the vowel, see 27, 2. b.—(וַיִּשָּׂא), see v. 5.—(וַיִּשָּׂא), כּ Raphe, after a vowel.—וַיִּשָּׂא means *right, just*, and as an adverb of condition here, it corresponds to our English *just so*.

(8) וַיִּשָּׂא, see v. 5.—(וַיִּשָּׂא), ךָּ for ךַּ, by pause-accent; 86, b, n. 2 for form.—(וַיִּשָּׂא), Acc. of time, 116, 2.—(וַיִּשָּׂא), *ordinal* from וַיִּשָּׂא *two*, 96.

(9) וַיִּשָּׂא, Niphal, 3 plur. Imperf. Jussive of וַיִּשָּׂא, Vav remains a regular consonant, 71, n. 10; comp. Par. P, Imperf. Niph.—(וַיִּשָּׂא), 151, d.—(וַיִּשָּׂא), Inf. form from וַיִּשָּׂא, 83, 14, and 84, IV. 14; Dec. III. 91, 3.—(וַיִּשָּׂא), see v. 5.—וַיִּשָּׂא, Niph. Imperf. 3 fem. sing. of וַיִּשָּׂא; the normal form would be וַיִּשָּׂא, but ךָּ excludes Dagh. forte and prolongs the vowel, 27, 2. b and 22, 5. The ךָּ here stands before a second Jussive form in connection with the preceding, and is merely *and*.—(וַיִּשָּׂא), fem. of וַיִּשָּׂא with the article, 83, No. 6; used here like the Greek ἡ ξηρὰ, *the dry land*, the word *earth* being omitted in both languages by brachylogy.

(10) וַיִּשָּׂא, לְ takes the vowel of the article, which is elided, 100, b.—(וַיִּשָּׂא), 102, 2. b; וַיִּשָּׂא, 84, V. 14, comp. 83, No. 14; the form וַיִּשָּׂא exhibits a *const.* vowel, see Par. IX. p. 171.—(וַיִּשָּׂא), from וַיִּשָּׂא, see Par. VIII. a, p. 171, comp. 91, 8; etymology uncertain.—(וַיִּשָּׂא), see v. 4.

(11) וַיִּשָּׂא, apoc Imperf. Hiph., jussive, 3 fem., from וַיִּשָּׂא, 52, n. 4; Me-

though on a *penult closed* syllable here, p. 45, c.—(הַשֵּׁן), א here is treated as a consonant, the Segholate being of the regular form; and so elsewhere; but not always, e. g. חֲזַן.—(עֵשֶׁב), 91, 6. 2; in the same case as אֲשַׁע, not exactly *explanatory* apposition, but apposition *expanding* the idea, and unconnected by a ׀ conjunction. The larger vegetation, producing *seed*, is meant by the word. Brachylogy omits the appropriate verb, unless we expand the idea of הַשֵּׁן so as to apply to it. The like applies to עָץ, in the sequel.—(מְזַרְעֵ), Hiph. Part. of זָרַע, 64, 1. a.—(זָרַע), with Gutt. in the ultimate, 91, 6, in the remarks on such Gutturals; in connection with the Part. preceding, which is from the same root, 135, 1. n. 1.—(עָץ), etymology doubtful, Dec. VII. b, p. 171, also 91, 7.—(פָּרִי), 91, 6. 6. Par. VI. i; פ with *Dagh. conjunctive*, 20, 2. 1; read פֹּה סֵפ־פְּרִי; lit. *tree of fruit* = *fruit tree*, 104, 1.—(עֵשֶׁב), עֹסֶל), the point over the right tooth of the ש is a *Hholem* which belongs to the preceding letter; the point over the left tooth marks the letter as *Sin* = s, 8, 2. a; Pres. Part. of the verb עָשָׂה with final ה־, 74, 1. Par. P; means *producing*, like the Greek ποιῆν.—(לְמַיְנוֹ), לְ prep.; מֵינָן, Dec. I.; י־ suff. pron., 89, 1; 3 sing. masc., in reference to עָץ.—(אֲשֶׁר . . . בּוֹ), in which, 121, 1; it relates to the פָּרִי that precedes.—(וְזָרַע), suff. form of זָרַע, see in Par. VI. p. 171; י־ as before. Translate: *in which is its seed*; for the verb of existence is implied, 141.—(עַל־הָאֲרֶץ), upon the earth, i. e. 'Let the earth cause to grow (הַשֵּׁן) herbage, seed-plants, and fruit-trees upon it, viz. upon its surface.'—(וְהָיָה־בֵּן), see the close of v. 7, where, as here, the Athnabh stands on the next *preceding* word.

(12) הֲוֹצֵא, Hiph. Imperf. of הֵצֵא, 3 fem. sing. with Vav consec., 48 b, 2. b; verb הֵצֵא, first class, 68, 1.—(עֲשֶׂה־פָּרִי . . . אֲשֶׁר), in the same order and meaning as before, and without any ׀ conjunction between the particulars, showing that it is the *apposition of expansion*.—(פָּרִי), as before, with *Dagh. conjunctive*, 20, 2. 1.—(אֲשֶׁר . . . בּוֹ), as in v. 11.—(לְמַיְנוֹהוּ), above it is לְמַיְנוֹ, see suff. in Par. A. p. 289. Gen. suff. A. 3 pers.; the meaning is the same in both, but the (י־) is an abridged form of הוּהוּ.—(וְהָיָה), see v. 4.

(13) שְׁלִישִׁי, an *ordinal*; see form in 96.—יָמֵם, time *when*, Acc., 116, 2.

(14) מְאֹרֹת, *m'ô-rôth*, Vav omitted after א and ר, 8, 4, comp. a *ibid.*; plur. of מְאֹרֵר, masc. Dec. III. This word has plurals both masc. and fem. as to form, 86, 4; formation of the sing., 84, IV. 14, comp. 83, No. 14; plur. form of noun joined to the preceding verb *sing.*, 144, 1. a.—(בְּקִרְיָ), const. form of קִרְיָ, Dec. III.; the article belongs here, but cannot be employed before a *const. noun*, 109, 1; it is expressed before the following word in the Gen., *ib.*—(לְהַבְדִּיל), Inf. Hiph. of בָּדַל; for the לְ before it, 45, 3; Inf. retains the formative ה־ here, after the preposition לְ, 52, n. 7. (בִּרְיָ וְגַי), see above, at the end of v. 6.—(וְהָיָה), Kal, 3 plur. Perf. of הָיָה, with Vav consec., 48 b, 3, and used here as a *Jussive*, comp. 124, 6. a.—(וְהָיָה), Vav omitted (as above), after א and the first ת, 8, 4; plur. of אֵוֶה = אֵוֶת, which is common gender; for the form, see 84, VI. No. 4.—(וְהָיָה־עִדְרֵם), וְ, 102, 2.

b; prep. לְ, 100, 1; the noun is the plur. of בּוֹצֵר, Dec. VII, 91, 7; stem רָצַר, see Lex.; formation, 84, III. 14, comp. 82, No. 14.—(וּלְבָרִים), וּלְ as before; for רָצַר, see יוֹם on p. 182.—(וּשְׁנָיִם), sing. שְׁנָה fem., with plur. of masc. form, 86, 4. The לְ is omitted before שְׁנָיִם in order to connect this word more closely with the preceding one. Translate: 'For appointed seasons, both for days and years;' this last clause is added so as more specifically to limit the preceding noun—*seasons*.

(15) וְהָיָה, see above.—(לְבָרִים), here with only one *Vav* omitted, above with two; pointing of the prep. לְ, 100. Punct. *a*.—(בְּרָקִיעַ), pointing of בְּ, 100. Punct. *a*; רָקִיעַ const. form of רָקִיעַ, Dec. III.—(לְהָאִיר) לְ before the Inf., 46, 3; verb הָאִיר; for 'praeformative and its vowel, הָ, see 71, 3; stem is אִיר verb middle O, 71, 2; see in Par. *M*.

(16) וַיִּבְרָא, see v. 7.—(שְׁנָיִם), const. form of שְׁנָיִם, see on p. 183.—(הַגְּדֹלָה), see same orthography in v. 14; here the art. precedes; for syntax, 118, 1. *a*.—(הַגְּדֹלִים), plur. of the sing. גָּדוֹל, Dec. III.; *Vav* after ו omitted, 8, 4. *a*; article before the adjective, 109, 2.—(הַגְּדֹלָה), the *great one*, i. e. the larger or largest, 117, 2.—(לְקָטָן), const. form from קָטָן, Par. *B*. p. 179, and 93, 1, in the second e. g.; an Inf. form with an active or gerundial sense.—(הַקָּטָן), the *lesser*; see הַגְּדֹלָה above.—(הַזֵּוָה), with article, see v. 5 for the word.—(בְּבָרִים), see Lex. under sing. בָּרָב (Dec. III.) for etymology and form; Acc. after וַיִּבְרָא.

(17) וַיִּהְיֶה, Kal, Imperf. of הָיָה, with ו consec.; see p. 122, at the top, also Par. *H*. p. 300; also 65, n. 3.—(אֹתָם), made up of אָתָּה and a suff. pronoun, 101, n. 1. The *arrangement* should be noticed here; which is *verb, object, subject*; the reason of which seems to be that אֹתָם expresses what ׀ (the verbal suffix) would do in הָיָה, and on this account is brought into proximity with the verb. The placing of the pronoun in a separate way, makes it more noticeable. As to the rest of the verse, see above.

(18) וְלַיֵּשֶׁבֶת, וְ, *and*; לְ, with short Hireq, p. 190, at the top; יָשַׁב, Inf. form before which is לְ, 45, 3.—(בַּיּוֹם), prep. בַּ having under it the vowel of the article elided, 100, *b*.—(וּבַלַּיְלָה), וּ, 102, 2. *b*; בַּ prep. with the vowel as before. The use of the article in these cases, is like the same in our English idiom; for we say: *To rule over the day and over the night*, as contradistinguished from each other; and this is made more expressive by the article. That בַּ has the sense of *over*, in connection with יָשַׁב, is plain; see 151, 3. *a*. 2.—(וּלְבָרִים), וּ as above; לְ prep.; see the word in v. 14.—(הַחַיָּוִי), see v. 4.—(וַיִּבְרָא), v. 4. (19) רְבִיעִי, *ordinal*, 96.

(20) וַיִּשְׂרָצוּ, Kal, Imperf. Jussive, 48, 4, second paragraph; translate: *Let the waters swarm with reptiles*; for שְׂרָצָה in connection with a verb from the same root, see 135, 1, n. 1.—(נְשָׁמָה), lit. *breath*; with חַיָּה it means properly *living breath*; in apposition with שְׂרָצָה, 111, qualifying it by showing that it comprises *living and breathing animals*, in distinction from vegetable life.—(חַיָּה), fem. adj. from חָיָה *vivus*, root חָיָה, and hence the *Dagh. forte*,

when the adjective receives an accession, comp. 66, 3.—(יִעוֹף), for form, see 84, IV. 11; of Dec. I.; prop. *wing* = *winged bird*.—(רִעוּף), stem עוֹף; Imperf. Pilel, 71, 7, Par. *M.* p. 304, comp. 54, 2.—(עַל פְּנֵי), *in front of*, or *before the face of*, see Ges. Lex. פָּנֵה, G; const. form before רָקִיעַ, which again is itself of the const. form before הַשָּׁמַיִם, 112, 1. The phraseology is somewhat obscure; but the meaning seems to be: 'Let the winged bird fly *near the firmament*, i. e. mount high aloft.'

(21) הַגְּבֵרִים, 48 b, 2.—(הַהַגְּבֵרִים), here as a *noun*, but prop. an adjective meaning *huge*, from הִגְבֵּן *to extend*; form, 83, 7; plur. with article; the adjective that follows (הַהַגְּבֵרִים) makes the meaning more intense = *huge monsters*, applying to those of either water or land.—(כֹּל) *kōl*, original form כָּל, vowel shortened by Maqqeph, 27, 1, comp. 16, 1. This word is not employed as an *adjective* in the Hebrew, but always as a *noun* = *universitas, totum*. Of course the noun following it is in the *Gen.*—(נֹשָׁם), here *breath* = *breathing creature*, abstract for concrete, 104, 2, second Par. under e. g.—(הַחַיָּה), art. הַ, 35, 2. *a*, the Dagh. forte is dropped because the next letter will not admit it, 22, 1. If הַחַיָּה is an *adjective* here, then the presence of the article makes a difficulty on the ground of general principle; see 109, 2. But still, the Heb. not unfrequently superadds the article to the *adjective*, when the noun is destitute of it, 109, 2. *a*. I deem the true construction, in all such cases, to be the same as when the article is employed before a participle, i. e. it is then a *relative-demonstrative* pronoun (107), making a clause by itself; e. g. in the present case, הַחַיָּה, *which* [is] *living*. And this is confirmed by the very next word—(הַרֹמֵשׂה), *which*, or הַ, *the which*; for the (ַ) see 35, 1, and 22, 5; Part. from רָמַשׂ, used instead of the normal הַרֹמֵשׂה fem., 49, 3. 92, 2. 93, 3; translate *creeping*, or (more literally) *which creepeth*.—(שֹׁרֵץ), for Methegh after (ַ), 16, 2, in Remarks.—(לְמַיְיָהוּם), for suff. הֵם, see 89, 2, n. 1, which shows that a *Yodh* is omitted here after the ך in the word, which would be an *index pluralitatis*; see suff. in Par. *A.* p. 289.—(כָּל־) as before.—(כַּנְּף), lit. *of wing* = *winged*, 104, 1.

(22) הַיְּבֵרָה, 48 b, 2; Dagh. forte omitted in the (ַ), 20, 3. c. Rem.; (ַ) in the final syllable instead of (ַ), because the tone is drawn back to the penult, 29, 3. *a*, comp. 27, 1.—(אָהָם), see v. 17; the order here is *predicate, object, subject*, the same as there.—(לְאָבִיר), contract-form for לְאָבִיר, prep. לְ with the Inf.; the pointing לְ (in the full form), p. 190, *a*; see also 23, 2. *a*, which shows that א in the contracted form is *quiescent*. The לְ is used here in a peculiar way; for the meaning is not properly an Inf., viz. *to say*, but *gerundial* = *dicendo*. The לְ sometimes denotes *by*, in the sense of designating *instrumentality* or *causation*, Ges. Lex. לְ, 4. c. Similar to this it seems to be in לְאָבִיר (*lê-môr*), which may be translated *by saying*. Our idiom more naturally omits the *by*.—(פָּרָה), Kal, Imper. of פָּרָה, 74, 3, Par. *P.* p. 308.—(הַרְבֵּה), 102, 2. *b*; stem רָבָה; form same as above.—(וַיִּמְלֵא), 1 conj., 102, 2. *b*, latter part; א has a *consonant* power here, 23, 2.—(בַּיָּמִים),

ב prep. with the pointing of the article elided, 100, *b*; for the noun plur., see Dec. VIII. p. 171 and 91, 8.—(הַיְהוּדִים), הָ art., 35, 2. 2, *b*.—(וְרֵב), from רָבָה, Imperf. Jussive, 74, n. 3, and 74, 5.—(בְּאַרְצָן), בְּ, 100, *b*. (23) חֲמִישִׁי, 96.

(24) וַיֵּאמֶר, see v. 3.—(הוֹצֵא), Jussive Imperf., from הֵצֵא, see, as to the form, in v. 12.—(בְּחַיָּה), p. 179, Par. *B*.—(וְרֵבָה), וְ, 102, 2. *d*.—(חַיָּהוּ), for const. חַיָּה, from חָיָה; see 88, 3. *b*; Dagh. forte in (י) omitted, 20, 3. *b*. The suffix paragoric (י) seems to dispense with the *article* after it, (as in this case in respect to אֲרָץ); and so in all cases, e. g. Ps. 50, 10. 79: 2. 104: 11, 20. Zeph. 2: 14. Is. 56: 9. In this last case, by changing the mode of expression, we have חַיָּהוּ בְּחַיָּה, i. e. we have the article (in ב) before the second noun; but the same expression, without the preposition, omits the article in Ps. 104: 20; and v. 25 here supplies it, when the ו- is omitted.—(לְחַיָּה), חַיָּה third fem. suff., Par. *A* p. 289. col. A., referring to the fem. חַיָּה.

(25) חַיָּהוּ הָאֲרָץ, where the article is supplied, although omitted in the preceding verse after חַיָּהוּ.—(הָאֲרָץ), הָ, 35, 1; noun fem. Par. *B*. p. 179.

(26) נִשְׁפָּטָה, first plur. Imperf. of שָׁפַט, for the first two vowels, see 62, 2; for the last vowel, 74, 1. e. g.; hortative, 125, 3. *b*; as to the *plural* here, it is probably of the same nature as that in 106, 2. *b*.—(אֲרָץ), seems to be a *participial* of אָרַב *rubuit*, 83, 1, indicating the colour of an Asiatic. If the rules of formation would permit, the context would agree better with a derivation from חָיָה *to be like*, but they do not; the noun is of Dec. IV, and is *generic*, as v. 27 shows.—(בְּצִלְמִנִּי), suff. form of צִלְמִי, Dec. VI. *a*; מִנִּי, suff., p. 289, under A.—(בְּרֵחוֹתַי), בְּ as, according to; for the vowel, p. 190, *a*; form of the noun, 84, V. 13; immutable; מִנִּי as before.—(וְרֵבָהוּ), Kal Imperf. of רָבָה, verb לָבָה; hortative, and therefore the Vav is pointed וְ, and not וַ as it would be in the narrative Imperf. with וַ consec.—(בְּרַפֵּה), בְּ *Raphe* because it follows a vowel; רַפֵּה *Raphe* because derived from רָפָה, 21, 2. *a*; const. of Dec. II. fem. The ב is connected with, and required by, the preceding verb, 137, *b*, and must be translated *over*.—(הָרֵבָה), see in v. 21; הָ *which, the which*, 107, first Remarks (2).

(27) בְּצִלְמִנִּי, suff. state with ו-, as above.—(אֲרָב), 101, n. 1.—(וְרֵבָהוּ), Dec. IV. masc.; Dec. II. fem.; וְ, 102, 2. *b*. In the Acc. in apposition with אֲרָב, and exegetical of it, 111. Put first, so as to be prominent, 142, 1. *c*.—(אֲרָב) relates to אֲרָב, v. 26, and shows it to be generic.

(28) וַיְרַבְּהָהּ, see v. 22.—(לָהּ), 101, 2. *a*.—For several of the following words, see in v. 22.—(וַיִּשְׁפָּט), Kal Imperf. of שָׁפַט; the ו after ש omitted, and (י) written instead of it, 9, 9. *b*; הָ- verbal suff. pron., Par. *A*. p. 288. A col.

(29) הָיָה, 103, 2, comp. 98, 5.—(גִּבְרֵתִי), for Dagh. forte in ה, see 65, n. 3.—(לָהּ), 101, 2. *a*.—(אֲפֵר . . . אֲפֵר), in which (121, 1) is the fruit of the tree.—(זֵיתִי), see in v. 12, where, however, the Part. is in Hiph., but here in Kal.—(וְרֵבָהוּ), Kal Imperf. of חָיָה, regular pointing, 62, n. 5.—(לְאֹכְלָהּ), lit. for food; in English we omit the *for*; see Lex. חָיָה with לְ following, *b*.

(30) וַיַּעַשׂ thrice, 102, 2. *b.*—(רֶקֶט וְגו'), *green thing, vegetating substance*, *herb for food*, limiting and explaining רֶקֶט. (31) מֵאֵד, 147, 3. *a.*—(תַּשְׁשִׁיר), 96.

Chap. II.

(1) וַיִּבְרָא, Pual, third plur., Imperf. with Vav consec., of בָּרָא; Dagh. forte omitted in וַיִּבְרָא, 20, 3. *c.* Rem.—(צָבָא), suff. form of צָבָא, Dec. IV.; ׀, p. 289, A. Properly *host* applies only to the *heavens*, which are plur., and means the *stars*.

(2) וַיִּבְרָא, Piel Imperf. of בָּרָא; וַיִּבְרָא as before; Dagh. forte omitted in the בָּ, 20, 3. *a.*; apoc. form, 74, n. 9; sing. verb and plur. subject, 106, 2. *b.*—(בְּרִיאָה), the regular form (from the stem בָּרָא) would be בְּרִיאָה; but in the Syriac, (which is occasionally imitated by the Hebrew), where א has a long vowel and is preceded by a Sheva, that vowel falls back into the place of the Sheva, and the א becomes *quiescent*. This being adopted in the present case, gives us the form בְּרִיאָה, the מ being forced to drop its Pattah because the ב is taken from it, which was necessary to make the closed syllable בְּרִיאָה. Under this new form, the (־) remains what it was in the normal form, i. e. *mutable*; hence in suff. and const. state, בְּרִיאָה and בְּרִיאָה, the א being practically *otiant*. The ו־ is suff., p. 289, A.—(וַיִּשְׁבַּח), 48 b, 2. *a.* The last clause here, viz. "God rested from all his work on the seventh day," makes it clear that the וַיִּבְרָא, at the beginning of the verse, means *made an end of, ceased to continue*. The change of *seventh*, in the first clause, to *sixth*, which is adopted by the Samaritan, the Sept., and the Syriac version, is unnecessary, and merely shows an attempt to remove a seeming contradiction.

(3) וַיִּבְרָא, Piel Imperf., with Vav consec., 48 b, 2. *a.*—(אֵתוֹ), 101, n. 1.—(בָּרָא), 152, II.—(לְעֵשׂוֹת), Kal Inf. of עָשָׂה; לְ, 108, *a.*; *created and made*, gives essentially the meaning of the last clause in the verse; but lit. לְעֵשׂוֹת may be translated *faciendo, by making, or for making, or to be made*; see 129, 3. n. 1. The writer seems to express the *original bringing into being*, by בָּרָא, and the subsequent formations and arrangements by עָשָׂה; although the words are sometimes used interchangeably.

(4) יְצִיאָה, § 34.—(תּוֹלְדוֹת), first ת *Raphe*, after a vowel in the preceding word; pl. noun, stem יָצָא; formation, 84, III. No. 27. It does not mean *history* simply; it may naturally mean *genealogy*; but here the meaning is *genetic history*; plural, because it comprises narrations of a variety of things; see 106, 2.—(בְּהַבְרָאָה), lit. *in the being created of them*, i. e. when they were created, 129, 2; treated here as a *nomen verbale*, with prefix prep., and suffix ׀, 129, 1; Inf. const. form of Niphal.—(בְּרִיאָה), although definite, has not the article, 108, 2.—(עֲשׂוֹת), Inf. of עָשָׂה, used as a noun in the Gen., 129, 1. *b.* It has a subject here, (יְהוָה), standing next to it, and in the Gen. after it, 129, 2; *order of words in the clause*, 142, 1. *a.*

(5) שִׁיחַ, *shrub* or *plant*, from שִׁיחַ (verb שִׁיחַ) to produce; form, 84, IV. No. 11.—(הַשִּׁיחַ), with the article; Dec. IX.—(שִׁיחַ), adverbial Acc., = *not yet*, see Lex. s. v. No. 3. Standing before יִהְיֶה here, it makes it expressive of the *past time*, 125, 4. *a*; regular pointing of יִהְיֶה, 63, n. 5.—(יִשְׁרָאֵל), שִׁ with the vowel of the article implied, 100, *b*, and 35, 1.—(יִשְׁרָאֵל), Imperf. made expressive of *past time* by שִׁ as above; Qamets under ר instead of (־), because of the pause-accent, 29, 4. *a*.—(לֹא), position, in relation to the verb, p. 268, par. 2.—(הִשְׁרִיחַ), Hiph. in its proper *causative* sense, 52, 2.—(לֹא), *was not*, the subject is here expressed, viz. יִשְׁרָאֵל; see יִשְׁרָאֵל on p. 268.—(לִשְׁבַּח), vowel of שִׁ, p. 190, *a*; Inf. form, 45, 3.

(6) אָרָא, origin somewhat uncertain; the Chald. has אָרָא, which shows that the word may be derived from a root אָרָא or אָרָא; comp. אָרָא in 84, IV. 2.—(אָרָא), Kal Imperf., showing the real nature of this tense, viz. as designating imperfect or unfinished action, and so of continued and repeated action; which last is the exact shade of meaning here, 125, 4. *b*.—(אָרָא), Hiph. Perf. of אָרָא; put in the same condition here as the preceding verb, in respect to meaning, by the Vav prefixed, 124, 6. *d*.—(אָרָא), const. plur. of אָרָא; we say *face*, the Hebrew says *faces*, 106, 2. *a*.

(7) וַיִּרְצֵרָא, Imperf. with Vav consec.; written *plene*, p. 127, bottom; the accent (little Telisha. p. 42, No. 28), being *post-positive*, marks not the tone, 15, Rem. 2; the tone syllable is the penult here, 29, 3. *a*, and 48 *b*, 2. *b*.—(וַיִּרְצֵרָא), the junction of these two names, here and in chap. iii, and in some other portions of Genesis, has given rise to a great variety of critical and grammatical conjectures and speculations; see in Rosenm., or Tüch, Comm. on Genesis. I regard them as in *apposition*, an apposition that unites the special and the general name of the Godhead—somewhat like *God, the Omnipotent*.—(וַיִּרְצֵרָא), Dec. IV. here a second Acc. of *material*, 136, 2.—(וַיִּרְצֵרָא), Kal, Imperf. with Vav, from וַיִּרְצֵרָא, נ assimilated, 65, 2; Pattah in final syllable, 64, 1, 2.—(וַיִּרְצֵרָא), suff. dual form of וַיִּרְצֵרָא, absolute dual וַיִּרְצֵרָא; see Lex. The Dagh. forte in וַיִּרְצֵרָא comes from the assimilation of נ in וַיִּרְצֵרָא, *nostril*, which is the real ground-form, 19, 2. *b*. n. 1; suff. וַיִּרְצֵרָא, p. 289, col. B. third pers. sing.—(וַיִּרְצֵרָא), const. form of וַיִּרְצֵרָא, 87, 2. *b*.—(וַיִּרְצֵרָא), plur. of וַיִּרְצֵרָא, Dec. VIII.; plural in accordance with 106, 2. *a*. Here the *order* of the clause is, *subject* (implied in the verb, *he*), *predicate*, *circumstance of manner*, *object*; comp. 142.—(וַיִּרְצֵרָא) stands connected with וַיִּרְצֵרָא, see Lex. וַיִּרְצֵרָא seq. לֵ. *b*.

(8) וַיִּרְצֵרָא, Kal Imperf. of וַיִּרְצֵרָא; form of the same, 65, 2; for final Pattah, 64, 1, 2.—(וַיִּרְצֵרָא), formed from וַיִּרְצֵרָא, 84. II. No. 2; Dec. VIII.—(וַיִּרְצֵרָא), lit. in a *pleasure-place*, or *pleasant-place*; form 2 of Dec. VI.—(וַיִּרְצֵרָא), *eastward*, lit. *away from before*; which of course means *eastward*, because the Hebrews reckon position or direction, from the place of sun-rising, or from the assumed fact, that the face is turned to the rising sun. *Eastward* from the place of the writer, is here doubtless meant.—(וַיִּרְצֵרָא), apoc. Hiph. Imperf.

of שׁוֹמֵם, a verb שׁוּׁ; accent thrown on the penult, 29, 3. *a*, and so the normal final Tsere goes into Seghol, 27, 1. *a*.—(שָׁם), *there*, 127, 1. Par. 2.—(רָצָה), with pause-accent (Silluq), so written instead of the usual רָצַח, 29, 4. *a*; has the sense of *Pluperf.*, 124, 2.

(9) וַיִּצְמַח, apoc. Hiph. Imperf.; final Pattah, 64, 1. *c*. in third par.; *causative* meaning, 52, 2, *made to grow or shoot up*.—(נִחְמָד), Niph. Part., with (־) under the praeformative נ, p. 118, near the top; translate: *to be desired* = desirable, lovely.—(מְרָאָה), form from רָאָה, 84, V. No. 14.—(לְמִצְבֵּקָא), form from אָבַל, 83, No. 14.—(הַחַיִּים), הַ, 35, 2. *a*.—(בְּרוּחָהּ), const. form of הָרֵחַ, 91, 6. 5.—(הַפֶּן), Qamets under א instead of (־), 29, 4. *a*, the pause-accent being Zāqēph Qātōn, p. 42, II. 5.—(הַהֵטָה), fem. Inf. *nominasens*, with article, from יָרַט, 68, n. 1.—(וְרַע), וְ, 102, 2. *d*; Qamets under ר instead of Pattah, 29, 4. *a*.

(10) נָהַר, form, 83, No. 1. Dec. IV.—(יָצָא), Part. of יָצַח, used for a verb in the Perf., 131, 1, or ib. 2. *c*.—(מִיָּדָן), מִן, 22, 1.—(לְהַשְׁקִיחַ), Hiph. Inf. of שָׁקַח; הַ praeform. retained, 52, n. 7.—(מִצְבֵּן) מִ with Dagh. forte after it = מִן, 19, 2. *a*; compound form of the word, 151, 2.—(וַיִּפְרֵד), Niph. Imperf., *it was divided*; used to express *past* time, 125, 4.—(לְאֶרְבָּעָה), fem. form with masc. noun, 95, 1; the numerals 3—10, although *plural*, do not possess plural forms; see Par., p. 183.—(רֵאשִׁים), *heads or sources*; sing. ראש for ראש, Dec. VI, and so plur. contracted as above for רֵאשִׁים; see Lex. The full form would be of Dec. VI.; the contracted one is Dec. I.

(11) שָׁם, Dec. VII. p. 171.—(הָאָרֶץ), הַ art.; for the word, see notes on Gen. 1: 5, at the end.—(פִּישִׁיִן), prop. name, but probably formed from פִּישׁ; see in Lex.; for the form, 83, No. 15.—(הַיֵּא), pron. = αὐτός ἐστι, *the same is it*, 119, 2.—(הַסֹּבֵב), *which encompasses*, הַ a relative demonstrative here, 109, 2. *a*; Part. used for a verb, 131, 2. *a*.—(הַחַיִּיָּלָה), prop. name with the art. before it, contrary to more common usage, 108, 1, and indicating that the name is of the *appellative* kind, 107, 3.—(אֲשֶׁר שָׁם) *where*, 121, 1.—(הַהֵב), Dec. IV, with the article, contrary to our English idiom; see p. 206, *b*.

(12) וַיִּזְהַב, וַי, 102, 2. *b*; וַיזַב, const. form; (־) under ז instead of (־), 10, 2, n. No. 1.—(הַהֵיא) = הַיֵּא αὐτόν, *that same*; has the article because its noun has it, 109, 2.—(טוֹב) *is good*, the copula being implied, 141.—(הַבְּרִילָה), article again before the generic name of a substance, p. 206, *b*. The same in הַשֵּׁהָם.

(13) הַשֵּׁנִי, art. here, 109, 2.—(גִּיהוֹן), form 83, No. 15, from גִּיחַ, = *the impetuous*.—(הַיֵּא), as above.—(הַהֵלָה), like הַסֹּבֵב above, *which proceeds along*.—(קַרְמֵה) const. fem. form, Dec. I. of the fem.; the Acc. after the preceding Part. (135, 3. *d*) presents essentially such a construction; or it may be classified with the adverbs in 147, 1.—(הַנְּהַר הַרְבִּיעִי), both with the article, 109, 2; Nom. absolute, which we must translate: *as to the fourth river, it is* (הַיֵּא = αὐτός ἐστι), etc., 119, 2.—(פָּרָה), פַּ *Raphe*, after a vowel; meaning: *sweet river*; as to form, comp. 83, No. 13.

(15) וַיִּחַדֵּם , see 65, n. 2, and comp. 19, 2. a. b.—(וַיִּחַדֵּם), Hiph. Imperf. with Vav consec., from יָחַד , written *defectivè*, the *Yodh* after ד being omitted; of the Chaldaic form, 71, n. 9; יָחַד , suff., p. 288, A. With such a Vav, we should of course expect the form would have a short vowel, like וַיִּחַד , (48 b, 2. b); but when the *suffix* is added here, the (—) long remains under the ד ; see in Fürst's Concord. Heb.—(לְיָחַדְתָּ), Inf. with לְ prep., and suff. יָחַד , p. 288, A; for Inf. form in this case, see 60, 1, also in Par., p. 293. —Same in respect to the next word.

(16) וַיִּצְוֶה , apoc. Imperf. of Piel from יָצַו ; Dagh. forte omitted in (—), 20, 3. c.—Dagh. forte omitted in the final *Vav*, 20, 3. a.—(לְיָצוּר), see in I: 22.—(וַיִּצְוֶה), in pause.—(לְיָצוּר), Inf. abs. before a kindred verb, 128, 3. a.—(וַיִּצְוֶה), 73, 2.

(17) וַיִּשְׁעֶן , v, 102, 2. b; שָׁעַן = שָׁעַן , the ש would be represented by a Dagh. forte in the ש (19, 2. a), if it could receive it; but as it cannot (20, 3. c), so the vowel is lengthened as a compensation, 20, 3. a. Dec. VII.—(וַיִּשְׁעֶן), see v. 9 above.—($\text{לְיָשׁוּעַ$), with final *Patah*, (in the preceding verse, with final *Tsere*), because its *jussive* nature shortens the form, 126, 2.—(וַיִּשְׁעֶן), 101, 2, see also the Par. on p. 192.—(בְּיָסוּר), although definite, omits the article, 108, 2.—(לְיָסוּר , skhöl-khā), Inf. with suff., 60, n. 2. Par. of Inf., p. 292.—(בְּיָסוּר), Inf. abs., 128, 3. a; form of it, 74, 1. c. Inf.—(וַיִּשְׁעֶן), Kal, 2 sing. Imperf., 71, 3, for the vowel of the praeformative; render: *thou shalt surely die*.

(18) $\text{וַיְהִי־הוּא־לְפָנָיו}$, Inf. *nominscens* of וָהָרָה ; lit. meaning of the clause: *the being of the man by himself [is] not good*; וָהָרָה art., because the noun here designates an individual; לְפָנָיו , lit. *in his loneliness*; לְ of condition, Lex. B. 3; וָהָרָה from וָהָרָה , 84, II. No. 1, which accounts for the Dagh. forte in the וָהָרָה above, Dec. VIII.; וָהָרָה suff., p. 289, A.—The predicate, לֹא טוֹב , 142, 1. b; copula (*to be*) omitted, 141.—($\text{וַיְהִי־הוּא־לְפָנָיו}$, se-sel-lō), with Dagh. conjunctive in לְ , 20, 2. 1; Imperf. of וָהָרָה , first pers. sing.—(וָהָרָה), וָהָרָה , pointing, 100, 1; וָהָרָה , suff. form of וָהָרָה ; we should naturally expect וָהָרָה or וָהָרָה ; the Seghol under the first radical in the suff. form, is an exception to the usual vocalization, as it belongs to Gutturals in such cases. For the peculiar meaning here, see in Lex.

(19) וַיִּבְרָא , written *defectivè*; see full form in v. 7 above.—(וַיִּבְרָא), Imperf. Hiph. of בָּרָא , see Par. p. 310, 48 b, 2. b; in the Hiph. sense, *caused to come* = *brought*.—(לְבָרָא), Inf. with לְ , p. 138, near the top; also 45, 3.—(בְּיָבְרָא , read: māy-yiq-rā lō), בְּ followed by Dagh. conjunctive, 37, 1. a; repeated Maqqeph, 16, 1; בְּיָבְרָא followed by לְ = *to name*, 137; וָהָרָה suff., p. 289, A.—(וָהָרָה), in apposition with and explanatory of לְ , 111. The prep. need not be repeated; this principle is virtually exhibited in 151, 4.—(וָהָרָה), *the same was*; as above in v. 11.—(וָהָרָה), suff. form of וָהָרָה , Dec. VII.

(20) *And Adam called the names, לְכָל of every, etc.; the לְ here, and in*

two following cases, is a circumscription of the *Genitive*, 113, 2.—(וּלְאָדָם), 7, and yet, but still, 152, I. B. b; for Adam לֹא מָצָא, one found not, 134, 3, = there was not found.—(בְּנִגְרוֹ), as in v. 18 ad fin.

(21) נָפַל, Hiph. Imperf. with Vav consec., from נָפַל, 65, 2; for shortened form, see 48 b, 2. b; caused to fall, 52, 2.—(תִּרְדָּמָה), form like nouns in 83, IV. 27.—(נִירָשָׁן), Kal Imperf. of רָשַׁן, 69, 1; in pause, and so the (־) of the ultimate is lengthened.—(נִרְקָה), see in v. 15.—(אֲחָה), fem. of אָחָה, p. 183; the like of this in 19, 2. b, n. 1.—(בְּצִלְתָּיִר), מְ with Dagħ. forte = מָן, 101, 2; the noun is from צָלַת, Dec. IV, 91, 4, common gender, with plur. of both forms, see Lex.; יִר־ plur. suff., p. 289, B.—(תִּרְחָקָה), with a verbal suffix, 101, n. 3, p. 289, B. of the verbal suffix.

(22) נִיבֶן, Kal Imperf. with Vav, from בָּנָה, 74, n. 3.—(לְאִשָּׁה), lit. for a woman, so as to denote the object for which the rib was appropriated; we say: formed the rib into a woman; אִשָּׁה (for אִנְשָׁה), fem. of אִנָּשׁ man, with the Nun of the masc. assimilated, 19, 2. a.—(וּרְבָאָה), Hiph. Imperf. with Vav; Dagħ. forte omitted in (וִ), 20, 3. c. Rem.; retains the prolonged form (although ו־ is written defectivè), because of the suff.; see on וּנְחַחָהּ in v. 15; וָ־ suff., p. 288, A.

(23) חֲפָצָם, 107, Rem. under first Par.—(מִצְצָרִי), מְ = מָן; suff. plur. form of צָצַם, p. 171 in Par. VI.; with plur. suff. י־.—(מִבְּשָׁרִי), מְ with Dagħ. forte = מָן; the noun is const. form of Dec. IV. p. 170.—(לְזָאת), on account of this; see Lex.—(יִקְרָא), Imperf. of Niph., it shall be called, or rather, there shall be called אִשָּׁה, woman.—(מִאִישׁ), מְ = מָן.—(לְקַחָהּ), Pual 3 fem. for קָחָהּ; the Dagħ. forte being omitted, the composite Sheva is taken in its stead, 10, 2. 2. b; for Methegh after לְ, see 16, 2.—(וְאֵת) = אֵתֶּה; with Dagħ. conj., 20, 2. 1.

(24) עֲלֵיבֶן, 152, 2. d.—(יַעֲזֹבֵהּ ya'zôbh), 62, 2; the final Hholem is shortened into Qamets Hhatuph by the Maqqeph, 29, 1 and 3.—(אָבִירִי), his father; see in 94, 2, and in Par. A, p. 289.—(אֲמוֹ), suff. form of אָם, Dec. VIII, as if from אָמַם; see 30, 2.—(וְדַבַּק), with the sense of a future, 124, 6. a.—(אִשָּׁהּ), with suff., p. 182, at the top; irregular in its forms.—(וְיָהִי לְ), tense as before; this verb followed by לְ means to become, 137; see in Lex.

(25) נִירָשָׁהּ, Imperf. of רָשָׁהּ with Vav, p. 238, second par. from the top.—(שְׁנִיחָם), suff. form of שָׁנִים, 95; חָם־ suff., p. 289.—(בְּרֹמָיִם), plur. of רֹמֶם; form, 83, No. 21, Dec. VIII.; the Dagħ. forte in מְ appears contrary to 26, 5, but as (־) often stands for Shureq (וִ), 9, 9. 1. b, so the latter is now and then used as if it were the short vowel (־), i. e. in a closed syllable unaccented. The Shureq is often short in the Chaldee. The Masorites have marked this anomaly. A star over the word remits the reader to the margin; where a Hebrew note informs him, (as something unusual), that Dagħ. forte follows Shureq; see in 27, 3. c. n. 1.—(וְלֹא רָתַבּוּשָׁשׁוּ), verb from בּוּשׁ, in Hithpalel, 54, 2; comp. 71, 7; Imperf., p. 133 at the top; שָׁ for שׁ because of the pause-accent, 29, 4. b; properly of a reflexive meaning:

did not shame themselves. The אֵל (*not*) qualifies the verb and must stand next to it, p. 268, second par.; consequently the *Vav consec.* (that would be attached to the verb if it had no *negative* before it), is remitted to a place before the אֵל , and has, in such a case, the same effect in making the verb significant of *past* time, as if joined to the verb, 126 b, 1.

Chap. III.

(1) וַיְהִי , see 152, I. for וַי , which here marks *continuation* of narration, even where there is a transition to a new subject; like $\delta\acute{\epsilon}$ in Greek. It covers the ground of both $\delta\acute{\epsilon}$ and *καί*, in its general usage; וַי article because a distinction from other creatures is designed.—As to *serpent*, in what light the N. Test. writers viewed the meaning, is evident from Rev. 12: 9. 20: 2. Rom. 16: 20. Luke 10: 18, 19. John 8: 44.—(הָיָה) *was*; al. *became*; which may be defended by הָיָה in v. 22 below.—(מַרְדָּיִם), participial adjective, 83, No. 5, *cunning*, here in a bad sense; the root מֵרַדַּי means (1) *Nudavit*; and from this comes the participial in 2: 25 above; it also means, (2) *Callidus fuit*; and from this is the present word. The two different derivatives are distinguished by their vowels; as was very natural.—(בְּלֹבַן), i. e. וְלֹבַן = *rather than, more than*, 117, 1.—(אֵם אִתּוֹ), in a question: *is it verily so that?* 152, 2, a.—(הָאֲרָמְלִי), 67, 1.

(2) וַיִּזְכֹּר , although specific and filling the place of a Gen. after וַיְהִי , yet is itself before another Gen., and therefore cannot have the article, 108, 2.—(נֹאֲמָרִים), Imperf. 1 plur., *potential mode*, 125, 3. d.

(3) הִקְדַּמְתִּי , Kal Imperf. of קָדַם , 65, 2; has an *Imper.* force here, 125, 3. c.—(בֵּינֵי), the בֵּי belongs to the verb, 137, comp. 151, 2.—(וַיִּשָּׁר), p. 269, second par.—(וַיִּשָּׁרְתָּהּ), for the normal וַיִּשָּׁרְתָּהּ ; the וַיִּ is the *old* ending, and is mostly retained where the verb is emphatic, 47, 3. n. 4; accent on the ultimate, (as here Silluq); which is usual in all such cases, *ib.*, e. g. Joel 2: 4, 7, 9. Of course, the tone being thrown forward by the pause-accent (71, 6 gives the normal place of tone here), the Qamets under וַיִּ praeformative is dropped, 27, 3. (4) מִזֶּה , 128, 3.

(5) וַיִּזְכֹּר , Part. pres.; for Pattah furtive, see 22, 2. b.—(אֲחֻלְהוֹתֶיךָ *akhöl-khem*), Inf. as a noun, 129, 1; as to the form, 60, 1. n. 2.—(וַיִּשָּׁרְתָּהּ), Perf. Niph. with *Vav*, 124, 6. d; וַי then, 152, 1. B. 1.—(וַיִּשָּׁרְתָּהּ), Perf. Kal of וַיִּשָּׁרְתָּהּ , 2 plur.; without וַי the form would have a composite Sheva (ֿ) under the ה , which, however, in this form becomes Sheva simple, and so *Vav* takes short Hhired, 102, 2. c.—(בְּאֲזָרוֹתֶיךָ), contract form of בְּאֲזָרוֹתֶיךָ , a contraction of (ֿ) into (ֿ), occurring in בְּאֲזָרוֹתֶיךָ , Gen. 1: 22, and often elsewhere. The *comp.* Sheva, in this case, is treated as a *simple* Sheva (at the end of a syllable and under the letter א) would be treated, 23, 1; but see in particular, 23, 2. a, showing that *comp.* Shevas may go to form *contracted* vowels.—(וַיִּזְכֹּר), const. form of pl. Part., stem וַיִּזְכֹּר , 132, 1. b.—(וַיִּזְכֹּר), וַי , 102, 2. d;

רע (from רעע, 84, II. 2) is the ground-form; which becomes רע in pause, 29, 4. *a.*

(6) נחרא, apoc. Imperf. Kal of נאח, 3 fem., with (—) under the praeformative ה, 74, n. 3, *b*; for Seghol under ר, see *ib.* n. *a*; synt., 126 b, 1.—(טוב העין), copula omitted, 141.—(תאווה), formed from אווה, 84, V. 27; *object of desire*; abstract for concrete = *desirable, optabilis*.—(היא) *was it*, 119, 2.—(ונחמד), Niph. Part.; for נח, see p. 118, near the top; = *desiderandum*, 131, 1.—(העין), copula omitted before it, 141.—(להשפיל), Hiph. Inf. with ל; ה retained, 52, n. 7.—(נתקח), Imperf. with Vav, 3 fem.; see נתקח in 2: 15.—(מפריז), מ with Dagh. forte = מן; the noun in suff. state, p. 171, VI. *i.*—(נחאבל), Imperf. 3 fem. with ו consec.—(נתתן), 3 fem. Imperf. of נתן, 65, 2, comp. 47, 3. n. 2.—(לאאשה), ה, 3 fem. suff. pron., p. 289, A.—(עמה), *with her*; suff. as before; prep. as if from עמם, like Dec. VIII; comp. 101, 1.—(ויאכל), כל for כל, p. 70, at the bottom.

(7) נחשבתנה, Niph. Imperf. 3 plur. fem. of שבתה, with Vav consec.; for the penult בתה, p. 120 at the bottom; fem. because its subject (עירי) is so; the latter is the dual const. form of עירי.—(נודעו), Kal Imperf. with Vav, 68, 1. *a* and n. 3.—(עירמם), Yodh of the plur. ending omitted; a diverse form (from עירום) from the same root and of the same meaning as עירומים in 2: 25 above, while here the penult has the proper short Qibbutz (־).—(הם) = *were they*, 119, 2.—(עלה), const. form of עלה, see 91, 9 and Par.—(תאנה), without the article, apparently contrary to the principle laid down p. 206, *b.*—(לתם), 101, 2.—(תגרת), written *defectivè*, and omitting a ו after ג, and another after ר, plur. fem. of הגודרה.

(8) מהתנחף, Hithp. Part., *walking to and fro*, connected with רהנה.—(לריח) *l'ri'ahh*, *during the breeze*, or *at the cooler season*, ל being put before nouns indicative of season or time; see Lex. ל. B. 2.—(נחיתבא), Hithp. reflexive, *hid himself*; verb *sing.*, agreeing with the nearest subject, viz. האדם. (9) אנהבה, 144, 3. 5, *a*; נבה, like a verbal suff., see 57, 3. n. 1.

(10) תלקה, *object* placed first, 142, 1. *c.*—(נאריא), Kal Imperf. of נרא with Vav consec., which before א is pointed ו, 22, 1; form of the verb, 68, 1. *b.*—(אנכי) *was I*, 119, 1.—(ויאחבא), Niph. Imperf. first pers.; א because the next letter excludes the Dagh. forte which would be inserted here in a letter not Guttural; ו, 22, 1.

(11) הגיר, Hiph. Perf. of נגר, 65, 2; *has told*, Pluperf., 124, 2.—(אתה), א in pause.—(המין), ה interrogative, 150, 2.—(צויהרה), regular form of Piel from צוה, with suff.—(לבלתר), p. 269 at the top.—(א'khöl), the Hholem of the Inf. shortened by the Maqqeph's throwing off the accent.—(נמנו), p. 192 at the bottom.—(אכלת), *hast thou eaten?* ב, 29, 4. *a.*

(12) נתתה, instead of נתנתה; for Dagh. forte in ת see p. 122, n. 3; תה for ת, 44, n. 4, *b.*—(נמרי) = עם, used only with first pers.; *apud me* = *my associate*.—(היא), *she*, 32, n. 6; *before* the verb, in order to give emphasis,

134, n. 2.—(יָיִן), י with Dagh. conjunc., 20, 2. 1.—(וְאָכַל), Imperf. first pers. sing. with Vav; א of the root omitted in the first pers., 67, 2.

(13) וְאָכַל, Dagh. conjunc., 20, 2. 1.—(וְשָׁרַח), 2 fem. of Perf.—(וְשָׁרַחְתִּי), Hiph. Perf. of שָׁרַח, 65, 2; וְשָׁרַח suff., p. 288, A.

(14) וְאָכַל, with Dagh. conjunc., as above.—(וְשָׁרַחְתָּ), Part. pass.—(וְשָׁרַחְתָּ), art thou, 119, 1.—(וְשָׁרַחְתָּ), 117, 1.—(וְשָׁרַחְתָּ), suff. form, with הָ-; formation, 83, No. 3.—(וְשָׁרַחְתָּ), second pers. Kal Imperf. of שָׁרַח, 68, n. 8.—(וְשָׁרַחְתָּ), const. form of שָׁרַח; Acc. of time, 116, 2.

(15) וְשָׁרַחְתָּ, root שָׁרַח, contract form for שָׁרַחְתָּ, 83, No. 2.—(וְשָׁרַחְתָּ), Kal Imperf. first pers., from שָׁרַח; א, 71, 3.—(וְשָׁרַחְתָּ), emphatic by position.—(וְשָׁרַחְתָּ), Kal Imperf. of שָׁרַח; Qamets under the praeform. ו dropped, because the accent is thrown upon the suff. הָ-, 29, 2 and 27, 3.—(וְשָׁרַחְתָּ), Acc., 116, 3.—(וְשָׁרַחְתָּ), second pers. with suff. having נ demonstr., p. 289, B. on the left.—(וְשָׁרַחְתָּ), Acc., 116, 3.

(16) וְשָׁרַחְתָּ, Inf. abs. of Hiph., from שָׁרַח, 128, 3. a.—(וְשָׁרַחְתָּ), form, 83, No. 15; וְשָׁרַחְתָּ, fem. suff., p. 289, A; noun in the suff. form, Dec. III, 91, 3.—(וְשָׁרַחְתָּ), וְשָׁרַחְתָּ suff. as before; הָ immutable here, and so the noun is to be assigned to Dec. I; formation like to 83, No. 15.—(וְשָׁרַחְתָּ), 2 fem. Imperf. Kal of שָׁרַח, 68, 1. a.—(וְשָׁרַחְתָּ), plur. of שָׁרַח, p. 182.—(וְשָׁרַחְתָּ), וְשָׁרַחְתָּ fem. suff., p. 289, A.—(וְשָׁרַחְתָּ), suff. form with וְשָׁרַחְתָּ fem.; formation, 83, IV. 27.—(וְשָׁרַחְתָּ yim-shöl), Hholem shortened by Maqqeph.—(וְשָׁרַחְתָּ), fem. suff., p. 289, A. The prep. ב is connected with and modifies the preceding verb, 137.

(17) וְשָׁרַחְתָּ, position as predicate, 142, 1. b.—(וְשָׁרַחְתָּ), 99, 1. b; or the word may be regarded as a compound preposition with a suff., 151, 2; וְשָׁרַחְתָּ instead of וְשָׁרַחְתָּ, because of the distinctive accent (') over it, 29, 4. b.—(וְשָׁרַחְתָּ), second sing. Imperf., with suff. וְשָׁרַחְתָּ, p. 289, B. on the left, וְשָׁרַחְתָּ instead of וְשָׁרַחְתָּ, 10, 2. 1. b.

(18) וְשָׁרַחְתָּ, Hiph. Imperf. 3 fem.; objects before the verb, 142, 1. c.—(וְשָׁרַחְתָּ), in pause, for וְשָׁרַחְתָּ out of pause, 101, 2; *Dativus incommodi*.

(19) וְשָׁרַחְתָּ, const. state of וְשָׁרַחְתָּ, which is of Dec. I fem., the Tsere being impure and immutable because it is derived from וְשָׁרַחְתָּ.—(וְשָׁרַחְתָּ), suff. dual from וְשָׁרַחְתָּ, which last is for וְשָׁרַחְתָּ, and the suppressed נ appears in the dual by a Dagh. forte in the ש, 19, 2. b. n. 1; suff. וְשָׁרַחְתָּ, p. 289, B.—(וְשָׁרַחְתָּ), Inf. with prep. before, and suff. after, 129, 1; translate: *until thy return*, or *until thou returnest*, 129, 2.—(וְשָׁרַחְתָּ), p. 192, sing. third pers.—(וְשָׁרַחְתָּ), וְשָׁרַחְתָּ for וְשָׁרַחְתָּ, in pause.—(וְשָׁרַחְתָּ), Kal Imperf. 2 sing. of וְשָׁרַחְתָּ.

(20) וְשָׁרַחְתָּ, from וְשָׁרַחְתָּ to live, therefore וְשָׁרַחְתָּ, *producer of life, source of life*.—(וְשָׁרַחְתָּ hi), 32, n. 6.—(וְשָׁרַחְתָּ), lit. *of the whole of the living, or of all living*, viz. rational beings; וְשָׁרַחְתָּ in pause, וְשָׁרַחְתָּ out of it.

(21) וְשָׁרַחְתָּ, 74, n. 3, d.—(וְשָׁרַחְתָּ), Dec. III. fem., from sing. וְשָׁרַחְתָּ, plur. וְשָׁרַחְתָּ, const. as in the text.—(וְשָׁרַחְתָּ), Hiph. Imperf. with Vav; long vowel (וְשָׁרַחְתָּ = וְשָׁרַחְתָּ) retained because of the suff.; see the like in 2: 15; וְשָׁרַחְתָּ, suff., p. 288, A.

(22) הָיָה, 103, 2.—(הָיָה), *has become*, Pluperf. 124, 2.—(בָּאֲחֵרֶה), const. form, p. 183.—(מִמֵּינֵהוּ), p. 192.—(לְדַעֲתָהּ), fem. Inf., 45, 2. *b*, and 68, n. 1; לָ, 100, *c*.—(פָּקַדְתָּ), p. 269, second par.—(יָדָהּ), from יָדָהּ.—(וּלְקַחְתָּ), 124, 6. *a*. (גַּם), 152, 2. *a*.—(וְאָכַלְתָּ), as before, 124, 6. *a*.—(וַחֲרִי), Perf. Kal of חָרַי, verb עָרַע; synt. as the preceding verbs.—(לְעֵלֶם), ל for עו, 7, 2. *c*.

(23) נִישַׁלְחֵהוּ, Piel Imperf.; י without Dagh. forte, 20, 3. *c*. Rem.; הֵי־ suff., p. 288, A; this and the following נִרְגַּשׁ, both in Piel, denote a *thorough* sending away and expulsion, 51, 2.—(אֲשֶׁר . . . מִשָּׁם), 121, 1; *whence*.

(24) נִרְגַּשׁ, the י without Dagh. forte, as above; Piel, but י prevents the insertion of Dagh. forte in the middle letter, and prolongs the vowel under ג, 22, 5; the (־) of the ultimate is shortened, because the accent is on the penult, 29, 3. *a*.—(וַיִּשְׁכְּנוּ), our *located, made to dwell*.—(מִקְדָּמָה וְגו'), lit. *on the part of the front to the garden*, etc.—(לְגִן) may also be translated as Gen., 113, 2. The circumstance of *place* immediately *after* the verb, and before the object, 142, 1.—(הַכְּרִיבִיזִים), plur. with the article distinctive of genus, 107. See in Tuch's Comm. all manner of conceits respecting this word; also Rosenm. Comm., and Ges. Lex. Comp. Ps. 18: 11. 80: 2. Ezek. 1: 10.—(לְהִטְתָּ הַחֶרֶב), lit. *the flame of the sword*, = *a glittering sword*; הָ art., 107, n. 1, *b*. Our idiom, in the second translation above, rejects the article.—(הַמְהִירָהּ), Hithp. Part. of הִפְרָה; הָ, relative demonstrative, 107; ending הִפְרָה—for הִפְרָה—93, 3; *turned itself*; our Version: *turned every way*, is well.

[My advice to the learner now is, that he would recommence with Gen. 1: 1, and carefully review every part of what he has been over, looking again in the Grammar for all the solutions of difficulties which he does not recollect. This will tend to fix all the principles of analysis and syntax more firmly in his mind, than if he goes immediately on to the investigation of new ground. If he does this *faithfully and thoroughly*, he will be enabled to dispense with copious Notes in the sequel; for these three chapters exhibit a great portion of the phenomena in the language, which have respect either to the *orthography*, the *forms*, or the *syntax* of it. It will be well, moreover, after the familiarity which he may now be supposed to have acquired with the Grammar, to leave him, more than heretofore, to his own resources. I shall therefore limit myself, in the sequel, mostly to those things which seem to present any difficulty, or which serve in a special manner to illustrate *principles* either of form or of syntax.]

Chap. IV.

(1) וַחֲתָהּ, apoc. of חָתָה, third fem., 74, n. 3, *d*.—(וַחֲתָהּ), id. from חָתָה; final *Seghol* for Tsere, 68, n. 3.—(אֲתֵי) *with*, p. 191, n. 1; like the Greek, σὺν Θεῷ, *by divine aid*.

(2) וַחֲתָהּ, הָ for חָ, from חָתָה, 68, n. 7.—(לְלֵדָהּ), לָ, p. 190, *c*. 68, 1; translate the two words: *she again bore*, 139, 2.—(אֲתֵי), אָ, p. 181.—(הַבֵּל), in pause, for הַבֵּל.—(רֵגָה), const. form of Part., 132. 1. *b*.

(3) מִבְּעֵינֵי הַיָּמִים, *at the end of some days, after some time*. The absence of the article before הַיָּמִים, gives to it this indefiniteness.—(מִנְהָה), Acc. after וַחֲתָהּ; circumstances thrown in between the two words, 142, 1.—(לִיהֵוָה), see p. 190, 4. Note.

(4) וְגַם־הִיא, *he too, he likewise*.—(צִאָנוּ) tso-nò), contract of צָאן.—(וַיִּחַלְלֵהֶן), חָלַל suff. form of חָלַב, 91, 2; וְהֵן, suff. plur. with Yodh omitted before the הֵן, p. 166, n. 1; abstract for concrete, and so we may translate: *fallings of them*, the הֵן—referring to צָאן, *flock*.—(וַיִּשָּׁע), from שָׁעָה, 74, n. 3, a.

(5) וַיִּחַר, impersonal, from חָרָה, 74, n. 3, a; followed by לְ pointing out the subject of the anger; lit. *it was hot to Cain*, i. e. matter of anger; see 134, 2.—(וַיִּפְלֵהוּ), Kal Imperf. from פָּלַח.

(6) לְמַה, p. 190, 4.—(הֲרָה לְךָ), lit. *is it hot to thee*; לְךָ in pause, 101, 2. (7) הֲלוֹא, *is there not?* הֲ interrog., 150, 2; לֹא for לָא, with a Vav which is merely a *fulcrum*, or sign of long O.—(וַיִּרְטֹב), Hiph. Imperf. of רָטַב, 69, 2.—(וַיִּשָּׂא), Inf. fem. of נָשָׂא, contract form for שָׂאָה; *elevation*, i. e. *lifting up*, viz. of the face, which had just been described as *fallen*.—(לְפֶתֶחַ), לְ with the vowel of the article; translate: *at the door sin [is] a liar-in-wait*; for רִבֵּץ is a participial predicate = a noun, 144, n. 2, and therefore need not conform in gender to שָׂאָה. This last word is a contract form for שָׂאָה, fem. Segholate.—(וַיִּשְׁקָחוּ), וִי masc. suff., in reference to רִבֵּץ.

(8) וַיֹּאמֶר, prob. *told [it]*, viz. what the preceding verse contains; for the *it* is frequently omitted after this verb; *told it*, so as to simulate friendly colloquy.—(בְּהִירֹחֵם), with prep. בַּ and suff. חֵם, Inf. of הִרָה, 129, 2.—(וַיִּבְרָחַם vāy-yā qām), 71, n. 4.—(אֵל) *against* = עַל, Lex. A. 3.—(וַיִּתְּרֵהוּ), 62, 3, for vowels; הֵה suff., p. 288, A.

(9) אֵי, 147, 5.—*I know not*, Pres., 124, 3.—(וַיִּשְׁמֵר), *the keeper* (הֵן interrog.) *am I?* אֲנֹכִי. (10) רִבֵּי, const. pl. of רֵב, Dec. II. For the use of the plur., 106, 2.—(צִבְעֵקֵי), Part. plur., in which the Part. conforms to the plur. רִבֵּי, instead of קוֹיֵל.—(אֵלֵי), like the plur. with suff. י, p. 193, Examp.

(11) בְּנִי־הָאָרְצָה, either in a compar. way: *more than the earth*, or, more probably, it is a *constructio pregnans*, 138, where the verb of *departure* is implied, e. g. הֲלֵךְ, [*thou shalt go away*] *from this land*.—(וַיִּפְצָחָהּ), 3 fem. Perf. of פָּצַח.—(לְקַחְתָּהּ), לְ prep., קַחְתָּ Inf. of לָקַח, 65, n. 2.—(וַיִּירָדָהּ), וּ prep.; יָרַד, 29, 4. b.

(12) כִּי, *when*, see Lex.—(וַיִּסְתֵּר), 2 sing. Hiph. apoc. Imperf. of יָסַח; הֵן for הוּ.—(וַיִּתֵּן), contracted Inf. for יִתְּנֶה, 19, 2. n. 1; from יָתַן, 65, 1; this and the preceding verb together to be rendered: *shall no more yield*, 139, 1.

(13) וַיִּבְרָחַם, *greater than*, 117, 1; וַיִּבְרָחַם, from וַיִּבְרָחַם vā-vôn, with suff. חֵם.—(וַיִּשְׁוֹא), *greater than*, 117, 1; וַיִּשְׁוֹא Inf. const.; render: *endurance*, 129, 1.

(14) וַיִּרְשָׁתָהּ, Piel, ר excludes Dagh. forte, and lengthens the preceding vowel, 22, 5.—(וַיִּשְׁתָּר), Niph. Imperf. first pers.; Seghol in שָׁ, 50, n. 4.—(וַיִּצָּא), Part. as a noun with suff., 132, 2.

(15) לְכֹן, p. 266, e.—(וַיִּשְׁדָּדוּם), p. 185, n. 1.—(וַיִּקָּם) in pause; Hophal Imperf. of קָם, 65, 2; as to the (וּ), see 52, n. 9; *he shall be avenged*, i. e. Cain, see v. 23; or if the verb is applied to the *slayer*, then render: *he shall suffer vengeance*.—(וַיִּשָּׁם), Hiph. Imperf. with Vav, tone retracted, and (וּ) of the ultimate shortened.—(וַיִּבְלֵתָהּ), p. 269, at the top.—(וַיִּבְרָחָהּ), Inf. Hiph. of בָּרַח.

(16) וַיִּשָׁב, Imperf. with וַי of יָשַׁב, 68, n. 3.—(קָדְמִית), const. form, in the Acc., 116, l. 1. (17) וַיִּבְנֶה, 68, n. 3.—(וַתְּחַר וַתִּלְדֶּה), see in v. 1.—(וַיְהִי בְנָה), and he built, 131, 2. c.—(בְּנִי), from בָּן with suff.

(18) וַיִּגְדֹּל, Niph. Imperf. with וַי from יָדַל, 68, 2.—(אֲתִיעִירֶךָ) Acc., seemingly *Nom.* to the verb before it; but see 140, l. a. (19) שָׁתִיר, const. dual of שָׁתִירָם, p. 183.—(נָשִׁים), irreg. plur. of אִשָּׁה, p. 182, at the top.

(20) אָבִי, const. form of אָב, p. 181.—(יָשַׁב), generic; translate: *of him who inhabits tents*, 135, 3. c.—(וַיִּמְקְנֶה), and [the father] of herdsmen, מִקְנֵה הֶרֶד, generic, and this is used as concrete; or if this be not allowed, then translate: *of herd-keeping*.

(21) לְכִישׁ יוֹי, lit. *a sharpener of every cutting instrument of brass or copper*.—(וַאֲחֻזָּה) const. form, see p. 181. (22) שָׁמַעַן, apoc. form of Imper., 46, n. 3.—(הֶאֱזִינָה) Hiph. Imper. hortative, 48, 3; the נ of the root is contained in the Dagh. forte inserted in נ; the נָה is plur. fem. ending.—(לְפָעֵי), with prep. and suff., from פָּעַע; for פָּ with *Hhireq*, instead of פּ the normal pointing, see p. 174, par. 1, 2 at the top.—(לְתַבְרָתִי) prep. לְ, הַבְרָה sing. ground form; formation, 83, IV. 27. For the numbers at the close of the verse, see pp. 183, 185; *seventy and seven*; the reverse, as to the order of the composite numbers, is general in the older Hebrew, p. 185, second par. Here the later order is observed. [Is it poetic license? for the passage is poetry]. A great disagreement of opinion has existed, in respect to the meaning. I would translate thus: *Although* (כִּי, Lex. 6, e.) *I have slain a man to my wounding, and a youth to my harm* (lit. stripes); *yet truly* (כִּי, Lex. 6, c.) *Cain shall be avenged seven-fold*; *Lamech, then*, (וַלְמֶכֶה, p. 278, d.) *seventy times seven*. That is: 'Although I have exposed myself to wounds by the slaughter of a young man, yet if any one kills me for this, I shall be entitled to much greater vengeance than was promised to Cain, in case he should be slain.' In this way all is plain and applicable. In other words, he intimates that his guilt in killing is far less than that of Cain; but he does not tell us *why*.

(23) וַיִּדְרֶה, Imperf. Kal with וַי; which shows that this mode of narration may be employed at the beginning of a new transition or paragraph. The connection (126 b, 1), in such cases, is of *events*, and of the *general purpose* of the narration; see p. 238, second par.—(כִּי), *because*, implies the verb אָמְרָה, *said she* after it; as the quotation of her words show.—(אֲחֵרָה), form with Dagh. *implicitum*, which is excluded by the ה, 22, l. e. g.—(כִּי), here in its original meaning, Lex. כִּי, A. = אֲשֶׁר, and to be joined with the suff. of הַרְגִי, and then rendered *whom*; the verb is in the suff. form; see in Par. p. 292, 3 masc. sing.—(הָיָה), in pause.

(24) כִּם הוּא, *to him likewise, was born, etc.*, 119, 3. It specializes the narration.—(הוֹדִיל), Imperf. Hoph. of הָלִיל; *there was a beginning, coeptum est*, 134, 2.

[The following chapter it will require but a slight effort to read. Its value to the student, viewed simply in the light of *grammatical* study, consists mainly in leading him to a knowledge of Hebrew idioms with regard to *numbers*. The repetition of numbers is so frequent, and the whole lies within so small a compass, that the learner will do well to become familiar with the words of this nature and their peculiarities, by a faithful study of the whole.]

Chap. V.

(1) הוֹלְדוֹת, *genetic histories* or *genealogies*.—(בְּרָא), Inf. in the Gen., 129, 1. *b*; אֱלֹהִים the *subject* of it, 130, 2; lit. *in the day of God's creating man*. (2) בְּרָאָם, with suff. ׀; form of the verb with suff., 58, 2.—(שָׂמָם), from שָׂם, in suff. form.—(הוּבְרָאָם), Niph. Inf. with suff.; lit. *of the being created of them*, i. e. *of their being created*, 129, 1. *b*.

(3) בָּאָר, const. of מָאָר, p. 185, fourth par. from top; synt. 118, 1. *a*, ad fin. This word is treated like the units 2—10, see 118, 1 seq.; and so שָׁנָה, the sing. of the noun is used after שְׁלֹשִׁים, 118, 3.—(וַיִּלְדֵּךְ), Hiph. Imperf. with ׀, and ultimate vowel shortened by a removal of the tone.

(4) הוֹלִידוֹ, Hiph. Inf., with prep. and suff., 129, 1, from יָלַד; lit. *after his begetting*, but to be expressed by *after he begat*, 129, 2.—*Eight hundreds as to year*, 8 takes the plur. בָּאָר, 118, 2; as to שָׁנָה, virtually the rule is in 118, 3.

(5) חַי, Perf. of חָיָה, verb Ayin doubled.—(וּשְׁלֹשִׁים שָׁנָה), 30 *as to year*, 118, 2. (6) שָׁנִים, plur. after חָיָה, 118, 2.—(מָאָר), const. state, 118, 1. *a*. (9) תְּשַׁעִּים שָׁנָה, 90 *as to year*, 118, 2.

(22) וַיִּתְחַבֵּךְ, Hithp. Imperf. with ׀; *walk with God*, means to follow him as the leader, to have familiar intercourse with him; comp. 1 Sam. 25: 15. Ps. 35: 14.

(24) וַיֵּאָמֶר, *and he was not*, i. e. was no more extant among the living; see אָרַן, p. 268. The suffix constitutes the *subject* of the verb.

(29) רִנְחַמְנֵהוּ, Piel Imperf. with suff. ׀, 59, n. 4.—(מִמְעֻטָּה), Dec. IX, with suff. ׀, which causes the final letter with its preceding vowel to fall away; see in Par. C.—(וּמִעֲצָבוֹן), const. of עֲצָבוֹן, formation in 83, No. 15.—(מִן), *on account of*.—(אָרַרְהוּ), Piel of אָרַר, long vowel before the ׀, 22, 5; (׀) under the ׀, 10, 2. note, 1. *a*; see also 59, n. 4.

(32) בֶּן, const. form of בֵּן; *the son of 500 years*, is the Hebrew mode of designating age.

Chap. VI.

(1) וַיְהִי = καὶ ἐγένετο of the N. Test.; the usual mode of transition from one paragraph or subject to another.—(תְּחִלָּה), Hiph. Perf. of תָּחַל, see 66, 5.—(לְרֵב), לְ, prep.; רֵב, Kal Inf. of רָבַב, 66, n. 2.—(וַיִּלְדוּ), Pual, plur. (2) וַיִּרְאֶה, Imperf. of רָאָה.—(הָיָה), fem., *they were*, 119, 2.—(לָהֶם), *for themselves*, *Dat. commodi*.—(בְּחַרְתִּי), in pause. See, in the Commentaries, the great diversity of opinion respecting the meaning of the *sons of God*; who are re-

presented (1) As angels; the whole *book of Enoch* is built on this supposition, which shows that the opinion is very old. (2) The descendants of Seth. (3) Magistrates, nobles, etc.; for these are called אֱלֹהִים in Ex. 22: 28. Ps. 82: 6. As the *sons of Israel* means *Israelites*, so the *sons of Elohim*, may mean *princes, magistrates*, in the same way. The passage, in its connection, seems to my mind like a description of the mingling of the chiefs or heroes with the *Cainitae*, i. e. the progeny of Cain. Where, in all the O. Test., is there a hint of such an absurd thing, as the mingling of the angelic and the human in sexual intercourse?—(רָדוֹן), Imperf. of הָיָה, a long controverted word; the passage probably means: *My Spirit shall not always be humiliated, or vilely treated, by man*, etc.; where *spirit* appears to mean *the breath of life* given by Jehovah, see 2: 7. Job 33: 4. 27: 3. 34: 14. In other words: This divine part shall be withdrawn.—(בְּשָׁגָם), not שָׁג for אָשָׁר, as most have taken it; for then the pointing must be בְּשָׁגָם, but בָּ prep.; שָׁג Inf. of שָׁגַג, 66, n. 3; ׀ suff. plur., referring to אָרָם *generic*, which of course occasions, in order to pronounce it, the Dagh. forte in the א; translate: *In their erring or wandering*.—(הוּא בָשָׂר), *he is flesh*, i. e. carnal, fleshly inclined; as σάρξ in the N. Test.—(וְהָיָה), וְ and yet, or but yet, p. 278, b; sentiment: ‘God, being merciful, will give him ample space for repentance and reformation.’

(4) הַנֶּפְלִים, art. הַ, p. 286, b; ׀ for פִּי; for meaning, see Lex.; that of *fallers on* = *praedatores, raptatores, ἐπιπλιοντες*, seems most consonant with the text; and falls in well with etymology, if we make נָפַל the stem, and take the meaning 2. d. in Lex.—(הָהֵם), synt. of the art. in 109, 2. The sequel runs thus: *and also, after it was so that the sons of God went in*, etc., or *afterwards when the sons*, etc.; for אָשָׁר will bear either rendering; see Lex. B. 1, or B. 5.—(הַמֵּה), *the same were*, 119, 2.—(הַגְּבֻרִים), art. as in הַנֶּפְלִים above.—(הַשֵּׁם), *of name*, i. e. of renown; for the art., p. 206, c.

(5) רָעָה, const. of רָעָה בֹרָה.—(מִתְשַׁבְּהָהּ), const. plur. of מִתְשַׁבְּהָהּ (לְבוֹ), with Dagh. forte in ב, because the stem is טָב, e. g. לָכֵב, as in the other form; see לָב in Lex.—*Only evil all the day*, i. e. evil constantly, or at all times. (6) וַיִּזְתָּחֶם, Imperf. of Niph., impersonal; *it repented*, 134, 2; or rather, *Jehovah repented, that*, etc., 50, 2. a. In the same way: *He grieved himself at his heart*, Hithp. of the verb being *reflexive*. (7) אֶמְצָהָהּ, first pers. sing. Imperf. of מָצָהּ.—(מֵאָדָם וְעַד הַרְמִיָּה), lit. *from man to beast, to reptile*, etc.; i. e. these being taken inclusively.—(נִחְמָתִי), Niph.; Piel has the same form, but usually a different sense. The ׀ radical is dropped here, 65, 2.

(9) צַדִּיקִים וְרַשָּׁעִים, both adjectives qualifying אֵשׁ וְיָ, between omitted, 152, I. a.—(בְּדוֹרֵהוּ), written *defectivè* twice; *among his generations*, i. e. contemporaries, a secondary but frequent sense of הוּיָ.—For the rest of the verse, see in 5: 24.

(11) וַתִּשְׁחָתָהּ, Niph. Imperf. with ׀.—(חָמָם), Acc., 135, 3. b. (12) וַתִּשְׁחָתָהּ, Niph. Perf. 3 fem. in pause. (13) לְפָנַי, *before me*, like plur. with suff., 101,

3.—(וַהֲגִיזוּ), i. e. הִגֵּן *lo!* with a verbal suff.; *behold I.*—(מִשְׁחֵרְתָם), Hiph. Part. with suff.; synt. 131, 1.—(אֶרֶץ), *with*, p. 191, at the top.

(14) נְצִיר, const. pl. of נָצַר; pl. because of the quantity required, 106, 2.—קִנְיִים, Acc. pl. of קָנָן; lit. *nests = cells, small separate lodging-places*; the double Acc. here, 132, 2.—(מִבְּרֵה), as a compound prep., 151, 2; and מִחוּץ the same.—(בְּבִבְרָה), with the art., p. 206, *b.* (15) וַיְהִי, *and this is*, like הִיא.—After אַמְמָה, (Acc. of measure, 116, 3), lit. 300 *as to cubit*, the verb *shall be* is of course implied.—(רֹהֵב רֹהֵבָה), suff. state of רָחַב, Dec. VI. הֶ—, p. 289, *A.*

(16) צִהָר, *light*, or as a collective here, *lights*; which were to be only one cubit high, as the sequel shows.—(תִּבְלָטָה), Piel Imperf. of בָּלָה, with suff. הָ, p. 289, *A.* on the left.—(מִלְמַטְלֵהָ), 151, 2, comp. with מִן and לָ, prep.—(מִצְדָּה), suff. form of צָר; for צַ with Hhireq, see 91, 8. *b.*—(תַּחְתָּיִם, etc.), all three composed of adjectives in the plural, = *lower apartments, seconds, thirds*, i. e. of three stories, or a *three-decker*.

(17) הֲגִיזוּ, *behold I*, is designed to give intensity and solemnity to the declaration that follows.—(מִבְּרֵה), Hiph. Part. of בָּא.—(הַמְּבֹבֵל), from בָּבֵל, and in its formation, the (ו) appears to assimilate, and is expressed in the ב with Dagh. forte, so that it may be classed virtually with forms in 83, No. 14.—(לְשֹׁחַת), Piel Inf., 63, 3.—(מִתְּחִתָּהּ), 151, 2.—(וַיְגִיזוּ), with ו a regular consonant, and in pause.

(18) וַיִּקְרָא, orthography, 8, 4; Hiph. from קָרָא; synt. 124, 6. *a.*—(אֲתֵהָ), in pause; for forms, p. 191, top. (19) הִחַיֵּהוּ, generic, with the article, p. 206, *b.*—(לְהַחַיֵּהוּ), Inf. Hiph. of הָיָה; ו omitted after ו, (see the last word in this verse); *to keep or save alive*.

(21) קָח, 65, n. 2. (22) כֵּן *just so*, giving intensity to the designation of obedience.

Chap. VII.

(1) אֲתֵהָ, *thee*, object placed first, to make it emphatic.—(בְּדֹרֵךְ), *among this generation*, בְּ like εἰν in Greek. (2) שְׂבָבָה וְשִׁבְבָה, distributively, 106, 4, in remarks, and 119, 5.—(אִישׁ וְאִשָּׁה), here for *male and female*.—(שְׁנַיִם), *two*, i. e. *by pairs*. (3) לְחַיֵּהוּ, Piel Inf. of הָיָה, *to keep alive*.

(4) לְיָמִים, *after days*, so לָ before time, Lex. לָ, B. 2, *c.*—(וַיִּקְרָא), article with Dagh. forte omitted, 20, 3. *b.* וַיִּקְרָא from קָרָא is an unique form. (5) צָהָר, Piel of צָר, with suff. הָ.

(6) הַמְּבֹבֵל, usually joined with the following מַיִם, as though the latter were Gen. and the former in the const. state. But the article before the former disproves this, 109, 1, as also the position of מַיִם *after* the verb; consequently, to render the passage literally, we must say: *And the flood was, waters over the earth*, the latter clause being in apposition with the first, and explicative of its extent.

(7) נִצְבָּא, sing. number, while several subjects follow, 144, 1; more briefly, the verb agrees with its *nearest* subject; an occurrence not unusual in Latin

and Greek. (8) אֲשֶׁר אֵינָנָה, the אֲשֶׁר and suff. יָנָה make the relative *which*, 121, 1; the אֵיךְ = *was not*. (9) שְׁנַיִם שָׁנִים, 118, 5.

(10) לְאַחֲרַיִתָּהּ, *after*, see in v. 4; the numeral in the const. state, 118, 1. *a*; lit. *after a heptade of days*.—(וַיָּמִי), const. form of יָמִים; וּ = *then*, continuative, 152, I. B. 1. (11) בְּשָׁנֹת וָגוֹ', lit. *in the year of 600 as to year* (Acc.) 118, 4.—(לְחַיֵּי), lit. *in respect to the life of Noah*, etc.; or it may be rendered as a Gen., *of the life*, etc.; 113, 2. *b* or *d*.—(לְחַיֵּי), לְ with the article-vowel, and a sign of the Gen. here, as above.—(מְעֻרְוֹת), const. plur. of fem. form, from מְעֻרָּה.—(וַיִּפְתְּחוּ), noun of Pilel formation, 83, III. 21; prob. it means *cata-racts*.—(וַיִּפְתְּחוּ), in pause; Niph.; *were opened, let loose*.

(12) הַמַּטְּשִׁים, *the copious shower*, like to the *thunder shower*, and so it takes the article. (13) בְּעֵצָם, 122, 2. n. 3; lit. rendered, the whole phrase runs thus: *On that self-same day*.—(וּשְׁלִישֵׁתָם), const. form, p. 183, and 118, 1. *a*; lit. thus: *A trio of the wives of his sons*.—(אִתָּם), *with them*, 101, n. 1. (14) כָּל־כַּנְּפֵי, usually rendered: *of every wing*, as in the Gen.; this may be done, see 104, 1, but it is better to regard it as in apposition with the preceding noun: *every winged creature*.

(16) וַיִּהְיוּ אִתָּם, Nom. absolute; lit. *as to those which entered in, male and female of all flesh* [i. e. of every kind of beast] *entered in*; for case abs., see 143, 2.—(אֹתוֹ), *him*, i. e. Noah.—(בְּאַחֲרָיו), *behind him*, 151, 1. *a*. (17) וַיִּשְׂאוּ, Kal Imperf. of נָשָׂא with וּ; Dagh. forte omitted in שָׁ, 20, 3. *c*. Rem.—(וַתֵּרֹם וַתֵּרֹם), Kal Imperf. of רוּם, with tone retracted by the וּ, and so the ultimate is shortened from *rôm* into *rôm*.

(18) וַתִּלָּקֵחַ, Kal Imperf. of תִּלָּקַח, see 68, n. 8. (19) מֵאֵד מֵאֵד, 148, 2.—(וַתִּרְבֹּס), Pual Imperf. with וּ, from רָבַס; Dagh. forte omitted in the (רִ), 20, 3. *c*. Rem.—(הַהָרִים), plur. of הָר; art. with הָ, 35, 2. B. *a*. (20) *Fifteen as to cubit upward*; אַמָּה, as usual, in the Acc., 116, 3. (21) In the three words beginning with בָּ, בָּ, בָּ, all these have the article-vowel; for the use of it, see p. 206, *b*.—(וַחֲשִׁיךְ), this, as well as the preceding הָרַמֵּשׁ, illustrates the true nature of the so called *article* before *participles*, i. e. such instances show that it is a *relative demonstrative*.—(וְכָל הָאָדָם), generic = *all the human race, or all mankind*.

(22) כָּל וָרוּחַ, *all whose breath of the spirit of life [was] in his nostrils*.—(בְּהָרֵבֶת), *on the dry land*; בְּ with the art. vowel.—(מֵרוּחַ), verb midd. E, Inf. מֵרוּחַ, see 71, n. 1. (23) וַיִּמְצָח, apoc. Imperf. of Kal from מָצָח, 74, n. 3, *a*.—(וַתִּקַּח), see in v. 4.—(וַיִּמְצָח), Niph. Imperf. of מָצָח.—(וַיִּשְׁאַר), Niph. Imperf., with tone retracted, and the ultimate (ר) shortened; *and there was left*. (24) וַיִּמְצָח יוֹם, lit. *a hundred of day, or a hundred as to day*, 118, 1. *a*.

Chap. VIII.

(1) וַיַּעֲבֹר, apoc. Hiph. Imperf. with וּ; *caused to pass over*.—(וַיִּשְׁבּוּ), Kal Imperf. of שָׁבַע, 66, 3 and 5, Par. *G*. (3) וַיִּשְׁבּוּ, Imperf. of שָׁבַע for שָׁבַע, p. 28, *b*.—(וַיִּשְׁבּוּ), Inf. abs., 128, n. 3; = *continually retreating*.—(וַיִּחַסְרוּ), Kal, 62, 2, comp. 3 in e. g.—(מִקְצָה), const. form of קָצָה, Dec. IX.; מִ without its Dagh. forte in the ק, 20, 3. *b*.

(4) וַתָּנֶה, 3 fem. Imperf. Kal of נָתַח, 71, n. 4 at the close.—(לְהָרִישׁ), of the month, 113, 2. *d.*—(הָרִיר), const. plur.; either a mountain-ridge consisting of several prominences, or it may refer to the greater and lesser Ararat; or perhaps the name is that of the region; see in Lex. (5) הָלִיךָ וְסוּר, Inf. abs., see in v. 3; *continually turning back*.—(בְּעֵשְׂרִיר), ב with Dagh. lene although preceded by a vowel, on account of the pause-accent before it, 121, 1, and of course the ב here begins a clause, 21, 1; ב with art. vowel; on that tenth [month], on the first of the month, i. e. first day; just like our brachylogy in English; לְהָרִישׁ, 113, 2. *d.*—(נִרְאוּ), Niph. of רָאָה, were seen.—(רְאִינִי), without article, 109, 1.

(7) רִצּוֹא וְשׁוֹב, 128, 3. *b*; *continually going and returning*. (8) הַיּוֹנָה, the dove, (and so the raven in v. 6), where the article serves to distinguish from other species of birds.—(מֵאִתּוֹ), lit. from within, 151, 2.—(הֲתִקְלוּ), ה interrog., 150, 2; in *indirect* questions (as here), p. 271, third par.; קָלוּ, Kal Perf. from קָלַל, 66, 3. (9) רַגְלָהּ, suff. form of רָגַל, having the fem. suff. הָ.—(וַתִּשָּׁב) *vät-tä-shöbh*, apoc. form with Vav, and ultimate vowel (long *ö*) shortened.—(וַיִּתְקַח), 66, n. 2; הָ, suff.

(10) וַיִּחַל, from חָיַל or חָוַל, Imperf. Kal יַחַל, and then the apoc. form with ו, as in the word before us, the final vowel (־) being shortened by the tone retracted to the penult. So Gesenius; others put this form in *Hiphil* of the same stem. Meaning here, see in No. 7 in Lex.—(וַיִּיטֹק), 68, n. 7.—(שָׁלַח), 64, 1. *c.* (11) עָלָה, const. form of עָלָה, Dec. IX.

(12) וַיִּחַל, Niph. Imperf. of יַחַל, here treated as a regular verb, with ו and a praeformative (י), which receives the Dagh. forte that follows the ו. The rest is *regular*; final *short* syllable, because the tone is *penult*; see 68, n. 5.—(וְהִסְפָּה שׁוֹב), p. 256, n. 1; *she returned no more*. (13) בְּרֵאשִׁיטוֹן, on the first [day], 96, in e. g. (16) צָא, 68, 1, Imper. from יָצָא. (17) הִיִּצָּא, Imper. Hiph. of יָצָא, in which the י radical is restored and regularly pointed. The marginal reading (Qeri) bids us write and read הִיִּצָּא; which is equally remote from common usage. Meaning: *cause to go forth*.—(וַיִּצְאוּ, וַיִּצְאוּ, וַיִּצְאוּ), the first two in Imper. Piel, i. e. are *intensive* forms of the verbs, and very significant here. As to וַיִּרְבּוּ, it is Perf. Kal with ו, and is thus placed in the same predicament as the other preceding verbs, 124, 6. *c.*

(19) לְמִשְׁפַּחַת־יָהוּם, לְ prep.; יָהוּם plur. suff.; from מִשְׁפַּחַת. (20) וַיַּעַל, p. 140, n. 3, *d.*—(עָלָה), plur. from עָלָה, and written *defectivè* as to both vowels. (21) וַיִּרְרַח, Hiph. Imperf. of רָיַח, 71, n. 7.—(הַגִּיחַח), from גִּיחַ, formation, 83, IV. 31; *odour of delight = a sweet savour*.—(אָסָה), Hiph. Imperf. of אָסָה; for אָסִיחַ the full form, 8, 4.—(רַע), is evil, 141.—(וַיִּצְעָקוּ), with Dagh. forte = יָעַן; suff. form of plur. נִצְעָקִים, 106, 2. *a.* (22) זָרַע, [there shall be] *seed-time*, 141. According to the accents, the first clause ends with וַתִּחַרַּב, which has *Tebhir* (p. 42, III. 12) on it. The rest connects thus: *And day and night shall not cease*.—(וַיִּשְׁבְּחוּ), penult long vowel in pause, 24, 4. *b.*

§ 4.

Notes on some of the Psalms.

The poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both,) and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στίχος* may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX.; or (to what in some respects is still more satisfactory) to his *Preface* to the *Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7; Gesenius' *Chrestomathy*, in his introduction to the *poetical* part; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some re-

spects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice* of words; in the *meaning* assigned to them; and in the *forms* which it gives to them.

(a) *The choice of words.* Thus אָנִישׁ instead of אָדָם, *man*; אָתָּה instead of בֹּיָא, *to come*; בָּיָה instead of הִבֵּר, *word*; קָדָם instead of כּוֹלָם, *former time*; תְּהוֹם instead of מַיִם, *water*.

(b) *The meaning of words.* E. g. אֱבִיר *strong* for *God*; אֱבִיר *strong* for *bull*; יְהִידָה the *only, the darling, for life*; יוֹסֵף *Joseph, for the nation of Israel, etc.*

(c) *The forms of words.* E. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיָה instead of הָיָה, *to be*; הַמַּמְרִים instead of הַמַּמְרִים, *nations*; שָׁנֹת instead of שָׁנִים, *years*; יָמִים instead of יָמִים, *days*; מִן instead of מִן, *from*; יֵלֵךְ instead of יֵלֵךְ, *he will go*.

(d) In poetry, *several grammatical forms are peculiar.* E. g. paragogic הַ is suffixed to nouns in the absolute state; הַ and הַ are suffixed to nouns in regimen; הַ suffix is used instead of הַ them, *their*; הַ and הַ instead of הַ his; הַ fem. instead of הַ thine; הַ and הַ plur. instead of הַ.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis, etc., are more frequent than in prose.

The design of this brief sketch is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to obtain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the learner can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper to add, that while I have almost entirely adhered to the *στίχοι* marked by the accents, so far as the Chrestomathy goes, yet it is not from any conviction of obligation to do so, on the ground of any real *authority* in the accentuation. It is now settled to the satisfaction of nearly if not quite all critics, that the apparatus of vowels and accents took its rise after the fifth century. But that the inventors of the accents had a profound knowledge of the Hebrew tongue, will not be called in question by any good Hebrew scholar; and therefore, as guides in the business of ascertaining the *limits* of the respective *στίχοι*, the accents are worthy of hearty commendation. I would urge the student to acquire a familiar knowledge of all such as serve in the quality of *pause accents*; among which, those *which regulate the parallel lines* are specially to be mentioned.

[That the book of Psalms consists of *poetry*, none will deny; for the very nature of the book demands this. It is much to be regretted, therefore, that in the arrange-

ment of it, it has not generally been printed in the form of poetry, i. e. each *στίχος* or parallelism in a line by itself. Jahn, in his edition of the Heb. Bible, has made such an arrangement; and so, in the small and beautiful Hebrew Bible, printed at Leipsic by Tauchnitz, and prefaced by Rosenmueller. However, any one who will pay even a little attention to the *distinctive accents*, will find them employed everywhere to mark the *στίχοι*. Some of the accents, as the Table of them in § 15 will show, belong *exclusively* to poetry, i. e. to those books which the Masorites deemed to be *poetic*, viz. Psalms, Job, and Proverbs. A very little attention to these will enable the student to avail himself of the judgment of the Masorites, as to the proper division of the *στίχοι*, and as to the intimate connection of words with each other; a judgment, which, although not infallible, is mostly well-grounded and enlightened.

For the rest, I must again advertise the learner, that I am not acting the part of a *commentator*, in the following Notes. My present business is that of a *grammarian*. It will be well, indeed, if the student is prepared, when he gets through with this Chrestomathy, to commence what may properly be called *exegetical study*. He must lay a foundation, before he can erect the superstructure. In a *review* of what he has gone over, he may begin the consultation of Commentaries. The present Notes are not designed to supersede them, or to supply the place of them in regard to matters appropriately belonging to them.]

Notes on Psalm I.

(1) אֲשֶׁר־הָאִישׁ, the first is const. plur. form of אֲשֶׁר; lit. *O felicitates viri!* we translate, *ad sensum*, by *Happy the man*, etc.—(הָאִישׁ), with the article, because of the specifications which follow.—(בְּצִדָּה), prep., vowel, p. 190, a; const. form of צִדָּה, Dec. II. fem.; formation from צִדַּד, 84, III. 10.—(וְהִתְצַדֵּק), form, 83, 6.—(וְהִתְצַדֵּק), in pause.—(וְהִתְצַדֵּק), 1 omitted after 2; formation, 84, III. 14; in const. form.—(לִינִי), participial from לָנִי, 84, IV. 2, comp. 71, n. 1.—(וְהִתְצַדֵּק), in pause. The reader will observe the *Merka Mahpakh* (poetic accent) on וְהִתְצַדֵּק, the *Athnahh* on וְהִתְצַדֵּק, and the *Silluq* on וְהִתְצַדֵּק; thus marking the three *στίχοι* of the verse. By far the greater proportion of verses, however, have but *two στίχοι*; and then the first has an *Athnahh* at its close, in a great majority of cases; but sometimes a *Merka Mahpakh*, e. g. Ps. 1: 2. 3: 3, etc. Instead of this last, some of the *greater Distinctives* are occasionally employed in marking the first of three *στίχοι*; e. g. *Rebhia*, Ps. 2: 2, 8, 12. 3: 8. 4: 2. 5: 3, 9,* al.; also *Tiphha initial*, as לִלְבָבִי, Ps. 4: 3, etc.

(2) כִּי אֵם, particles of *contrast*, but explained in a great variety of ways. Simply thus: *but, if*, i. e. (if the brachylogy be filled out), *but* [happiness to him], *if* (אֵם) he does what is described in the sequel. In other words, so as to give the simple order of the whole course of thought: 'Happy in case he does not do so and so, but [happy] in case (אֵם *if*) he delights,' etc.; see p. 281, i.—(וְהִתְצַדֵּק), for וְהִתְצַדֵּק with Seghol, see p. 174, 2.—(וְהִתְצַדֵּק), Kal Imperf. of הִתְצַדֵּק; for הִתְצַדֵּק (Seghol), see p. 118, second par. at the top; synt., 125, 2, re-

* Rosenmueller, overlooking the *Rebhia* in these last two cases, has evidently arranged the parallelisms wrongly, in the small and excellent Heb. Bible mentioned above. And so elsewhere, at times.

specting the Imperf. as designating an *habitual state*.—The two following words are used *adverbially*; syllable לֵךְ in pause.

(3) וְהָרָה , 124, 6. *a.*—(בְּעֵץ), ב after a distinctive accent on the preceding syllable; omission of the *article* which is usually required after ב (107, 3, n. 1), occasioned by the sequel making the word definite; *ib.* second par.—(פְּלִי־מַרְאֵי), an illustration of the effect of Maqqeph in constituting two words as *one*. Here the compound accent, *Merka Mahpakh*, is put on both words, the Merka on מַרְאֵי and the Mahpakh on פְּלִי ; i. e. they are treated as one word; מַרְאֵי in pause; for the last member of a double accent marks the tone, i. e. the left hand accent is, in this case, on the tone-syllable of the compound word. Probably these double accents were first invented, as one means of pointing out the intimate connection of words.—(פְּרִי־רֵי), see Par. VI. i, p. 171.—(בְּעֵתֵי), with prep. and suff., from עָרַר , Dec. VIII, probably contracted from עָרַרְתִּי , 19, 2. *b.* n. 1; so that the Dagh. forte in the suff. form is *compensative*, being the expression of the suppressed ר .—(וְיִקְלְחוּ), עָלָה with suff. Dec. IX, 91, 9. Rem.—(וְיִבְלֵוּ), Kal Imperf. of בָּבֵל ; the ו here is a mere *fulcrum* or sign that a long O is needed; for the vowel is mutable. So oftentimes.—(וְיִבְלֵוּ), simply: *All that he will do, shall prosper*.—(וְיִבְלֵוּ), Hiph. in a simple intransitive sense, like Kal, 52, 2; or the clause may be rendered: *All that he shall do, will he manage prosperously, or make to prosper*; thus retaining the proper meaning of the verb in Hiphil. Some apply this clause to the tree spoken of before, as prosperously maturing its fruit; a possible construction, but not probable, for it would be merely a repetition of the preceding sentence.

(4) *Not so the wicked*; where, after $\text{וְהִרְשָׁעוּ$, the verb יִצְלְחוּ is to be mentally supplied.—(כִּי־אֵם), virtually as before; כִּי is to be mentally supplied after כִּי , and then we have it thus: *but [as] if like the chaff, which, etc.*; a simple solution of the meaning.—(בְּמִזְרֵן), for מִזְרֵן , 8, 4; with the article, p. 205, *a.*—($\text{וְיִצְלְחוּ} . . . \text{וְיִצְלְחוּ}$), *which*, 121, 1.—(וְיִצְלְחוּ), Imperf. Kal of צָלַח ; with suff. וְיִצְלְחוּ , p. 289, *B.* on the left; verb fem., agreeing with וְיִצְלְחוּ .

(5) עַל־כֵּן , lit. *on account of so*, = *because that*, p. 280, *d*; introducing a reason for the preceding assertion.—(בְּמִשְׁפָּטֵי), with art., and therefore lit. *in the judgment*, i. e. in the acknowledged judgment of God in respect to the wicked; *generic*, most probably, comprising any and all judgment.—(וְיִצְלְחוּ), *nor* (וְיִצְלְחוּ) *sinner*s, the לֵךְ of the preceding clause, with its verb, is implied after וְיִצְלְחוּ . If supplied we should translate: *And sinners shall not stand*; as it is, in order to give the same sense, we must render וְיִצְלְחוּ by *nor*.—The three words, *ungodly—sinners—righteous*, (and the same in the next verse), are all here *anarthrous*; for the idea is not simply *one collected totality*, but that of *some, any, or all* of each class; which indefinite form of expression demands the *omission* of the article.

(6) וְיִדְרֵךְ , 131, 2. *a.* More than mere knowledge intellectual is here intended; *knoweth* = *recognizes as friends*, i. e. the righteous are the Lord's

familiar acquaintance, so to speak, or, he takes knowledge of them.—(וִירָדָה), metaphorically, *manner of life, purpose*.—(תֹּאבֵד), fem. of Kal Imperf., (וִירָדָה is common gender), in Kal, intrans., lit. *shall perish*, but here, in its application, *shall be frustrated, or end in destruction*. De Wette: *shall lead to destruction*; good, as to the sense, but hardly close enough to the Kal form of verb. It corresponds to *Piel*. Or possibly the idea is, that the path of the wicked will soon end, and they be able to make no more advances.

Psalm II.

(1) לָמָּה, with penult accent, intense form for לָמָּה, see under לָמָּה in Lex.—(גוֹיִם *gō-yim*), sing. גוֹי; in plur. one Yodh falls out, so that יָם *yim* = יָם; *why do the nations, or the heathen, make an uproar?*—(וּלְאֻמִּים), plur. of לְאֻמָּה, from לָאָם, 83, III. 22.—(רָהֳגוּ), see in Ps. 1: 2.

(2) רָהֳצִיבוּ, Hithp., lit. *set themselves up*.—(נוֹסְדוּ), Perf. Niph. of נִסַּד, having a *reciprocal* sense, i. e. *take mutual counsel*, 50, 2. b. Both verbs designate what is done, or being done, from time to time; synt. of the Imperf., 125, 2; of the Perf., 124, 3. b.—(עַל), *against*; see Lex.—(מְשִׁיחוֹ), suff. form of מָשַׁח, participial noun, Dec. III, 83, No. 5.

(3) נִנְתְּקָה, first plur. Piel Imperf., with the *hortative* הֵי, 126, 1.—Before this, הֵי is plainly implied, inasmuch as what follows are words quoted.—(מוֹסְרֵי תַרְיָמוֹ), suff. plur., from מוֹסֵר, which has pl. מוֹסְרִים and מוֹסְרֵי; מוֹסֵר, poetic suff., see p. 289, B.—(וּנְשַׁלְּכֶהָ), Hiph. Imperf., 1 plur. hortative, as above.—(מְמַנְוֵי), p. 192, 1 plur.—(עַבְדֵי יְיָ), const. plur. of עַבְדָּה, with suff. יְיָ.

(4) יוֹשֵׁב, Part. pres. = *the dweller, or he who dwells*; kindred to “Our Father who art in heaven.” One would naturally expect the *article* here; but poetic license omits it; or, possibly it may be regarded as in the const. state, notwithstanding the *Beth* which follows, see 114, 1. a.—(רִשְׁתָּק), רָשָׁה in pause; Pattah in the final syllable not in pause, 47, n. 2.—(אֲדֹנָי), so pointed in order to distinguish it from אֲדֹנָי *my master or lord*. The syllable נָי is so pointed in order to show that it belongs to God, = *my Lord* in the highest sense. The form is *plural*, but the meaning *sing.*, 106, 2. It is usually derived from רָשָׁה *to judge*, with a formative א; but Maurer (Comm. on Ps. 35: 23) suggests, as more probable, the Arabic root אֲדֵי, *fortis, robustus, potens fuit*; in which case the formation is the obvious and common one, viz. by adding יָה.—(יִלְעַגוּ), Imperf. with Pattah, 47, n. 2.—(לְמִוֵּי), p. 191, a.—Both of the Imperfect verbs, in the verse, mark *habitual* action, 125, 2.

(5) אֲלֵימִו, plur. suff. form of אָלַם, with poetic suffix, 101, 1.—(בָּצַעוּ), contract suff. form of אָנַם, so that Dagh. forte compensates for the נ dropped, 19, 2, n. 1.—(רִבְּהֵלְמוֹ), Piel Imperf. with suff. (6) וַיָּאֵר, *yet I*, which contradistinguishes between what the rebels do, and what the Lord has done or is doing.—(מִלְכִּי), *my king*, i. e. the king whom I have appointed, 119, 5.—(הִרְ-קָרְנִי), the suff. belongs virtually and properly to the first noun, 121, 6.

(7) אֲסַפְּרָה, Imperf. Piel, with הַ- intensive, 48, 3.—(אֶל), either *in respect to*, or *secundum*, *according to*; i. e. I will proclaim aloud that which is accordant with the tenor of the decree; the latter now follows.—(אַתָּה) *art thou*, 119, 1.—(הַיּוֹם), *this day*; showing the *demonstrative* power of the article.—(וְלִדְחִיָּה), from דָּחַ, 44, n. 2. (8) שָׁאַל, 63, 2. e. g.—(אַחֲנֶה), Imperf. of נָחַן, with the הַ- intensive.—(נִחַלְתֶּנָּה) הַ, for הַ because of the pause, 29, 4, b; Acc. in apposition with the preceding noun, and explanatory of it.—(נִאֲחֲזֶנָּה), formation, 83, No. 32.—(אַפְסִי) const. pl. of אָפַס; Acc. in apposition with the preceding, as before.

(9) הַרְעִים, Kal Imperf. of רָעַע, with suff.; הַ for הַ, because the tone is thrown forward.—(בְּצֹלֵר) בַּ, as, like; not followed by the article here, because of the *const.* state of the noun, 108, 2.—(יוֹצֵר), *a potter*; but the omission of the article here seems to be the result of poetic license, for in such cases the insertion of it is usual in Hebrew; if so here, then = *the potter*.

(10) הַמְלִכִּים, *O kings*, Voc.—(הַיְשִׁיבִילֵי) הַ, *act prudently or wisely*; for such a meaning in Hiph., see 52, 2. Rem.—(הַיְסִירוּ) Imperf. of Niph., *be ye instructed*, or (reflexively) *instruct yourselves*.—(אַיִן) in pause; *anarthrous* by poetic license. (11) וְיִגִּילֵי וְיִגִּילֵי, *even fear with trembling*; וְ, *even*, 152, I. A. To render גִּילֵי (Imperf. of גִּילַגְלַג) *rejoice*, seems inapposite here; victors rejoice, not the vanquished. The *palpitation* of the heart (*salit cor*) through fear, is the basis of the meaning given above. Thus we have an accession to the idea in בְּרִיאָה.

(12) נִשְׁקִי, Piel Imperf.; *kiss*, viz. in token of subjection and reverence.—(בַּר) poetic for בָּן; the Syriac habitually employs בַּר.—(דְּרֶה) Acc. of manner; after a verb intrans.; *as to your designs or efforts*, or *by reason of your conduct*; perhaps *in the way* or *on the way*, i. e. prematurely.—(בִּי) *for*, introducing the ground of monition.—(בְּרֵעַת) בַּ part., 151, f; render the whole clause: *for shortly will his anger burn*. Last line: *O felicitates omnis confidentis in illo*; or *blessed are all of the trusters in him!*—(חִסֵּי) plur. const. of Part. pres. of חָסָה.—(בּוֹ) *in him*, a prep. intervening between the const. and the pronoun with which it is connected, 114, 1. a. There is an ellipsis, or rather an eloquent *σώσις*, before the last clause. The course of thought is thus: 'For shortly will his anger burn;' [when it does burn, בְּרֵעַת] *blessed*, etc., i. e. they only will be safe.

Psalm III.

(1) לְדָוִד, לְ, *auctoris*, i. e. לְ designates the idea of *belonging* or *appertaining to*; 113, 2. a.—(בְּבָרְחוֹ) Inf. with prep. and suff.; *when he fled*, 129, 2; see forms of Inf. suff., on p. 292.—(בְּנִי) suff. form of בָּן, Dec. VII. (2) כַּדָּ, like the Latin *quam*, *quantopere*, *how*, *how much*, in the way of exclamation; Lex. s. v. B. 2.—(צָרִים) const. plur. of צָר; רַי for רַי, the (רַי) is suff.—(הַדְּרִיב) Part. of קָיַם, used here as a verb, 131, 2. a.—(עָלֵי) in pause.—(וְשִׁנְתָהּ) הַ, the double *poetic fem. ending*, 79, n. 2. f.—(לֵא) with

Dagh. conjunc., 20, 2. 1.—(בַּאֲלֵהֶרִים), -בַּ contraction of בָּאָ, 24, 2.—(סֵלָה), see Lex.

(4) מִיָּגֹד, from יָגַד, Dec. VIII.; formation, 84, II. 14.—(בִּצְדִירִי), *around* (ἀμφὶ) *me*.—(פְּבוֹדִירִי), suff. form; means either 'the author of my dignity or glory,' or else 'the object of my glorying.'—(וַיִּמְרִים), Part. Hiph. of רִים; *the lifter up of my head*; dispenses with the article, because it is in the const. state. (5) קוֹלִי, Acc. instrumental, 135, n. 3.—(אֶקְרָא), habitual or oft repeated action, = *I call*, 125, 4. *b*. It may be translated as simply *future* here: *I will call*; but the meaning suggested is preferable.—(וַיִּזְעַנְנִי), Kal Imperf. of זָעַן, with ו and suff.—(בְּהֵרִי), מִן = מִן, 22, 1.—(תְּרִשִׁי), 119, 6.

(6) וַיִּאֲשָׁנֶה, Imperf. Kal of אָשַׁן, with ו and also the intensive הֶ; tone on the penult; שָׁ for שֶׁ, because of the accent on it.—(הִתְקַצְוִהִי), Perf. Hiph. of קִוִּיָּה.—(רִסְמָנִי), Imperf. with suff.; in the sense of *habitually sustaining*, 125, 4. *b*. (7) מִרְבִּיבוֹתַי, read *mē-ri-bh'both*), form *sui generis*; for רְבוּ = רְבוּת. The Daghesh is dropped in the form before us, and the two *Beths* written out.—(עָלִי), suff. form of עָל as if a noun in the plur.; in pause.

(8) קוֹפְיָה, 48, 5.—(הוֹשִׁיעֵנִי), suff. renders the *long* form of the Imper. Hiph. necessary; comp. in Par. K, where the 2 fem. and 2 plur. masc., with a vowel ending, have the same lengthened form.—(הִפְיָה), Hiph. of נָפַה.—(לְחַיִּי), לְ for לָ, 29, 4. *b*; Acc. 116, 3.—(שִׁנִּי), const. plur. of שָׁן, Dec. VIII. (9) *Of Jehovah is salvation*, like לְדָרוֹר מְזִמֵּר, 113, 2; or *to Jehovah belongs salvation*, with לְ before a Dative, i. e. it is his prerogative to bestow it. The art. in הַיְשׁוּעָה, *the salvation*, points to that salvation which has just been described; Dagh. forte left out in (י), 20, 3. *b*.—(בְּרַכָּהָהּ), Dagh. lene omitted in כ; the ground-form is בְּרַכָּה, Dec. II. fem., the usual const. is בְּרַכָּה; but in our text the usual כ is written כ, probably because of the change of tone, 21, 2. *d*; הָ in pause, and this even with a *conjunctive* accent, *Munahh*; which is unfrequent.

Psalm IV.

(1) לִבְנִינִי, participial noun, form is Part. Piel; the Dagh. forte of the art., which would normally be in ב, is omitted, 20, 3. *b*; and that the article belongs here, is evident from the *Pattah* under the ל. For meaning, see Lex. (2) בְּקִרְאִי, Inf. with prep. בְּ and a suffix, 129, 2.—(זַנְנִי), suff. form of זָנָה, Imper. in לָהּ, 74, n. 19.—(צַדִּיקִי), from צַדִּיק, p. 174, at the top; with *Rebhia* as a divider of στίχοι; = *my righteous God*, 104, 1.—(בַּצַּדִּיקִי), בְּ with art. vowel; from צַדִּיק, which takes *Qamets*, when it has the article and a *distinctive accent*, (here a -, i. e. Tiphha antierius or initial), see p. 42, III. 14.—(הֹנֵנִי hōn-nē-ni), Imper. of הָנַן, with suff. -נִי, 288, A, 66, n. 2.

(3) עַד מָה, lit. *until what?* i. e. *what time = how long?* The next words are literally thus: *my glory for shame*, the copula (*shall be*) being omitted, 141.—(לְבִלְמִי), the לְ stands connected with an implied יִהְיֶה; meaning: *How long shall my honour be shamefully treated?* viz. by those base men in the eye of the writer; see Lex. לְ הִהְיֶה. Here *Tiphha initial* is a divider of

σίζου.—(תִּצְהוּבִין), with א treated as Guttural, 62, 2; ending וִי, 47. n. 4; Imperf. A, and for the (ו) under ה, see 59, n. 1. Before this σίζος עַרְיָה עַר is implied.—(תִּבְקָשִׁי), Piel 2 plur. Imperf.; Dagh. forte omitted in פָּ, 20, 3. b.

(4) וְדַעַי א, *but still*, p. 278, b; דַּעַי, Imper. of דָּעַע.—(הִפְלֵהָ), Hiph. of הִפְלֵהָ, distinguished, rendered illustrious, in contrast with his being put to shame by his enemies, as mentioned above.—(הַסִּיד לוֹ), *his beloved*, form in 83, 5; לוֹ, 113, 2; entirely = הַסִּידוֹ.—(בִּקְרָאֵי), 129, 2.—(אֲלֵי), like a noun plur. with suff., 101, 3. (5) Tremble, and sin not. In תִּתְחַטְּטֵנָהּ אֵי, ט is in pause, 59, n. 1; the Imperf. is used for the Imper., 125, 3. c; with Merka Mahpakh instead of the usual Athnahh.—(אֲדַרְבֵּי), etc., lit. *speak in your hearts*, i. e. commune with yourselves, reflect well upon the matter; לְבָב is the suff. form of לָבַב, Dec. IV. 97, 4.—*On your beds*, i. e. at a season of retirement.—(וְדַבְּרֵי), and be silent, or be still, the first is the better here, because it stands in direct contrast with the slander of which the writer complains; Imper. of דַּבַּר, 66, 2 and 3.

(6) אֲצַדִּיק, 104, 1; sacrifices of righteousness means, 'such sacrifices as justice or propriety demands for the sins which they had committed,' i. e. expiatory offerings.—(אֶל יְהוָה), trust in Jehovah, the Heb. verb taking a prep. after it, in this case, like the English one; or, in other words, אֶל is put before the object of trust, in order to designate the direction of it. (7) וְדַרְבְּנֵי, Imperf. Hiph. of דָּרַבָּה, with suff. יֵנוּ.—(בִּיב), the latter half of the Merka Mahpakh here is written on this word, and the first half on the preceding word, although not connected by a Maqqeph. The like of this may be found elsewhere, but it is not very common. Why an Athnahh was not put upon בִּיב, instead of this artificial disposition of the matter, we may ask, but cannot well get an answer.—(נָסָה), Imper., and of the form of verbs נָסָה; for a verb לָהּ would here be pointed נָסָה; root נָסָה; so that in נָסָה, the ה is put for א, 74, VI. n. 21, b; also the ס for ש, see letter ש in Lex. Some copies, moreover, read נִשָּׂא.—(אִיר פְּנֵיהֶיךָ), light of thy countenance; the face is lighted up by approbation, by smiles; and this is the light here asked for = look propitiously upon us.

(8) גִּבְהָהּ, 66, n. 3; for גִּבָּהּ, 44, n. 4, b.—(גִּבְהָהּ), 117, 1. Gladness implied after the גִּבָּהּ, viz. more than [the gladness] of the season.—(הַגִּבְהָהּ), [when] their corn; for אֲשֶׁר (when) is to be supplied here, 121, 3; סֶּ suff.—(רַבִּי), in pause for רַבִּיב, root רָבַב. (9) יָחַד יָחַד, lit. unitedly, at the same time.—(אֲשֶׁבְתָּהּ), Imperf. with הָ, 48, 2.—(וְאִישֵׁנוּ), וִי in pause. Meaning: 'I will lie down and sleep both together.'—(לְבָבְךָ), lit. in loneliness, here an adverb, only.—(לְבָבְהָ), לְ, p. 190, c; Lex. לְ, B. 3.—(הוֹשִׁיבֵנִי), Imperf. Hiph. of הוֹשִׁיב, with suff. יֵנִי.

Psalm V.

(1) הִתְהַלֵּלוּ, with the article; the like without one, in Ps. iv.—(2) אֲמַרְיָהּ, plur. with suff.; object placed first, 142, 1. c.—(הִאֲזוּרָה), Hiph. Imper.

with הָרָה.—(בִּינָה), Imper. of בִּינָה, with הָרָה.—(הִגִּיגָה), suff. form of הִגִּיגָה; *my moaning*.

(3) הִקְשִׁיבָה, Imper., as before.—(לְקוֹל), *to the voice*; we also say: *Listen to*.—(שְׁוֹעֵי), suff. form of שְׁוֹעֵי *she-vā*. (74) בִּקְרָה, Acc. of time, 116, 2.—(אֶפְרָה), רֶךְ, *rōkh*, short *ō* before the Maqqeph; usually explained as meaning: *I will make ready [my words] for thee*; I prefer the intrans. sense: *I will make preparation for thee*, i. e. in order to approach thee. Then follows: *And I will look [toward thee]*.—(אֶצְפָּה) is in Piel, which designates *intensity*.

(5) Lit. *for not a God taking pleasure in iniquity art thou*.—(רִגְרָה), Imperf. Kal of רִגַּר, with suff. taking the tone; רִ in such a case is permitted by the Heb. idiom, 135, 3. c, but not by the English; גִ for גַּ, 9, 9. 1. b.

(6) לֹא יִרְחֻצְבוּ, *shall not establish themselves*, Hithp.—(שְׁנִצְבוּ), with (־) under the middle stem-letter instead of (־), 73, n. 1.

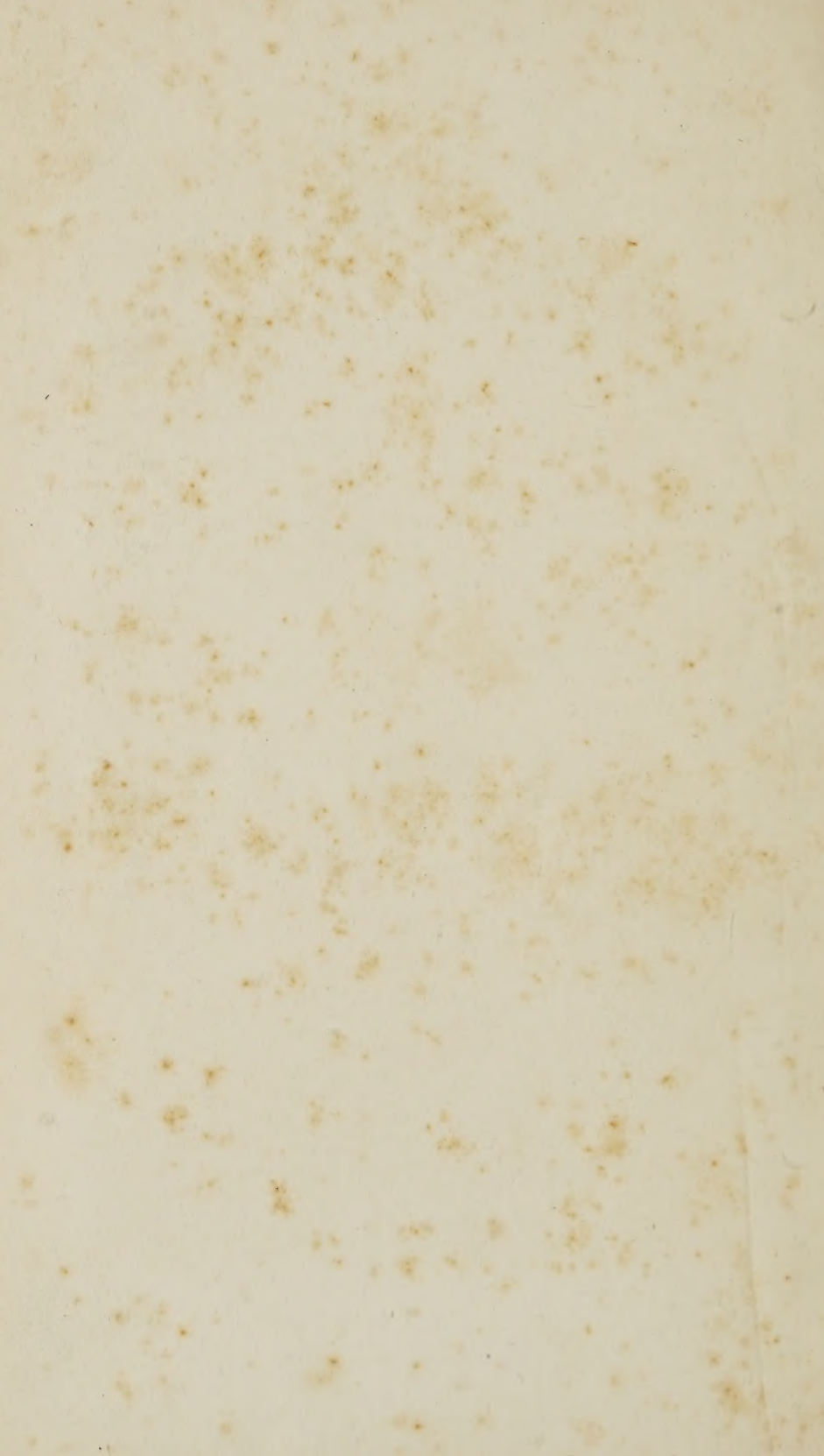
(7) דְּבָרֵי, pl. const. participial noun, 132, 1. b.—(אִישׁ הַמִּים), 104, 2.—(וּמְרָמָה), אִישׁ is implied before it.—(רִחַצְבוּ), Piel Imperf., Dagh. excluded by the ע, and so we have רָחַצְבוּ, 63, 3; but (־) is usual before ה, ח, and ע.

(8) בְּרֹב, *in the abundance*, etc.—(בִּרְחָה), חָה, 29, 4. b.—(אֶשְׁתַּחֲוֶהָ), Hithpalel Imperf. of שָׁחָה; the ח prefix and the שׁ of the root exchanged, 53, 2; for הָה־, see 74, n. 18.

(9) נִחְנִי, Imper. of נָחַה, 74, n. 19; נִחְנִי suff., p. 288, A.—(הַיִּשְׂרָאֵלִי), belonging to the *Qeri*, הַיִּשְׂרָאֵלִי; in the *Kethibh*, the radical י is restored, and regularly pointed; יִשְׂרָאֵלִי with Pattah, p. 121, second par. from the top. (10) בְּפִיָּהּ, *in his mouth*, הִיא suff.; *generic* here, for it refers to שׁוֹרְרֵי.—(נְבוֹנָה), prop. Niph, Part. fem. = *established thing, truth*, 105, 3.—(קָרְבָּה), for *Hhireq short* here, see p. 174, at the top.—(חַוָּתָהּ *hāv-vōth*), lit. *mischiefs*, see plural in 106, 2.—(גִּרְמָהּ and גִּרְמָהּ), nouns in גִּרְמָהּ; one with, the other without the ו, 8, 4.—(נִחְלִיקוּן), Hiph. Imperf.; for the חִיק־, see 47, n. 4.

(11) הֶאֱשִׁימָם, Hiph. Imper., with suff. מֵם.—(רַפְּלִי), Imperf. of נָפַל.—(מִמְצוֹתֵיהֶם) מִ prep.; יִרְהֶם suff.; ground-form מוֹצֵצָה, Dec. II.—(פְּשִׁעֵיהֶם) יִרְהֶם suff.; for פֶּ, p. 174, at the top.—(הַיִּחְמוּ), Hiph. Imper. of נָחַה, 65, 2; מִחְּ poet. suff.—(מְרוּ), verb לָהּ.—(בְּרָהּ), in pause, 101, 2; see also 137. (12) הוֹסִיבָהּ, see in Ps. 2: 7.—(רִנְנִי), Piel Imperf., 3 plur., the (־) under נ restored by the pause-accent, *Tiphha initial*; which, though *prepositive* (15, Rem. I. 2), influences the tone on the penult syllable, 29, 4. b.—(וְתַסֵּב), Hiph. Imperf. of סָבַב; lit. *for thou wilt cover over them*, 137.—(וְרִחַצְבוּ), p. 118, second par.—(שְׁמָהּ), 29, 4. b.

(13) הִתְבַּרְּךָ, Piel; for בָּ, 22, 5. a.—(בְּצַנְחָה), article after ב, 107, 3. a; fem. of צָנַח, from צָנַח, 84, II. 10, 11.—(רְצוֹן), second Acc. after מִתְמַרְנֶנֶה suff., p. 289; for תָּבִי instead of תָּבִי, see p. 118, second par. from top; for double Acc., see 136, 2. Sentiment: 'Thou wilt encompass him [with] favour, as a shield [encompasses.]'





PJ4564 .G383 1846
Hebrew grammar of Gesenius

Princeton Theological Seminary-Speer Library



1 1012 0002 7211